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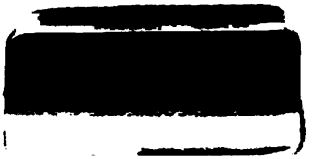

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# ENCYCLOPÆDIA PERTHENSIS.

## ILE

## ILE

(1.) * ILE. *n. f.* [corrupted from *aisle*, Fr.] A walk or alley in a church or public building. Properly *aile*.—

Upward the columns ſhoot, the roofs aſcend,
And arches widen, and long *iles* extend. *Pope.*

(2.) * ILE. *n. f.* [*aisle*, Fr.] An ear of corn. *Ainſworth.*

(3.) ILE, a river of Somerſetſhire, which runs into the Parret, one mile S. of Langport.

ILEHARRE, a town of France, in the dep. of the Lower Pyrenees, near Mauleon.

ILEIGNES, a town of Hiſpaniola.

ILEN, a river of Wales, in Pembrokeſhire.

ILERAY, an iſland of Scotland, on the W. coaſt of N. Uiſt, ſeparated from it and from the iſle of Kirkboſt by ſands, which are overflowed at high water. It is 3 miles long, half a mile broad, and yields good crops of barley, beſides paſture for cattle.

ILERDA, in ancient geography, the capital of the ILERGETES, ſituated on an eminence between the rivers Sicoris and Cinga. It was often beſieged and taken, being expoſed to the incurſions from Gaul; and under Gallienus it was deſtroyed by the Germans. It is now called LERIDA, in Catalonia, on the Segra.

ILERGETES, the people of ILERDA, erroneouſly called *Iligertes* by ſome encyclopædiſts.

ILESTGAGUEN, a ſtrong town of Morocco, in the province of Hea, ſeated on a mountain.

ILET, a river of Ruſſia, which runs into the Volga, 40 miles NW. of Kazan.

ILEUS. *n. f.* [Latin.]—An *ileus*, commonly called the twiſting of the guts, is really either a circumvolution, or inſertion of one part of the gut within the other. *Arbuthnot.*

(1.) * ILEX. *n. f.* [Latin.]—The *ilex*, or great ſcarlet oak, thrives well in England, is a hardy ſort of tree, and eaſily raiſed of acorns. The Spaniards have a ſort they call enzina; the wood of which, when old, is finely chambletted, as if it were painted. *Mortimer.*

(2.) ILEX, the HOLM or HOLLY *Tree*: A genus of the tetragynia order, belonging to the tetrandria claſs of plants, and in the natural method ranking under the 43d order *Dumoſæ*. The calyx is quadridentated; the corolla rotaceous; there is no ſtyle; the berry is monoſpermous. There are ſeveral ſpecies; but the moſt remarkable is the

ILEX AQUIFOLIUM, or common HOLLY. Of this there are many varieties with variegated leaves, which are propagated by the gardeners for ſale, and ſome years ago were in great eſteem, but at preſent are little regarded; the old taſte of filling gardens with ſhorn evergreens being aboliſhed. In the diſpoſition of clumps, however, or rather plantations, of evergreen trees and ſhrubs, a few, of the moſt lively colours, have a good effect in winter, if properly diſpoſed. The beſt of theſe varieties are the painted-lady holly, Britiſh holly, Bradley's beſt holly, phyllis or cream holly, milkmaid holly, Prichet's beſt holly, gold-edged hedgehog holly, Chyney's holly, glory-of-the-weſt holly, Broaderick's holly, Partridge's holly, Herefordſhire white holly, Blind's cream holly, Longſtaff's holly, Eales's holly, ſilver-edged hedgehog holly. All theſe are propagated by budding or grafting them upon ſtocks of the common green holly. There is alſo a variety of the common holly with ſmooth leaves; but it is often found intermixed with the prickly-leaved on the ſame tree, and often on the ſame branch there are both ſorts of leaves. The common holly grows naturally in woods and foreſts in many parts of England, where it riſes from 20 to 30 feet, and ſometimes more, but the ordinary height is not above 25 feet: the ſtem by age becomes large, and is covered with a greyiſh ſmooth bark; and thoſe trees which are not loped or browſed by cattle, are commonly furniſhed with branches the greateſt part of their length, forming a ſort of cone; the branches are garniſhed with oblong oval leaves, of a lucid green on their upper ſurface, but are pale on their under, having a ſtrong midrib: the edges are indented and waved, with ſharp thorns terminating each of the points, ſo that ſome of the thorns are raiſed upward, and others are bent downward, and being very ſtiff, they are troubleſome to handle. The leaves are placed alternate on every ſide of the branches; and from the baſe of their footſtalks come out the flowers in cluſters, ſtanding on very ſhort footſtalks; each of theſe ſuſtain five, ſix, or more flowers. They are of a dirty white, and appear in May; but are ſucceeded by roundiſh berries, which turn to a beautiful red about Michaelmas, and continue on the trees, if they are not deſtroyed, till after Chriſtmas. The common holly is a very beautiful tree in winter; therefore deſerves a

place in all plantations of evergreen trees and shrubs, where its shining leaves and red berries make a fine variety. A few of the best variegated kinds properly intermixed, enliven the scene. It is propagated by seeds, which never come up the first year, but lie in the ground as the haws do; therefore the berries should be buried in the ground one year, and then taken up and sown at Michaelmas, upon a bed exposed only to the morning sun; the following spring the plants will appear, which must be kept clean from weeds; and if the spring prove dry, it will be of great service to the plants if they are watered once a-week; but they must not have it oftener, nor in too great quantity, for too much moisture is very injurious to these plants when young. In this seed bed the plants may remain two years; and then be transplanted in autumn, into beds about six inches asunder, where they may stand two years longer; during which time they must be constantly kept clean from weeds; and if they have thriven well, they will be strong enough to transplant where they are designed to remain; for when they are transplanted at that age, they will grow to a larger size than those which are removed when they are much larger: but if the ground is not ready to receive them, they should be transplanted into a nursery in rows two feet distant, and one foot asunder; where they may remain two years longer. If they are to be grafted with any of the variegated kinds, that should be performed after they have grown one year in the nursery; but the plants so grafted should continue two years after in the nursery, that they may make good shoots before they are removed; though the plain ones should not stand longer than two years in the nursery, because when they are older they do not transplant so well. The best season for removing hollies is in autumn, especially in dry land; but where the soil is cold and moist, they may be transplanted with great safety in spring, if the plants are not too old, or have not stood long unremoved. Sheep in winter are fed with croppings of holly. Birds eat the berries. The bark fermented, and washed from the woody fibres, make the common bird-lime. The plant makes an impenetrable fence, and bears cropping, though it does not in all respects answer equally well with the hawthorn. The wood is used in turnery, and is sometimes stained black to imitate ebony. Handles for knives, and cogs for mill wheels, are made of it. It is also made into bones for razors. Miller says, he has seen the floor of a room laid with compartments of holly and mahogany, which had a fine effect.

ILFELD, a town of Saxony, in Hohnstein.

(1.) ILFORD, GREAT, } two villages of Essex,
(2.) ILFORD, LITTLE, } on the Roding, which is navigable hence to the Thames. They are hamlets to the town of Barking; and lie 7 miles NE. by E. of London.

ILFRACOMBE, a sea-port of Devonshire, with a spacious basin, formed by a good pier projecting into the Bristol Channel. The high tides here allow large vessels to enter the harbour. This port employs a number of brigs and sloops, chiefly in carrying ore from Cornwall, coal from Wales, and corn to Bristol. A number of fishing skiffs belong to it. It is seated almost opposite Swansea, in Glamorganshire, and is 49 miles NNW. of Exeter, and 181 W. by S. of London. Lon. 4. 5. W. Lat. 51. 14. N.

ILHAVO, a town of Portugal, in Beira.

(1.) ILHEOS, a fertile province of Brazil, in the middle division.

(2.) ILHEOS, the capital of the above province, seated on a river so named, 90 miles NE. of Porto Segaro. Lon. 41. 25. W. Lat. 15. 5. S.

ILIA, the daughter of Numitor, and mother of ROMULUS, the founder of Rome. See NUMITOR.

(1.) * ILIAC. *adj.* [*iliacus*, Lat.] Relating to the lower bowels.—The *iliac* passion is a kind of convulsion in the belly.

(2.) * ILIAC PASSION. A kind of nervous cholic, whose seat is the *ilium*, whereby that gut is twisted, or one part enters the cavity of the part immediately below or above; whence it is also called the volvulus, from *volvo*, to roll.—Those who die of the *iliac passion* have their bellies much swelled. *Flayer on the Humours.*

(3.) The ILIAC PASSION is called also *miserere mei*, and *chordapsus*. The name is derived by some from the Greek verb ειλειν, *to wind* or *twist*. See ANATOMY, N° 298, and MEDICINE, N° 193, 892—895.

(4.) ILIAC REGION. See ANATOMY, N° 267.

ILIACORE, a town of Indostan, in Malabar.

ILIAD, [Ιλιας, from *Ilium*.] an ancient epic poem, the first and finest of those composed by Homer. The poet's design was to show the Greeks, who were divided into several little states, how much it was their interest to preserve harmony among themselves; for which end he sets before them the calamities that befel their ancestors from the wrath of Achilles, and his misunderstanding with Agamemnon; and the advantages that afterwards accrued to them from their union. The Iliad is divided into 24 books or rhapsodies.

ILIENSES, an ancient people of Sardinia, mentioned by Livy; *lib.* 40. *c.* 19. *l.* 41. *c.* 6, 12.

ILIENSIUM PAGUS. See ILIUM, N° 3.

ILINSKOI, four towns of Russia, in the gov. of Novogorod, Olonk, Tobolsk, and Tuer.

(1.) ILION, or ILIOS. See ILIUM, N° 2.

(2.) ILION, a town of Asia, in Thibet.

ILISSIADES, a title of the Muses; from

ILISSUS, a river running to the E. of Athens; which, with the Eridanus running on the W. side, falls below the city into the sea. It was sacred to the Muses, and their altar stood on its bank, where the lustration in the lesser mysteries was usually performed.

ILITHYIA, a title of JUNO and DIANA.

ILIVE, an English printer and letter founder, who published some singular tracts; particularly a pretended translation of the book of JASHER; and an oration, proving that this world is Hell, and that the souls of men are fallen angels. He died at London in 1762.

(1.) ILIUM, in anatomy. See ANATOMY, N° 290.

(2.) ILIUM, ILION, or ILIOS, in ancient geography, a name of Troy, but most commonly used by the poets, and distinguished by the epithet *Vetus*; at a greater distance from the sea than that afterwards called *Ilium Novum*. See N° 3.

(3.) ILIUM

(5.) ILIUM NOVUM is thought to be the ILIENSIUM FACUS of Strabo. New or modern Ilium was a village near the sea, with a temple of Minerva; where Alexander after the battle of Granicus, offered gifts, and called it a city, which he ordered to be enlarged. His orders were executed by Lysimachus, who encompassed it with a wall of 40 stadia. It was afterwards adorned by the Romans, who granted it immunities as to their mother city. From this city the *Ilias* of Homer takes its name, containing an account of the war carried on between the Greeks and Trojans on account of the rape of Helen: a variety of disasters being the consequence, gave rise to the proverb *Ilias Malorum*.

* ILK. *adj.* [*eale*, Saxon.] Like; also. It is still retained in Scotland, and denotes each: as, *ilk ane of you*, every one of you. It also signifies, the same; as, *Macintosh of that ilk*, denotes a gentleman whose surname and the title of his estate are the same; as, Macintosh of Macintosh.

Shepherds, should it not yshend
Your roundelis fresh, to hear a doleful verse
Of Rosalind. Who knows not Rosalind,
That Colin made? *ilk* can s you rehearse. *Spens.*

ILKUCH, a ci-devant royal town of Poland, in the palatinate of Cracow, remarkable for its silver and lead mines; seated in a barren and mountainous country, 15 miles NW. of Cracow. Lon. 20. 0. E. Lat. 50. 18. N.

(1.) * ILL. *adj.* [contracted from EVIL, and retaining all its senses.] 1. Bad in any respect; contrary to good, whether physical or moral; evil. See EVIL.—

There some *ill* planet reigns;
I must be patient, 'till the Heavens look
With an aspect more favourable. *Shak.*
Of his own body he was *ill*, and gave
The clergy *ill* example. *Shak. Hen. VIII.*
—Neither is it *ill* air only that maketh an *ill* seat; but *ill* ways, *ill* markets, and *ill* neighbours. *Bacon.*
—Some, of an *ill* and melancholy nature, include the company to be sad and ill-disposed: others, of a jovial nature, dispose them to be merry. *Bacon.*
2. Sick; disordered; not in health. I know not that *evil* is ever used in this sense.—

You wish me health in very happy season;
For I am on the sudden something *ill*. *Shak.*
—I have known two towns of the greatest consequence lost, by the governors falling *ill* in the time of the sieges. *Temple.*

(2.) * ILL. *adv.* 1. Not well; not rightly in any respect.—

*Ill* at ease, both she and all her train
The scorching sun had borne, and beating rain.
*Dryden.*

2. Not easily; with pain; with difficulty.—

Thou dost'rst
The punishment all on thyself! alas!
Bear thine own first; *ill* able to sustain
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so *ill*. *Milton.*
*Ill* bears the sex a youthful lover's fate,
When just approaching to the nuptial state. *Dryd.*

(3.) * ILL. *n. s.* 1. Wickedness; depravity; contrariety to holiness.—*Ill*, to man's nature, as it stands perverted, hath a natural motion strongest in continuance. *Bacon.*
Young men to imitate all *ills* are prone;
But are compell'd to avarice alone:
For then in virtue's shape they follow vice. *Dryd.*
Strong virtue, like strong nature, struggles still,
Exerts itself, and then throws off the *ill*. *Dryd.*
2. Misfortune; misery.—

Who can all sense of others *ills* escape,
Is but a brute at best in human shape. *Tate's Juv.*
Though plung'd in *ills* and exercis'd in care,
Yet never let the noble mind despair;
When prest by dangers, and beset with foes,
The gods their timely succour interpose;
And when our virtue sinks, o'erwhelm'd with grief,
By unforeseen expedients bring relief. *A. Philips.*

(4.) * ILL. *substantive* or *adverb*, is used in composition to express any bad quality or condition, which may be easily understood by the following examples.

(5.) * ILL. *substantive.*—

Dangerous conjectures in *ill*-breeding minds. *Shak. Hamlet.*
I have an *ill*-divining soul:
Methinks I see thee, now thou art below,
As one dead in the bottom of a tomb. *Shak.*
No look, no last adieu before he went?
In an *ill*-boding hour to slaughter sent. *Dryden.*
I know
The voice *ill*-boding, and the solemn sound.
*Philips.*
—The wisest prince on earth may be deceived by the craft of *ill*-designing men. *Swift's Examiner.*
Your *ill*-meaning politician lords,
Under pretence of bridal friends and guests,
Appointed to await me thirty spies,
Who threat'ning cruel death, constrain'd the bride,
To wring from me and tell to them my secret.
*Milton.*
A spy distinguish'd from his airy stand,
To bribe, whose vigilance, Ægisthus told
A mighty sum of *ill*-persuading gold. *Pope.*

(6.) * ILL. *adv.*—There sounded an *ill*-according cry of the enemies, and a lamentable noise was carried abroad. *Wisd.* xviii. 10.—

My colleague,
Being so *ill*-affected with the gout,
Will not be able to be there in person. *Ben Jonf.*
The examples
Of every minute's instance, present now,
Have put us in these *ill*-beseeming arms. *Shak.*
Lead back thy Saxons to their ancient Elbe:
I would restore the fruitful Kent, the gift
Of Vortigern, or Hengist's *ill*-bought aid. *Dryd.*
We simple toasters take delight
To see our women's teeth look white;
And ev'ry saucy *ill*-bred fellow
Sneers at a mouth profoundly yellow. *Prior.*
—The ungrateful treason of her *ill*-chosen husband overthrows her. *Sidney.*—Envy, how does it look? How meagre and *ill*-complexioned? It preys upon itself, and exhausts the spirits. *Collier.*—

There grows,
In my most *ill*-compos'd affection, such
A stanchless avarice, that, were I king,
I should cut off the nobles for their lands. *Shak.*
To what end this *ill*-concerted lie,
Palpable and gross? *Dryden's Don Sebastian.*
—Our generals at present are such as are likely to

make the beſt uſe of their numbers, without throwing them away on any *ill*-concerted projects. *Addiſon on the War.*—The ſecond daughter was a peeviſh, forward, *ill*-conditioned creature as ever was. *Arbuthnot's Hiſtory of John Bull.*—

No Perſian arras hides his homely walls
With antic veſts, which, through their ſhady fold,
Betray the ſtreaks of *ill*-diſſembled gold. *Dryd.*

You ſhall not find me, daughter,
After the ſlander of moſt ſtep-mothers,
*Ill*-ey'd unto you. *Shak. Cymbeline.*

I ſee thy ſiſter's tears,
Thy father's anguiſh, and thy brother's death,
In the purſuit of our *ill*-fated loves. *Addiſ. Cato.*

Others *ill*-fated are condemn'd to toil
Their tedious life. *Prior.*

—Plain and rough nature, left to itſelf, is much better than an artificial ungratefulneſs, and ſuch ſtudied ways of being *ill*-faſhioned. *Locke.*—Much better, when I find virtue in a fair lodging, than when I am bound to ſeek it in an *ill*-favoured creature, like a pearl in a dunghill. *Sidney.*—Near to an old *ill*-favoured caſtle they meant to perform their unknightly errand. *Sidney.*—If a man had but an *ill*-favoured noſe, the deep-thinkers would contrive to impute the cauſe to the prejudice of his education. *Swift.*—

I was at her houſe the hour ſhe appointed.
——And you ſped, ſir?
——Very *ill*-favouredly. *Shak.*

—They would not make bold, as every where they do, to deſtroy *ill*-formed and miſ-ſhaped productions. *Locke.*—

The tabled dragon never guarded more
The golden fleece, than he his *ill*-got ſtore. *Dryd.*

Bid him employ his care for theſe my friends,
And make good uſe of his *ill*-gotten power,
By ſhelt'ring men much better than himſelf.
*Addiſon's Cato.*

*Ill*-govern'd paſſions in a prince's breaſt,
Hazard his private and the public reſt. *Waller.*

—That knowledge of theirs is very ſuperficial and *ill*-grounded. *Dryden's Dufreſnoy.*—

*Ill*-grounded paſſions quickly wear away;
What's built upon eſteem can ne'er decay. *Walſh.*

Hither, of *ill*-join'd ſons and daughters born,
Firſt from the ancient world theſe giants came. *Milton.*

—Nor has he erred above once by *ill*-judged ſuperfluity. *Garth's Ovid.*—Did you never taſte delicious drink out of an *ill*-looked veſſel? *L'Eſtr.*—The match had been ſo *ill*-made for Plexirtus, that his *ill*-led life would have tumbled to deſtruction, had there not come fifty to his defence. *Sid.*

Theſe are the product
Of thoſe *ill*-mated marriages thou ſaw'ſt,
Where good with bad were match'd. *Milton.*

The works are weak, the garriſon but thin,
Diſpirited with frequent overthrows,
Already wavering on their *ill*-mann'd walls. *Dryd.*

He will not hear me out?
Was ever criminal forbid to plead?
Curb'd their *ill*-manner'd zeal. *Dryden.*

—It is impoſſible for the moſt *ill*-minded, avaricious, or cunning clergyman, to do the leaſt injuſtice to the meaneſt cottager, in any bargain for tythes. *Swift.*—

Soon as the *ill*-omen'd rumour reach'd his ear,
Who can deſcribe the amazement in his face! *Dryden.*

—The eternal law of things muſt not be altered, to comply with his *ill*-ordered choice. *Locke.*—

When you expoſe the ſcene,
Down the *ill*-organ'd engines fall,
Off fly the vizards. *Swift.*

For Phthia fix'd is my return;
Better at home my *ill*-paid pains to mourn,
Than from an equal here ſuſtain the public ſcorn. *Dryden.*

There motly images her fancy ſtrike,
Figures *ill*-pair'd, and ſimilies unlike. *Pope.*

Sparta has not to boaſt of ſuch a woman;
Nor Troy to thank her, for her *ill*-plac'd love. *Dryden.*

—I ſhall direct you, a taſk for which I take myſelf not to be *ill*-qualified, becauſe I have had opportunities to obſerve the follies of women. *Swift.*—Actions are pleaſing or diſpleaſing, either in themſelves, or conſidered as a means to a greater and more deſirable end: the eating of a well-ſeaſoned diſh, ſuited to a man's palate, may move the mind, by the delight itſelf that accompanies the eating, without reference to any other end; to which the conſideration of the pleaſure there is in health and ſtrength may add a new guſt, able to make us ſwallow an *ill*-reliſhed potion. *Locke.*—

Bluſhes, *ill*-reſtrain'd, betray
Her thoughts intentive on the bridal day. *Pope.*

Behold the fruit of *ill*-rewarded pain. *Dryd.*

The god inform'd
This *ill*-ſhap'd body with a daring ſoul. *Dryd.*

—There was plenty enough, but the diſhes were *ill*-ſorted: whole pyramids of ſweetmeats for boys and women; but little of ſolid meat for men. *Dryden.*—It does not belong to the prieſt's office to impoſe this name in baptiſm: he may refuſe to pronounce the ſame, if the parents give them ludicrous, filthy, or *ill*-ſounding names. *Ayliffe.*—

*Ill*-ſpirited Wor'ſter, did we not ſend grace,
Pardon and terms of love to all of you? *Shak.*

From thy fooliſh heart, vain maid, remove
An uſeleſs ſorrow, and an *ill*-ſtarr'd love. *Prior.*

Ah, why th' *ill*-ſuiting paſtime muſt I try?
To gloomy care my thoughts alone are free:
*Ill* the gay ſports with troubled hearts agree.
*Pope's Odyſſey.*

—Holding of *ill*-taſted things in the mouth will make a ſmall ſalivation. *Grew.*—

The maid, with downcaſt eyes, and mute with grief,
For death unfiniſh'd and *ill*-tim'd relief,
Stood ſullen to her ſuit. *Dryden's Ovid.*

—How ſhould opinions, thus ſettled, be given up, if there be any ſuſpicion of intereſt or deſign, as there never fails to be, where men find themſelves *ill* treated? *Locke.*—That boldneſs and ſpirit which lads get amongſt their play-fellows at ſchool, has ordinarily a mixture of rudeneſs and *ill*-turned confidence; ſo that theſe miſbecoming and diſingenuous ways of ſhifting in the world muſt be unlearned. *Locke.*

(7.) ILL, in geography, a river of France, which riſes in the dept. of the Upper Rhine, and falls into the Rhine, near Straſburgh.

(8.) ILL,

(2.) ILL, a river of Germany, which runs into the Rhine near Feldkirch.

* ILLACHRYMABLE, *adj.* [*illachrymabilis*, Lat.] Incapable of weeping. *Dict.*

ILLAHON, a town of Egypt; 12 miles E. of Faioum.

* ILLAPSE. *n. f.* [*illapsus*, Lat.] 1. Gradual emiſſion or entrance of one thing into another.—As a piece of iron red hot, by reaſon of the *illapſe* of the fire into it, appears all over like fire; ſo the ſoule of the bleſſed, by the *illapſe* of the divine eſſence into them, ſhall be all over divine. *Norris.* 2. Sudden attack; caſual coming.—

Life is oft preſerved
By the bold ſwimmer in the ſwift *illapſe*
Of accident diſaſtrous. *Thomſon's Summer.*

* *To* ILLAQUEATE. *v. a.* [*illaqueo*, Lat.] To entangle; to entrap; to enſnare.—I am *illaqueated*, but not truly captivated into your concluſion. *More's Divine Dialogues.*

* ILLAQUEATION. *n. f.* [from *illaqueate.*] 1. The act of catching or enſnaring.—The word in Matthew doth not only ſignify ſuſpenſion, or pendulous *illaqueation*, but alſo ſuffocation. *Brown.* 2. A ſnare: any thing to catch another; a nooſe.

(1.) ILLASI, a pleaſant valley of Italy, in the ci-devant prov. of the Veroneſe; included in the department of the Mincio. It extends to the territory of Vicenza, and contains 5 pariſhes.

(2.) ILLASI, a town and rivulet in the above valley, among the hills.

* ILLATION. *n. f.* [*illatio*, Lat.] Inference; concluſion drawn from premiſſes.—Herein there ſeems to be a very erroneous *illation* from the indulgence of God unto Cain, concluding an immunity unto himſelf. *Brown.*—*Illation* ſo orders the intermediate ideas as to diſcover what connection there is in each link of the chain, whereby the extremes are held together. *Locke.*

* ILLATIVE. *adj.* [*illatus*, Lat.] Relating to illation or concluſion.—In common diſcourſe or writing ſuch caſual particles as *for*, *becauſe*, manifeſt the act of reaſoning as well as the *illative* particles *then* and *therefore*. *Watts.*

* ILLAUDABLE. *adj.* [*illaudabilis*, Lat.] Unworthy of praiſe or commendation.—

Strength from truth divided, and from juſt,
*Illaudable*, nought merits but diſpraiſe. *Milton.*

* ILLAUDABLY. *adv.* [from *illaudable.*] Unworthily; without deſerving praiſe.—It is natural for all people to ſorm, not *illaudably*, too favourable a judgment of their own country. *Broome.*

(1.) ILLE, a river of France, which riſes in the dept. of Ille and Vilaine, near Dinge, and joins the Vilaine near Rennes.

(2.) ILLE, a town of France, in the dept. of the Eaſtern Pyrenees, 10 miles from Perpignan. Lon. 2. 5. E. Lat. 42. 35. N.

(3.) ILLE AND VILAINE, a department of France, comprehending part of the ci-devant prov. of Bretagne; bounded on the E. by the dep. of Maine; S. by that of Lower Loire; W. by thoſe of Morbihan and the North Coaſts, and N. by the Britiſh Channel, and the dep. of the Channel.

ILLECEBRUM, in botany; A genus of the monogynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 12th order, *Holoraceæ*. The calyx is pentaphyllous, and cartilaginous; there is no corolla; the ſtigma is ſimple; the capſule quinquevalved, and monoſpermous. There are ſeveral ſpecies, of which the moſt remarkable are

1. ILLECEBRUM CAPITATUM, and } Both have
2. ILLECEBRUM PARONYCHIA. } trailing ſtalks near two feet long, which ſpread on the ground, garniſhed with ſmall leaves like thoſe of knot-graſs. The heads of the flowers come out from the joints of the ſtalks, having neat ſilvery bractea ſurrounding them, which make a pretty appearance. Their flowers appear in June, and there is generally a ſucceſſion of them for at leaſt two months. When the autumn proves warm, they ripen their ſeeds in October. The ſeeds ſhould be ſown in a bed of light earth in the beginning of April: the plants come up in May, when they ſhould be kept clean from weeds till they are fit to remove. Some ſhould be planted in ſmall pots, and the reſt in a warm border, obſerving to water and ſhade them till they have taken new root. Theſe plants are ſometimes killed in ſevere winters; for which reaſon ſome of them ſhould be planted in pots, that they may be ſheltered.

* ILLEGAL. *adj.* [*in* and *legalis*, Lat.] Contrary to law.—No patent can oblige the ſubject againſt law, unleſs an *illegal* patent paſſed in one kingdom can bind another, and not itſelf. *Swift.*

* ILLEGALITY. *n. f.* [from *illegal.*] Contrariety to law.—He wiſhed them to conſider what votes they had paſſed, of the *illegality* of all thoſe commiſſions, and of the unjuſtifiableneſs of all the proceedings by virtue of them. *Clarendon.*

* ILLEGALLY. *adv.* [from *illegal.*] In a manner contrary to law.

* ILLEGIBLE. *adj.* [*in* and *legibilis*, from *lego*, Lat.] What cannot be read.—The ſecretary poured the ink-box all over the writings, and ſo defaced them, that they were made altogether *illegible*. *Howel.*

* ILLEGITIMACY. *n. f.* [from *illegitimate.*] State of baſtardy.

* ILLEGITIMATE. *adj.* [*in* and *legitimus*, Lat.] Unlawfully begotten; not begotten in wedlock.—

Grieve not at your ſtate;
So ſhall not we, nor make any moan
To be ſo baſely born, and ſo baſely ſtain'd,
And ſo *illegitimate*. *Shakeſpeare.*

2. For all the world is *illegitimate*. *Cleaveland.*—Being *illegitimate*, I was deprived of that endearing tenderneſs and uncommon ſatisfaction, which a good man finds in the love and converſation of a parent. *Addiſon's Spectator.*

* ILLEGITIMATELY. *adv.* [from *illegitimate.*] Not begotten in wedlock.

* ILLEGITIMATION. *n. f.* [from *illegitimate.*] The ſtate of one not begotten in wedlock.—Richard III. had a reſolution, out of his hatred to both his brethren, to diſable their iſſues, upon falſe and incompetent pretexts, the one of attainder, the other of *illegitimation*. *Bacon.*

ILLENAS, a town of Hiſpaniola.

ILLENOIS. See ILLINOIS.

ILLER, a river of Germany, which riſes in the mountains of Tyrol, runs N. through Suabia, and paſſing by Kempten, Memmingen, and Kirchberg, falls into the Danube at Ulm.

ILLESCAS, a town of Spain, in New Caſtile, between Madrid and Toledo.

* ILLEVIABLE.

* ILLEVIABLE. *adv.* [*lever*, Fr.] What cannot be levied or exacted.—He rectified the method of collecting his revenue, and removed obsolete and *illeviable* parts of charge. *Hale.*

* ILLFAVOURED. *adj.* Deformed.—

O what a world of vile *illfavour'd* faults
Look handsome in three hundred pounds a-year! *Shak.*

* ILLFAVOUREDLY. *adv.* 1. With Deformity.—2. Roughly; ruggedly: in ludicrous language.—He shook him very *illfavouredly* for the time, raging through the very bowels of his country, and plundering all wheresoever he came. *Howel.*

* ILLFAVOUREDNESS. *n. s.* Deformity.

* ILLIBERAL. *adj.* [*illiberalis*, Lat.] 1. Not noble; not ingenuous.—The charity of most men is grown so cold, and their religion so *illiberal*. *King Charles.* 2. Not munificent; not generous; sparing.—Yet subsist they did, and well too: an argument that that earth did not deal out their nourishment with an oversparing or *illiberal* hand. *Woodward's Natural History.*

* ILLIBERALITY. *n. f.* [*illiberalitas*, Lat. from *illiberal*.] 1. Meanness of mind. 2. Parsimony; niggardliness; want of munificence.—The *illiberality* of parents, in allowance towards their children, is an harmful error, and acquaints them with shifts. *Bacon.*

* ILLIBERALLY. *adv.* [from *illiberal*.] Disingenuously; meanly.—One that had been bountifully, only upon surprise and incogitancy, *illiberally* retracts. *Decay of Piety.*

ILLIBERIS, a town of Gaul, through which Hannibal passed as he marched into Italy. It is now called ELNA.

ILLICE, an ancient town of Spain, with a bay and harbour, now called *Elche*. *Pliny.*

* ILLICIT. *adj.* [*illicitus*, Lat. *illicite*, Fr.] Unlawful; as, an *illicit* trade.

ILLICIUM, in botany: A genus of the polygynia order, belonging to the dodecandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is tetraphyllous, and deciduous; there are 8 petals, and 8 petaloid subulated nectaria. There are 16 stamina with bifid antheræ; the capsules are ovate, compressed, and monospermous. There are two species, viz.

1. ILLICIUM ANISATUM, a native of the woods of China and Japan. It rises with an erect branched stem to the height of a cherry tree; and is covered with an ash-coloured bark, under which is another bark that is green, fleshy, somewhat mucous, and of an aromatic taste, combined with a small degree of astringency. The wood is hard and brittle; the pith small in quantity, fungous, and of a green herbaceous colour. The leaves resemble those of laurel; the flowers those of narcissus. These last generally stand single, are of a pale white, and consist of 16 petals, which differ in their form. The extremity of the flower-stalk being continued into the germen or seed bud of the flower, forms 8 conjoined capsules, or one deeply divided into 8 parts. Of these capsules, some frequently decay; the rest include each a large seed, somewhat resembling that of palma christi, and which, when the hardish corticle that closely covers and involves it is broken, exhibits a kernel that is white, fleshy, soft, and of a rapid taste. The bonzes, or priests of China and Japan, persuade the inhabitants that the gods are delighted with this tree. Hence they generally place before their idols garlands and bundles made of the branches. The bark of the stalk-tree, reduced to powder, and equally burnt, the public watchmen in Japan, by a very curious contrivance described by Kempfer, render useful in the measuring of time during the darkness of the night. The same powder is frequently burnt in brazen vessels on the Japanese altars, as incense is in other countries, from a belief that the idols in whose honour the ceremony is performed are greatly refreshed with the agreeable fragrancy of its odour. A branch of this tree added to the decoction of the poisonous fish, termed by the Dutch *de ophiasa* (a fish the most delicate for eating, if the poisonous matter be first properly expelled), increases its noxious quality, and exasperates the poison to an astonishing degree of activity.

2. ILLICIUM FLORIDANUM, with red flowers, and very odorous fruit. It is a native of China.

ILLIERS, a town of France, in the dep. of Eure and Loire; 21 miles SW. of Chartres.

* *To* ILLIGHTEN. *v. a.* [*in* and *lighten*.] To enlighten; to illuminate. A word, I believe, only in *Raleigh*.—Corporeal light cannot be, because then it would not pierce the air, nor diaphonous bodies; and yet every day we see the air *illightened*. *Raleigh.*

* ILLIMITABLE. *adj.* [*in* and *limes*, Latin.] That which cannot be bounded or limited.—Although in adoration of idols, unto the slighter heads, the worship perhaps might be symbolical; yet was the idolatry direct in the people, whose credulity is *illimitable*, and who may be made believe that any thing is God. *Brown.*

With what an awful world revolving power,
Were first th' unwieldy planets launch'd along
The *illimitable* void! *Thomson.*

* ILLIMITABLY. *adv.* [from *illimitable*.] Without susceptibility of bounds.

* ILLIMITED. *adj.* [*in* and *limes*, Latin; *illimité*, Fr.] Unbounded; interminable.

* ILLIMITEDNESS. *n. f.* [from *illimited*.] Exemption from all bounds.—The absoluteness and *illimitedness* of his commission was generally much spoken of. *Clarendon.*

ILLINASSA, a mountain of the Alps.

ILLINOIS, one of the 16 New States of N. America, into which the North Western Territory is proposed to be divided.

(1.) ILLINOIS, a people of N. America, inhabiting a country lying near a large lake of the same name. (See N° 30.) The country is fertile; and the people plant Indian corn, on which they chiefly subsist. They are civil, active, lively, and robust; and are much less cruel in their dispositions than the other Indian nations. They are, however, said to be great libertines, and to marry a number of wives; but the inhabitants of some of their villages have embraced Christianity.

(2.) ILLINOIS, a large navigable river of the United States in the North Western Territory, formed by the conflux of the Plein and Theakiki, in

in Lon. 88° 42' W. and Lat. 41° 29' N. after running a serpentine course through an extensive country, where it receives the waters of many rivers for 280 miles, it approaches within 5 miles of the Mississippi; then turning E. about 12 miles it falls into that river, by a mouth 200 yds. wide; in Lon. 90° 12' W. and Lat. 38° 40' N. Its whole length, from the source of the Theakiki, is 480 miles.

(3.) Illinois, a lake of the United States, formed by a dilatation of the above river, about 240 miles below the source of the Theakiki. It communicates with lake Michigan by the Chicago. It is 70 miles long, and 5 broad in the middle.

ILLIPULA Mayor, } two ancient towns of
ILLIPULA Minor, } Spain.

* ILLITERATE. *adj.* [*illiteratus*, Lat.] Unlettered; untaught; unlearned; unenlightened by science.—The duke was *illiterate*, yet had learned at court to supply his own defects, by the drawing unto him of the best instruments of experience. *Wotton.*—

Th' *illiterate* writer, empirick like, applies
To minds diseas'd unfafe chance remedies:
The learn'd in schools, where knowledge first began,
Studies with care th' anatomy of man;
Sees virtue, vice, and passions in their cause,
And fame from science, not from fortune draws.
*Dryden.*

—In the first ages of Christianity not only the learned and the wise, but the ignorant and *illiterate*, embraced torments and death. *Tillotson.*

* ILLITERATENESS. *n. s.* [from *illiterate*.] Want of learning; ignorance of science.—Many, acquainted with chymistry but by report, have, from the *illiterateness* and impostures of those that pretend skill in it, entertained an ill opinion of the art. *Boyle.*

* ILLITERATURE. *n. s.* [*in* and *literature*.] Want of learning, a word not much used.—The more usual causes of this deprivation are want of holy orders, *illiterature*, or inability for the discharge of that sacred function, and irreligion. *Ayliffe.*

ILLITURGIS, Illiturgis, or Iliturgia, a city of ancient Spain, on the Bœtis, destroyed by Scipio, for having revolted to the Carthaginians. (*Livy.* l. 23. c. 49.) It stood near the site of Andujar.

* ILLNATURE. *n. s.* [*ill* and *nature*.] Habitual malevolence; want of humanity.—*Illnature* inclines a man to those actions that thwart and sour and disturb the conversation, and consists of a propensity to do ill turns, attended with a secret joy upon the sight of any mischief that befals another, and of an utter insensibility of any kindness done him. *South.*

* ILLNATURED. *adj.* [from *illnature*.] 1. Habitually malevolent; wanting kindness or good will; mischievous; destitute of another's evil.—These ill qualities denominate a person *illnatured*, they being such as make him grievous and uneasy to all whom he deals and associates himself with. *South.*—

Stay, silly bird, th' *illnatur'd* task refuse;
Nor be the bearer of unwelcome news.
*Addison.*

—It might be one of those *illnatured* beings who are at enmity with mankind, and do therefore take pleasure in filling them with groundless terrors. *Atterbury.* 2. *Philips* applies it to land. Unfractable; not yielding to culture.—

The fondly studious of increase,
Rich foreign mold on their *illnatured* land
Induce. *Philips.*

* ILLNATUREDLY. *adv.* [from *illnatured*.] In a peevish, forward manner.

* ILLNATUREDNESS. *n. s.* [from *illnatured*.] Want of a kindly disposition.

* ILLNESS. *n. s.* [from *ill*.] Badness or inconvenience of any kind, natural or moral.—He that has his chains knocked off, and the prison doors set open, is perfectly at liberty, though his preference be determined to stay, by the *illness* of the weather. *Locke.* 2. Sickness; malady; disorder of health.—On the Lord's day which immediately preceded his *illness*, he had received the sacrament. *Atterbury.*—Since the account her majesty received of the insolent faction, during her late *illness* at Windsor, she hath been willing to give them deprived of power to do mischief. *Swift.* 3. Wickedness.—

Thou would be great;
Art not without ambition; but without
The *illness* should attend it. *Shak.*

ILLOCK, a town of Sclavonia.

ILLOGAN, St, a town of Cornwall, 6 M. of Redruth.

ILLOGICAL. *adj.* [*in* and *logical*.] Ignorant or negligent of the rules of reasoning.—One of the disputers appeared to Dr Sanderson so bold and *illogical* in the dispute, as forced him to say, he had never met with a man of more pertinacious confidence, and less abilities. *Walton.* 2. Contrary to the rules of reason.—Reason cannot dispute and make an inference so utterly *illogical*. *Decay of Piety.*

* ILLOGICALLY. *adv.* [from *illogical*.] In a manner contrary to the laws of argument.

* *To* ILLUDE. *v. a.* [*illudo*, Latin.] To deceive; to mock; to impose on; to play upon; to torment by some contemptuous artifice or mockery.—

Sometimes athwart, sometimes he strook him strait,
And falsed oft his blow, t' *illude* him with such bait.
*Fairy Queen.*

In vain we measure this amazing sphere,
While its circumference, scorning to be brought
E'en into fancy'd space, *illudes* our vanquish'd thought. *Prior.*

* *To* ILLUME. *v. a.* [*illuminer*, Fr.] 1. To enlighten: to illuminate.—

When yon fame star, that's westward from the pole,
Had made his course, t' *illumine* that part of heav'n
Where now it burns. *Shak.*

2. To brighten; to adorn.—

The mountain's brow,
*Illum'd* with fluid gold, his near approach
Betokens. *Thomson.*

* *To* ILLUMINATE. *v. a.* [*illuminer*, French; *lumen*, Latin.] 1. To enlighten; to supply with light.—

Do thou vouchsafe with thy love-kindling light,
T' *illuminate* my dim and dulled eye. *Spenser.*

—No painting can be seen in full perfection, but as all nature is *illuminated* by a single light. *Wott.*

He made the stars,
And set them in the firmament of heav'n,
T' *illuminate* the earth and rule the night.
*Milton.*

Reason our guide, what can she more reply
Than that the sun *illuminates* the sky;
Than that the night rises from his absent ray,
And his returning lustre kindles day? *Prior.*

2. To adorn with festal lamps or bonfires. 3. To enlighten intellectually with knowledge or grace.—Satan had no power to abuse the *illuminated* world with his impostures. *Sandys's Travels.*—When he *illuminates* the mind with supernatural light, he does not extinguish that which is natural. *Locke.* 4. To adorn with pictures or initial letters of various colours. 5. To illustrate.—My health is insufficient to amplify these remarks, and to *illuminate* the several pages with variety of examples. *Watts.*

(1.) ILLUMINATI, [Lat. *i. e.* Enlightened.] a name assumed by a secret society, founded on the 1st of May, 1776, by Dr Adam Weishaupt, professor of canon law in the University of Ingolstad. The avowed object of this order was, "to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue; and to reinstate mankind in the happiness which they enjoyed during the golden age fabled by the poets." Such a philanthropic object was doubtless well adapted to make a deep impression on the minds of ingenuous young men; and to such alone did Dr Weishaupt at first address himself. But "the real object," (we are assured by prof. Robison and Abbé Barruel,) "was, by clandestine arts to overturn every government and every religion; to bring the sciences of civil life into contempt; and to reduce mankind to that imaginary state of nature, when they lived independent of each other on the spontaneous productions of the earth."—Free masonry being in high reputation all over Europe, when Weishaupt first formed the plan of his society, he availed himself of its secrecy, to introduce his new order, of which he constituted himself *general*, after initiating some of his pupils, whom he styled *Areopagites*, in its mysteries. And when report spread the news throughout Germany, of the institution of the order of ILLUMINEES, it was generally considered as a mere college lodge, which could interest the students no longer than during the period of their studies. Weishaupt's character too, which at this time was respectable for morality, as well as erudition, prevented all suspicion of his harbouring any such dark designs as have since come to light.—But it would far exceed the limits to which our work is restricted, to give even an outline of the nature and constitution of this extraordinary society; of its secrets and mysteries; of the deep dissimulation, consumate hypocrisy, and shocking impiety of its founder, and his associates; of their Jesuitical art in concealing their real objects, and their incredible industry and astonishing exertions in making converts; of the absolute despotism and complete system of ESPIONAGE, established throughout the order; of its different degrees of *Novices*, *Minerv'als*, *Minor* and *Major Illuminees*; *Epopts* or *Priests*, *Regents*, *Magi*, and *Man-kings*; of the *Recruitors*, or *Insinuators*, with their various subtile methods of insinuating into all characters and companies; of the blind obedience exacted of the Novices; and the absolute power of life and death assumed by the order, and conceded by the Novices; of the dictionary, geography, kalendar, and cypher of the order; of the new names assumed by the members, such as *Spartacus* by Weishaupt, because he pretended to wage war against oppressors; *Cato* by Zwack, *Ajax* by Massenhausen, &c.; of the Minerval Academy and library; of the questions proposed to the candidates for degrees, and the various ceremonies of admission to each; and of the pretended morality, real blasphemies, and absolute atheism, of the founder, and his tried friends. Such of our readers as wish to be fully informed of these matters, we must refer to the Abbé Barruel's works, and to Prof. Robison's *Proofs of a Conspiracy against all the Religions and Governments of Europe*. But while we give full credit to the general facts related in these works, we cannot help expressing some doubts respecting the *ultimate object* of Dr Weishaupt and his associates in this conspiracy. That men of their principles should secretly conspire to overthrow all the religions and governments at present in Europe, is by no means incredible: that they should even prevail on many well-meaning philanthropists, who are no enemies to rational religion or good government, to join them, is also very credible: for it would be paying a poor compliment to our own constitution in church and state, were we not to acknowledge, that most of the other governments and religions in Europe, are so full of despotism and superstition, that no true friend to mankind would regret their overthrow, could it be accomplished without bloodshed. But that a set of men of learning and abilities, such as Weishaupt and his associates are allowed to be, should form a conspiracy to overturn, and with more than Gothic rage, utterly abolish the arts and sciences, and to restore the *supposed* original *savage state* of man, appears to us a phenomenon in the history of the human heart totally unaccountable. That "the heart of man is deceitful above all things and desperately wicked," is a melancholy truth, which, not scripture alone, but the history of mankind in all ages and nations, affords full proof of; as well as the shocking history of the illuminati; but while pride and vanity have a place in the human heart, to say nothing of our other passions, which are more or less interested in the preservation of the discoveries and improvements in arts, sciences, and their inseparable concomitant luxury, we are persuaded, no man or body of men, who have enjoyed the sweets of civilized life, ever formed a serious wish for the total abolition of the arts and sciences. In the fury and rage of war, Goths, Vandals, and Turks may burn and destroy monuments of art, and repositories of science; but when the wars are over, instead of returning to the savage state, the barbarous conquerors mix and amalgamate

amalgamate with the conquered, and become themſelves more or leſs civilized. Dr Weiſhaupt is allowed to be influenced by a high degree of vanity; as an evidence of which he communicates, as the *laſt ſecret* to his moſt favoured adepts, that the myſteries of ILLUMINISM, which, in going thro' the inferior degrees, had been ſucceſſively attributed to the moſt ancient patriarchs and philoſophers, and even to Chriſt himſelf, owed its origin to no other than Adam Weiſhaupt, known in the order by the name of *Spartacus*. The ſame vanity which leads the doctor to take this traditional method, while ſecrecy is deemed neceſſary, of ſecuring to himſelf the honour of having founded the ſociety, would lead him, were the illuminati actually victorious over all religions and governments, to wiſh to have his memory recorded in a more durable manner by writing or printing. But if theſe and all the other arts were to periſh in a maſs, then the memory of the doctor and the important ſervices he had done to the order, and to SAVAGISM, muſt, within a century at the utmoſt, periſh along with them. But if, in fact, the total annihilation of the arts and ſciences, as well as of all religion and government, be really the objects of Weiſhaupt and his illuminees, then we may agree with the celebrated Mandeville, that "human nature is the true Lybian deſert, daily producing *new monſters*," and that of theſe monſters the doctor and his aſſociates are beyond a doubt the moſt extraordinary. Prof. Robiſon informs us, that "the order of illuminati was aboliſhed in 1786, by the elector of Bavaria, but revived immediately after, under another name, and in a different form, all over Germany. It was again detected, and ſeemingly broken up; but it had by this time taken ſo deep root, that it ſtill ſubſiſts without being detected, and has ſpread into all the countries of Europe." This aſſertion of the profeſſor, though ſome ſuſpicious circumſtances led to it, reſts on no ground of ſolid proof, and muſt, we preſume, be now given up as utterly falſe. We cannot conclude without expreſſing our doubts of another propoſition advanced by the Abbé, viz. that the French revolution originated from ILLUMINISM. That great numbers of the principal agents in the revolution of France, were both Atheiſts and Illuminees, we readily admit; and that many of theſe had an active hand in the horrid maſſacres and murders that took place in the courſe of it, is alſo undeniable; but the revolution of France took its origin from more important cauſes—the deſpotic power of the French kings, the tyranny of the nobles, the progreſs of light, and the example of the American revolution; and it would have taken place, although ſuch a wretch as the inceſtuous Weiſhaupt and his impious aſſociates had never exiſted, though probably with leſs bloodſhed.

(2, 3.) ILLUMINATI, in church hiſtory. See ILLUMINED, N° 1, and 2.

ILLUMINATING, *n. ſ.* a kind of miniature painting, anciently much practiſed for illuſtrating and adorning books. Beſides the writers of books there were artiſts called ILLUMINATORS, whoſe profeſſion was to ornament and paint manuſcripts. The writers of books firſt finiſhed their part, and the illuminators embelliſhed them with ornamented letters and paintings. We often find blanks left in MSS. for the illuminators, which were never filled up. Some of the ancient MSS. are gilt and burniſhed in a ſtyle ſuperior to later times. Their colours were excellent, and their ſkill in preparing them muſt have been very great. The practice of introducing ornaments, drawings, emblematical figures, and even portraits, into MSS. is of great antiquity. Varro wrote the lives of 700 illuſtrious Romans, which he enriched with their portraits, as Pliny atteſts in his Natural Hiſtory (lib. xxxv. c. 2.) Pomponius Atticus was the author of a work on the actions of the great men amongſt the Romans, which he ornamented with their portraits. See Corn. Nepos, chap. 18. But theſe works have not been tranſmitted to poſterity. There are, however, many precious documents remaining, which exhibit the advancement and decline of the arts in different ages and countries. Theſe ineſtimable paintings and illuminations diſplay the manners, cuſtoms, habits, eccleſiaſtical, civil, and military, weapons and inſtruments of war, utenſils and architecture, of the ancients; they are of the greateſt uſe in illuſtrating many important facts relative to the hiſtory of the times in which they were executed. In theſe treaſures of antiquity are preſerved a great number of ſpecimens of Grecian and Roman art, which were executed before the arts and ſcienees fell into neglect. The MSS. containing theſe ſpecimens form a valuable part of the riches preſerved in the principal libraries of Europe:—the Royal, Cottonian, and Harleian libraries, thoſe in the two univerſities in England, the Vatican at Rome, the imperial at Vienna, the ci-devant royal, now the National, at Paris, St Mark's at Venice, and many others. A very ancient MS. of Geneſis, which was in the Cottonian library, and almoſt deſtroyed by a fire in 1731, contained 250 curious paintings in water colours: 21 fragments, which eſcaped the fire, are engraved by the ſociety of antiquaries of London. Several ſpecimens of curious paintings alſo appear in Lambecius's catalogue of the imperial library at Vienna, particularly in Vol. III. where 48 drawings, of nearly equal antiquity with thoſe in the Cottonian library, are engraven; and ſeveral others may be found in various catalogues of the Italian libraries. The drawings in the Vatican Virgil made in the 4th century, before the arts were entirely neglected, illuſtrate the different ſubjects treated of by the Roman poet. A miniature drawing is prefixed to each of the goſpels brought over to England by St Auguſtine in the 6th century, which is preſerved in the library of Corpus Chriſti college, Cambridge: in the compartments of thoſe drawings are depicted repreſentations of ſeveral tranſactions in each goſpel. The curious drawings, and elaborate ornaments in St Cuthbert's goſpels, made by St Ethelwald, and now in the Cottonian library, exhibit a ſtriking ſpecimen of the ſtate of the arts in England in the 7th century. The ſame may be obſerved with reſpect to the drawings in the ancient copy of the four goſpels preſerved in the cathedral church of Litchfield, and thoſe in the Codex Ruſhworthianus in the Bodleian library at Oxford. The life of St Paul the hermit, now remaining in Corpus Chriſti college, Cambridge

bridge, (G 2), affords an example of the ſtyle of drawing and ornamenting letters in England in the 8th century; and the copy of Prudentius's *Pſycomachia* in the Cottonian library (Clop. c. 8.) exhibits the ſtyle of drawing in Italy in the 9th century. Of the 10th century there are Roman drawings of a ſingular kind in the Harleian library (N° 2820.), Nos. 5280, 1802, and 432, in the ſame library, contain ſpecimens of ornamented letters, which are to be found in Iriſh MSS. from the 12th to the 14th century. Cædmon's Poetical Paraphraſe of the book of Geneſis, written in the 11th century, which is preſerved amongſt F. Junius's MSS. in the Bodleian library, exhibits many ſpecimens of utenſils, weapons, inſtruments of muſic, and implements of huſbandry uſed by the Anglo-Saxons. The like may be ſeen in extracts from the Pentateuch of the ſame age, in the Cottonian library (Claud. B. 4.) The MS. copy of Terence in the Bodleian library (D. 17.) diſplays the dreſſes, maſks, &c. worn by comedians in the 12th century, if not earlier. The very elegant Pſalter in the library of the Trinity College, Cambridge, exhibits ſpecimens of the art of drawing in England in the ſame century. The Virgil in the Lambeth library of the 13th century, (N° 471.) written in Italy, ſhows, both by the drawings and writing, that the Italians produced works much inferior to ours at that period. The copy of the Apocalypſe in the ſame library (N° 209.) contains a curious example of the manner of paiſting in the 14th century. The beautiful paintings in the hiſtory of the latter part of the reign of K. Rich. II. in the Harleian library (N° 1319) afford curious ſpecimens of manners and cuſtoms, both civil and military, at the cloſe of the 14th and in the beginning of the 15th century; as does N° 2278 in the ſame library. Many other inſtances might be produced; but thoſe who deſire farther information may conſult *Struit's Regal and Eccleſiaſtical Antiquities*, 4to, and his *Horda-Angel-cynnan.* in 3 vols. This art was much practiſed by the clergy, and even by ſome in the higheſt ſtations in the church. "The famous Oſmond (ſays Brompton), who was conſecrated Bp. of Saliſbury A. D. 1067, did not diſdain to ſpend ſome part of his time in writing, binding, and *illuminating* books. Mr Strutt has given the public an opportunity of forming ſome judgment of the degree of delicacy and art, with which theſe illuminations were executed, by publiſhing prints of a prodigious number of them, in his *Regal and Eccleſiaſtical Antiquities of England*, and *View of the Cuſtoms, &c. of England.* In the firſt of theſe works we are preſented with the genuine portraits, in miniature, of all the kings, and ſeveral of the queens of England, from Edward the Confeſſor to Henry VII. moſtly in their crowns and royal robes, together with the portraits of many other eminent perſons of both ſexes. The illuminators and painters of this period ſeem to have been in poſſeſſion of a conſiderable number of colouring materials, and to have known the arts of preparing and mixing them, ſo as to form a great variety of colours: for in the ſpecimens of their miniature paintings that are ſtill extant, we perceive not only the five primary colours, but alſo various combinations of them. Though Strutt's prints do not exhibit the bright and vivid colours of the originals, they give us equally a view, not only of the perſons and dreſſes of our anceſtors, but alſo of their cuſtoms, manners, arts, and employments, their arms, ſhips, houſes, furniture, &c. and enable us to judge of their ſkill in drawing. The figures in thoſe paintings are often ſtiff and formal; but the ornaments are in general fine and delicate, and the colours clear and bright, particularly the gold and azure. In ſome of theſe illuminations the paſſions are ſtrongly painted. How ſtrongly, for example, is terror painted in the faces of the earl of Warwick's ſailors, when they were threatened with a ſhipwreck, and grief in the countenances of thoſe who were preſent at the death of that hero? After the introduction of printing, this elegant art of illuminating gradually declined, and at length was quite neglected. On the whole, it is proper to obſerve, that from the 5th to the 10th century, the miniature paintings in Greek manuſcripts are generally good, as are alſo ſome among thoſe of Italy, England, and France. From the 10th to the middle of the 14th century they are commonly very bad, and may be conſidered as ſo many monuments of the barbarity of thoſe ages; towards the end of the 14th, the paintings in MSS. were much improved; and in the two ſucceeding centuries, many excellent performances were produced, eſpecially after the happy period of the reſtoration of the arts, when great attention was paid to the works of the ancients, and the ſtudy of antiquity became faſhionable.

*ILLUMINATION. *n. ſ.* [*illuminatio*, Lat. *illumination*, Fr. from *illuminate*.] 1. The act of ſupplying with light. 2. That which gives light.—The ſun is but a body illightened, and an *illumination* created. *Raleigh's Hiſtory.* 3. Feſtal lights hung out as a token of joy.—

Flow'rs are ſtrew'd, and lamps in order plac'd,
And windows with *illuminations* grac'd. *Dryd.*

4. Brightneſs; ſplendour.—The illuminators of manuſcripts borrowed their title from the *illumination* which a bright genius giveth to his work. *Felton on the Claſſicks.* 5. Infuſion of intellectual light; knowledge or grace.—Hymns and pſalms are ſuch kinds of prayer as are not conceived upon a ſudden; but framed by meditation beforehand, or by prophetical *illumination* are inſpired. *Hooker.*—We have forms of prayer imploring God's aid and bleſſing for the *illumination* of our labours, and the turning them into good and holy uſes. *Bacon.*—No holy paſſion, no *illumination*, no inſpiration, can be now a ſufficient commiſſion to warrant thoſe attempts which contradict the common rules of peace.

* ILLUMINATIVE. *adj.* [*illuminatif*, French from *illuminate*.] Having the power to give light.—What makes itſelf and other things be ſeen, being accompanied by light, is called fire: what admits the *illuminative* action of fire, and is not ſeen, is called air. *Digby on Bodies.*

(1.)* ILLUMINATOR. *n. ſ.* [from *illuminate*.] 1. One who gives light. 2. One whoſe buſineſs it is to decorate books with pictures at the beginning

ning of chapters.—*Illuminators* of manuſcripts borrowed their title from the illumination which a bright genius giveth to his work. *Felton.*

(2.) ILLUMINATORS. See ILLUMINATING.

* *To* ILLUMINE. *v. a.* [*illuminer*, Fr.] 1. To enlighten; to ſupply with light.—

To confirm his words, outflew
Millions of flaming ſwords drawn from the thighs
Of mighty cherubims: the ſudden blaze
Far round *illumin'd* hell. *Milton.*

What in me is dark
*Illumine!* what is low, raiſe and ſupport! *Milt.*

2. To decorate; to adorn.—

To Cato, Virgil paid one honeſt line;
O let my country's friends *illumine* mine. *Pope.*

(1.) ILLUMINED, ILLUMINATI, in church hiſtory, a term anciently applied to ſuch perſons as had received baptiſm. This name was occaſioned by a ceremony in the baptiſm of adults; which conſiſted in putting a lighted taper in the hand of the perſon baptized, as a ſymbol of the faith and grace he had received in the ſacrament.

(2.) ILLUMINED, ILLUMINATI, is alſo the name of a ſect of heretics, who ſprang up in Spain about A. D. 1575, and were called by the Spaniards *Almabrados*. Their principal doctrines were, that by means of a ſublime manner of prayer, which they had attained to, they entered into ſo perfect a ſtate, that they had no occaſion for ordinances, ſacraments, or good works; and that they could give way, even to the vileſt actions, without ſin. The ſect of Illumined was revived in France in 1634, and were ſoon after joined by the Guerinetes, or diſciples of Peter Guerin, who together made but one body, called alſo ILLUMINED: but they were ſo hotly purſued by Louis XIII. that they were ſoon deſtroyed. The brothers of the Roſy Croſs are ſometimes alſo called Illumined. See ROSICRUCIANS.

ILLUMINEES. See ILLUMINATI, N° 1.

ILLUMINISM. *n. ſ.* The ſyſtem and myſteries of the ILLUMINATI.

*To* ILLUMINIZE. *v. a.* To propagate the doctrines of the ILLUMINATI.

ILLURCIS, or ILORCIS, a town of Hiſpania Tarraconenſis, afterwards called *Gracchueis*, from Gracchus; and now *Lorca*. *Plin. l. 3. c. 3.*

* ILLUSION. *n. ſ.* [*illuſio*, Lat. *illuſion*, Fr.] Mockery; falſe ſhow; counterfeit appearance; error.—

That diſtill'd by magic ſlights,
Shall raiſe ſuch artificial ſprights,
As by the ſtrength of their *illuſion*,
Shall draw him on to his confuſion. *Shak.*

—There wanted not ſome about him that would have perſuaded him that all was an *illuſion*. *Bacon.*

So oft they fell
Into the ſame *illuſion*, not as man,
Whom they triumph'd, once laps'd. *Milton.*

—An excuſe for uncharitableneſs drawn from pretended inability, is of all others the moſt general and prevailing *illuſion*. *Atterbury.*—Many *illuſions* by which the enemy endeavours to cheat men into ſecurity, and defeat their ſalvation. *Rogers.*

To dream once more I cloſe my willing eyes;
Ye ſoft *illuſions*, dear deceits, ariſe! *Pope.*

—We muſt uſe ſome *illuſion* to render a paſtoral delightful; and this conſiſts in expoſing the beſt ſide only of a ſhepherd's life, and concealing its miſeries. *Pope.*

* ILLUSIVE. *adj.* [from *illuſus*, Lat.] Deceiving by falſe ſhow.—

The heathen bards, who idle fables dreſt,
*Illuſive* dreams in myſtic forms expreſt. *Blackm.*

While the fond ſoul,
Wrapt in gay viſions of unreal bliſs,
Still paints th' *illuſive* form. *Thomſon.*

* ILLUSORY. *adj.* [from *in* and *luſorius*, Lat. *illuſoire*, Fr.] Deceiving; fraudulent.—Subtility, in thoſe who make profeſſion to teach or defend truth, hath paſſed for a virtue; a virtue indeed, which, conſiſting for the moſt part in nothing but the fallacious and *illuſory* uſe of obſcure or deceitful terms, is only fit to make men more conceited in their ignorance. *Locke.*

* *To* ILLUSTRATE. *v. n.* [*illuſtro*, Lat. *illuſtrer*, Fr.] 1. To brighten with light. 2. To brighten with honour.—

Matter to me of glory! whom their hate
*Illuſtrates*, when they ſee all regal pow'r
Giv'n to me to quell their pride. *Milton.*
Thee ſhe enroll'd her garter'd knights among,
*Illuſtrating* the noble liſt. *Philips.*

3. To explain; to clear; to elucidate.—Authors take up popular conceits, and from tradition, unjuſtifiable or falſe, *illuſtrate* matters of undeniable truth. *Brown.*

* ILLUSTRATION. *n. ſ.* [*illuſtration*, Fr. from *illuſtrate*.] Explanation; elucidation; expoſition. It is ſeldom uſed in its original ſignification for material brightneſs.—Whoever looks about him will find many living *illuſtrations* of this emblem. *L'Eſtrange.*—Space and duration, being ideas that have ſomething very abſtruſe and peculiar in their nature, the comparing them one with another may perhaps be of uſe for their *illuſtration*. *Locke.*

* ILLUSTRATIVE. *adj.* [from *illuſtrate*.] Having the quality of elucidating or clearing.—They play much upon the ſimile, or *illuſtrative* argumentation, to induce their enthymemes unto the people. *Brown.*

* ILLUSTRATIVELY. *adv.* [from *illuſtrative*.] By way of explanation.—Things are many times delivered hieroglyphically, metaphorically, *illuſtratively*, and not with reference to action. *Brown.*—

ILLUSTRES. See ILLUSTRIOUS, § 2.

(1.) * ILLUSTRIOUS. *adj.* [*illuſtris*, Latin; *illuſtre*, Fr.] Conſpicuous; noble; eminent for excellence.—In other languages the moſt *illuſtrious* titles are derived from things ſacred. *South.*—

Of ev'ry nation, each *illuſtrious* name,
Such toys as thoſe have cheated into fame.
*Dryden.*

(2.) ILLUSTRIOUS, ILLUSTRIS, was heretofore, in the Roman empire, a title of honour peculiar to people of a certain rank. It was firſt given to the moſt diſtinguiſhed among the knights, who had a right to bear the *latus clavus*; afterwards, thoſe were entitled *illuſtrious* who held the firſt rank among theſe called HONORATI; viz. the præfecti prætorii, præfecti urbis, treaſurers, conſules, &c. There were, however, different degrees among the *illuſtrious*: as in Spain they have grandees of the 1ſt and 2d claſs, ſo in Rome they had their

their *illuſtres*, whom they called *majores*, great; and others, called *illuſtres minores*, leſs.—For inſtance; the præfectus prætorii was a degree below the maſter of the offices, though they were both *illuſtres*. The Novels of Valentinian diſtinguiſh as far as five kinds of *illuſtres*; among whom, the *illuſtres adminiſtratores* bear the firſt rank.

* ILLUSTRIOUSLY. *adv.* [from *illuſtrious*.] Conſpicuouſly; nobly; eminently.—He diſdained not to appear at feſtival entertainments, that he might more *illuſtriouſly* manifeſt his charity. *Atterb.*

You carrying with you all the world can boaſt,
To all the world *illuſtriouſly* are loſt. *Pope.*

* ILLUSTRIOUSNESS. *n. ſ.* [from *illuſtrious*.] Eminence; nobility; grandeur.

ILLYRES, or ILLYRII, the people of ILLYRIA!

ILLYRIA, ILLYRICA, ILLYRICUM, ILLYRIS, and ILLYRIUM, in ancient geography, names of a country in Europe, extending from the Adriatic to Pannonia. *Illyricum* is the name uſed by Livy, Herodotus, and St Paul; to which the word *ſolum* (ſoil) is ſuppoſed to be underſtood. Its boundaries are variouſly aſſigned. Pliny makes it extend in length from the Arſia to the Drinius, thus including Liburnia on the W. and Dalmatia on the E.; which is alſo the opinion of Ptolemy; who ſettles its limits from Mount Scardus and the Upper Moeſia on the E. to Iſtria on the W. It was a Roman province, divided by Auguſtus into the Superior and Inferior, but of which the limits are left undetermined both by ancient hiſtorians and geographers. It now forms part of Croatia, Boſnia, Iſtria, and Sclavonia.

ILLYRIUS, Matthias FLACCUS, or FRANCOWITZ, one of the moſt learned divines of the Augſburg confeſſion, born in Iſtria, anciently called ILLYRICA, in 1520. He is ſaid to have been a man of vaſt genius, extenſive learning, and great zeal againſt Popery; but of a paſſionate temper. He ſtudied under Luther and Melanchon; and publiſhed a great number of books. He alſo had the chief direction of the *Centuriæ Magdeburgenſes*. He died in 1575.

ILM, a town of Saxony, 14 miles S. of Erfurt.

ILMEN, a lake of Ruſſia, in Novogorod, which communicates with lake Ladoga, by the river Volkhof. Lon. 34. 0. E. Lat. 58. 0. N.

ILMENAU, a town of Franconia, on the Elbe.

ILMINSTER, a market town of Somerſetſhire, among hills, 26 miles SW. of Wells, and 137 W. by S. of London. Lon. 2. 54. W. Lat. 50. 55. N.

ILORCIS. See ILLURCIS.

ILOTÆ. See HELOTÆ.

ILSLEY, or EAST ILSLEY, a town of Berks, in a valley between two hills; 14 miles NW. of Reading, and 53 W. of London. Lon. 1. 12. W. Lat. 51. 32. N.

ILST, a town of the Batavian republic, in the dep. of Eems, and late prov. of E. Frieſland, 12 miles S. by W. of Leewarden, and 12. NE. of Stavern. Lon. 5. 24. E. Lat. 53. 1. N.

ILSTADT, a town of Bavaria, at the conflux of the Danube and Ills, oppoſite Paſſau. Lon. 13. 37. E. Lat. 48. 27. N.

ILTEN, a town of Saxony, in Luneburg, 16 miles SSW. of Zell.

ILTZHOSEN, a town of Germany, in Suabia, 8 miles NE. of Hall.

ILVA, an iſland of the Tyrrhenian ſea, oppoſite to Etruria, now called *Elba*. See ELBA. It has two ports, viz. Porto Longone, on the SE. coaſt, and Porto Ferraro, on the N. The latter, aſſiſted by ſome Britiſh troops, ſtood a ſiege of about 8 months, by the French, in 1801, without ſurrendering. It was relieved by the peace.

ILUS, in fabulous hiſtory, the 4th king of Troy, and ſon of Tros by Callirrhoe, father of Laomedon, and grandfather of Priam. He received the Palladium from Jupiter. See PALLADIUM.

ILYE, a town of Tranſylvania.

ILZA, a town of Poland.

* I'M. Contracted from *I am*.

* IM is uſed commonly, in compoſition, for *in* before mute letters.—What is *im* in Latin, when it is not a negative, is often *em* in French; and our writers, as the Latin or French occurs to their minds, uſe *im* or *em*: formerly *im* was more common, and now *em* ſeems to prevail.

(1.) * IMAGE. *n. ſ.* [*image*, Fr. *imago*, Latin.] 1. Any corporeal repreſentation, generally uſed of ſtatues; a ſtatue: a picture.—Whoſe is this *image* and ſuperſcription? *Matt.* xxii. 20.—The one is too like an *image*, and ſays nothing; and the other too like my lady's oldeſt ſon, evermore talking. *Shak.*—

Thy brother I,
Even like a ſtony *image*, cold and numb. *Shak.*

—The *image* of a deity may be a proper object for that which is but the *image* of a religion. *South.*

Still muſt I be upbraided with your line;
But your late brother did not prize me leſs,
Becauſe I could not boaſt of *images*. *Dryden.*

2. An idol; a falſe god.—Manaſſeh ſet the carved *image* in God's houſe. *Chron.* 3. A copy; repreſentation; likeneſs.—

Long may'ſt thou live,
To bear his *image* and renew his glories! *Shak.*

I have bewept a worthy huſband's death,
And liv'd by looking on his *images*:
But now two mirrors of his princely ſemblance
Are crack'd in pieces by malignant death. *Shak.*

He made us to his *image* all agree:
That *image* is the ſoul, and that muſt be,
Or not the maker's *image*, or be free. *Dryden.*

4. Semblance; ſhow; appearance.—

Deny to ſpeak with me? They're ſick, they're weary,
They have travell'd all night! Mere fetches,
The *images* of revolt. *Shak. King Lear.*

This is the man ſhould do the bloody deed:
The *image* of a wicked heinous fault
Lives in his eye. *Shak. King John.*

The face of things a frightful *image* bears,
And preſent death in various forms appears.
*Dryden's Æneid.*

5. An idea; a repreſentation of any thing to the mind; a picture drawn in the fancy.—

The *image* of the jeſt
I'll ſhew you here at large. *Shak.*

Outcaſts of mortal race! can we conceive
*Image* of aught delightful, ſoft, or great? *Prior.*

—When we ſpeak of a figure of a thouſand angles, we may have a clear idea of the number 1000 angles,

gles; but the *image*, or ſenſible idea, we cannot diſtinguiſh by fancy from the *image* of a figure that has 900 angles. *Watts.*

(2.) IMAGE, in a religious ſenſe, (§ 1. *def.* 2.) is an artificial repreſentation of ſome perſon or thing, uſed as an object of adoration; in which ſenſe, it is uſed ſynonymouſly with IDOL. The uſe and adoration of images have been long controverted. It is plain, from the practice of the primitive church, recorded by the earlier fathers, that Chriſtians, during the firſt three centuries, and the greater part of the 4th, neither worſhipped images nor uſed them in their worſhip. However, the greater part of the Popiſh divines maintain, that the uſe and worſhip of images are as ancient as the Chriſtian religion itſelf: to prove this, they allege a decree, ſaid to have been made in a council held by the Apoſtles at Antioch, commanding the faithful, that they may not err about the object of their worſhip, to make images of Chriſt and worſhip them. Baron. ad ann. 102. But no notice is taken of this decree, till 700 years after the Apoſtolic times, after the diſpute about images had commenced. The firſt inſtance that occurs in any credible author, of images among Chriſtians, is that recorded by Tertullian de Pudicit. c. 10. of certain cups, or chalices, as Bellarmine pretends, on which was repreſented the parable of the good ſhepherd carrying the loſt ſheep on his ſhoulders: but this inſtance only proves, that the church at that time did not think emblematical figures unlawful ornaments of chalices. Another inſtance is taken from Euſebius, (*Hiſt. Eccl. lib.* vii. *cap.* 18.) who ſays, that in his time there were to be ſeen two braſs ſtatues in the city of Paneas or Cæſarea Philippi; the one of a woman on her knees, with her arms ſtretched out, the other of a man over againſt her, with his hand extended to receive her: theſe ſtatues were ſaid to be the images of our Saviour and the woman whom he cured of an iſſue of blood. From the foot of the ſtatue repreſenting our Saviour, ſays the hiſtorian, ſprung up an exotic plant, which, as ſoon as it grew to touch the border of his garment, was ſaid to cure all ſorts of diſtempers. Euſebius, however, vouches none of theſe things; nay, he ſuppoſes that the woman who erected this ſtatue of our Saviour was a pagan, and aſcribes it to a pagan cuſtom. Philoſtorgius, (*Eccl. Hiſt. lib.* vii. *c.* 3.) expreſsly ſays, that this ſtatue was carefully preſerved by the Chriſtians, but that they paid no kind of worſhip to it, becauſe it is not lawful for Chriſtians to worſhip braſs or any other matter. The primitive Chriſtians abſtained from the worſhip of images, not, as the Papiſts pretend, from tenderneſs to heathen idolaters, but becauſe they thought it unlawful in itſelf to make any images of the Deity. Juſtin Mart. Apol. ii. p. 44. Clem. Alex. Strom. 5. Strom. 1. and Protr. p. 46. Aug. de Civit. Dei. lib. vii. c. 5. and lib. iv. c. 31. Id. de Fide et Symb. c. 7. Lactant. lib ii. c. 3. Tertull. Apol. c. 12. Arnob. lib. vi. p. 202. Tertullian, Clemens Alexandrinus, and Origen, were of opinion, that, by the ſecond commandment, painting and engraving were unlawful to a Chriſtian, ſtyling them evil and wicked arts. Tert. de Idol. cap. 3. Clem. Alex. Admon. ad Gent. p. 41. Origen contra Celſum, lib. vi. p. 282. The uſe of images in churches as ornaments, was firſt introduced by ſome Chriſtians in Spain, in the beginning of the 4th century; but the practice was condemned as a dangerous innovation, in a council held at Eliberis in 305. Epiphanius, in a letter preſerved by Jerome, tom. ii. ep. 6. bears a ſtrong teſtimony againſt images; and he may be conſidered as one of the firſt ICONOCLASTS. The cuſtom of admitting pictures of ſaints and martyrs into churches (for this was the firſt ſource of IMAGE-WORSHIP) was rare in the end of the 4th century; but became common in the 5th. But they were ſtill conſidered only as ornaments, and even in this view, they met with very conſiderable oppoſition. In the following century the cuſtom of thus adorning churches became almoſt univerſal, both in the E. and W. Petavius expreſsly ſays, (*de Incar. lib.* xv. *cap.* 14.) that no ſtatues were yet allowed in the churches; becauſe they bore too near a reſemblance to the idols of the Gentiles. Towards the cloſe of the 4th, or beginning of the 5th century, images, which were introduced by way of ornament, and then uſed as an aid to devotion, began to be actually worſhipped. However, it continued to be the doctrine of the church in the 6th, and in the beginning of the 7th century, that images were to be uſed only as helps to devotion, and not as objects of worſhip. The worſhip of them was condemned in the ſtrongeſt terms by Gregory the Great; as appears by two of his letters, written in 601. From this time to the beginning of the 8th century, there occurs no inſtance of any worſhip, given or allowed to be given to images by any council or aſſembly of biſhops whatever. But they were commonly worſhipped by the monks and populace in the beginning of the 8th century; inſomuch, that in 726, when Leo publiſhed his famous edict, it had already ſpread into all the provinces ſubject to the empire. The Lutherans condemn the Calviniſts for breaking the images in the churches of the Catholics, looking on it as a kind of ſacrilege; and yet they condemn the Romaniſts (who are profeſſed *image-worſhippers*) as idolaters: nor can theſe laſt keep pace with the Greeks, who go far beyond them in this point; which has occaſioned abundance of diſputes among them. See ICONOCLAST, § 2. The Jews abſolutely condemn all images, and do not ſo much as ſuffer any ſtatues or figures in their houſes, much leſs in their ſynagogues or places of worſhip. The Mahometans have an equal averſion to images; which led them to deſtroy moſt of the beautiful monuments of antiquity, both ſacred and profane, at Conſtantinople.

(3.) IMAGE, in antiquity. The Roman patricians preſerved the images of their anceſtors with great care, and had them carried in proceſſion at their funerals and triumphs: theſe were commonly made of wax, or wood, though ſometimes of marble or braſs. They placed them in the veſtibules of their houſes; and they were to ſtay there, even if the houſes happened to be ſold, it being accounted impious to diſplace them. Appius Claudius was the firſt who brought them into the temples, A. U. C. 259, and he added inſcriptions to them, ſhowing the origin of the perſons repreſented, and their brave and virtuous achievements.

It

It was not, however, allowed for all, who had the images of their anceſtors in their houſes, to have them carried at their funerals; this was only granted to ſuch as had honourably diſcharged their offices: for thoſe who failed in this reſpect, forfeited that privilege; and if they had been guilty of any great crime, their images were broken in pieces. See IGNOBILES, and JUS, N° 7.

(4.) IMAGE, in optics, a figure in the form of any object, made by the rays of light iſſuing from the ſeveral points of it, and meeting in ſo many other points, either at the bottom of the eye, or on any other ground, or on any tranſparent medium, where there is no ſurface to reflect them. Thus we are ſaid to ſee all objects by means of their images formed in the eye.

(5.) IMAGE, in rhetoric, alſo ſignifies a lively deſcription of any thing in a diſcourſe. Images in diſcourſe are defined by Longinus, to be, in general, any thoughts proper to produce expreſſions, and which preſent a kind of picture to the mind. But, in the more limited ſenſe, he ſays, images are ſuch diſcourſes as come from us, when, by a kind of enthuſiaſm, or an extraordinary emotion of the ſoul, we ſeem to ſee the things whereof we ſpeak, and preſent them before the eyes of thoſe who hear us. Images, in rhetoric, have a very different uſe from what they have among the poets: the end principally propoſed in poetry is, aſtoniſhment and ſurpriſe; whereas the thing chiefly aimed at in proſe, is to paint things naturally, and to ſhow them clearly. They have this, however, in common, that they both tend to move, each in its kind. Theſe images, or pictures, are of vaſt uſe, to give weight, magnificence, and ſtrength, to a diſcourſe. They warm and animate it; and, when managed with art, according to Longinus, ſeem, as it were, to ſubdue the hearer, and put him in the power of the ſpeaker.

* *To* IMAGE. *v. a.* [from the noun.] To copy by the fancy; to imagine.—How are immaterial ſubſtances to be *imaged*, which are ſuch things whereof we can have no notion? *Dryden.*—

*Image* to thy mind
How our forefathers to the Stygian ſhades
Went quick. *Philips.*
His ear oft frighted with the *imag'd* voice
Of heav'n, when firſt it thunder'd. *Prior.*
Fate ſome future bard ſhall join
In ſad ſimilitude of griefs to mine,
Condemn'd whole years in abſence to deplore,
And *image* charms he muſt behold no more.
*Pope.*

* IMAGERY. *n. ſ.* [from *image*.] 1. Senſible repreſentations; pictures; ſtatues.—

Of marble ſtone was cut
An altar carv'd with cunning *imagery*. *Fairy Q.*
When in thoſe oratories might you ſee
Rich carvings, portraitures, and *imagery*;
Where ev'ry figure to the life expreſs'd
The godhead's pow'r. *Dryden.*
Your gift ſhall two large goblets be
Of ſilver wrought with curious *imagery*,
And high emboſs'd. *Dryden.*

2. Show; appearance.—Things of the world fill the imaginative part with beauties and fantaſtick *imagery*. *Taylor.*—

What can thy *imagery* of ſorrow mean?
Secluded from the world, and all its care,
Haſt thou to grieve or joy, to hope or fear?
*Prior.*

—All the viſionary beauties of the proſpect, the paint and *imagery* that attracted our ſenſes, fade and diſappear. *Rogers.* 3. Forms of the fancy; falſe ideas; imaginary phantaſms.—It might be a mere dream which he ſaw; the *imagery* of a melancholick fancy, ſuch as muſing men miſtake for a reality. *Atterbury.* 4. Repreſentations in writing; ſuch deſcriptions as force the image of the thing deſcribed upon the mind.—I wiſh there may be in this poem any inſtance of good *imagery*. *Dryden.*

* IMAGINABLE. *adj.* [*imaginable*. Fr. from *imagine*.] Poſſible to be conceived.—It is not *imaginable* that men will be brought to obey what they cannot eſteem. *South.*—Men, ſunk into the greateſt darkneſs *imaginable*, retain ſome ſenſe and awe of a Deity. *Tillotſon.*

* IMAGINANT. *adj.* [*imaginant*, Fr.] Imagining; forming ideas.—We will enquire what the force of imagination is, either upon the body *imaginant*, or upon another body. *Bacon.*

* IMAGINARY. *adj.* [*imaginaire*, Fr. from *imagine*.] Fancied; viſionary; exiſting only in the imagination.—

Falſe ſorrow's eye,
Which, for things true, weeps things *imaginary*.
*Shakeſp.*
Expectation whirls me round:
Th' *imaginary* reliſh is ſo ſweet,
That it enchants my ſenſe. *Shakeſp.*

—Fortune is nothing elſe but a power *imaginary*, to which the ſucceſſes of human actions and endeavours were for their variety aſcribed. *Raleigh.*

Why wilt thou add to all the griefs I ſuffer,
*Imaginary* ill and fancied tortures? *Addiſon.*

(1.) * IMAGINATION, *n. ſ.* [*imaginatio*. Lat. *imagination*. Fr. from *imagine*.] 1. Fancy; the power of forming ideal pictures; the power of repreſenting things abſent to one's ſelf or others. —*Imagination* I underſtand to be the repreſentation of an individual thought. *Imagination* is of three kinds: joined with belief of that which is to come; joined with memory of that which is paſt; and of things preſent, or as if they were preſent: for I comprehend in this *imagination* feigned and at pleaſure, as if one ſhould imagine ſuch a man to be in the veſtments of a pope, or to have wings. *Bacon.*—Our ſimple apprehenſion of corporeal objects, if preſent, is ſenſe; if abſent, *imagination*: when we would perceive a material object, our fancies preſent us with its idea. *Glanville.*—

O whither ſhall I run, or which way fly
The ſight of this ſo horrid ſpectacle,
Which erſt my eyes beheld, and yet behold!
For dire *imagination* ſtill purſues me. *Milton.*
Where beams of warm *imagination* play,
The memory's ſoft figures melt away. *Pope.*

2. Conception; image in the mind; idea.—Sometimes deſpair darkens all her *imaginations*: ſometimes the active paſſion of love cheers and clears her inventions. *Sidney.*—

Princes have but their title for their glories,
An outward honour for an inward toil;

And,

And, for unfelt *imaginations*,
They often feel a world of reſtleſs cares. *Shak.*
Better I were diſtract,
So ſhould my thoughts be ſever'd from my griefs;
And woes, by wrong *imaginations*, loſe
The knowledge of themſelves. *Shak. King Lear.*
—His *imaginations* were often as juſt as they were bold and ſtrong. *Dennis.* 3. Contrivance; ſcheme.
—Thou haſt ſeen all their vengeance, and all their *imaginations* againſt me. *Lam.* iii. 60. 4. An unſolid or fanciful opinion.—We are apt to think that ſpace, in itſelf, is actually boundleſs; to which *imagination*, the idea of ſpace, of itſelf, leads us. *Locke.*

(2.) IMAGINATON. See METAPHYSICS.

(3.) IMAGINATION, FORCE OF. See MONSTER, N° 5.

* IMAGINATIVE. *adj.* [*imaginatif.* Fr. from *imagine.*] Fantaſtic; full of imagination.—Witches are *imaginative*, and believe oftentimes they do that which they do not. *Bacon's Natural Hiſtory.*—Lay fetters and reſtraints upon the *imaginative* and fantaſtic part, becauſe our fancy is uſually pleaſed with the entertainment of ſhadows and gauds. *Taylor's Rule of living holy.*

* *To* IMAGINE. *v. a.* [*imaginer*, Fr. *imaginor*, Lat.] 1. To fancy; to paint in the mind.—
Look what notes and garments he doth give thee,
Bring them, I pray thee, with *imagin'd* ſpeed.
Preſent fears
Are leſs than horrible *imaginings*. *Shak. Macb.*
—What are our ideas of eternity and immenſity, but the repeated additions of certain ideas of *imagined* parts of duration and expanſion, with the infinity of number, in which we can come to no end of addition? *Locke.* 2. To ſcheme; to contrive.—They intended evil againſt thee, they *imagined* a miſchievous device. *Pſ.* xxi. 11.

* IMAGINER. *n. ſ.* [from *imagine.*] One who forms ideas.—The juggler took upon him to know that ſuch an one ſhould point in ſuch a place of a garter that was held up: and ſtill he did it, by firſt telling the *imaginer*, and after bidding the actor think. *Bacon's Natural Hiſtory.*

(1.) IMAGNA, a valley of Italy, in the ci-devant Venetian territory of the Bergameſco, containing 19 pariſhes, and 13,000 citizens, in 1797; and according to the diviſion then made, ſituated in the dep. of the Adda and Oglio. But by the diviſion on the 13th of May 1801, it appears to be now in the dep. of the Serio, of which Bergamo is the capital.

(2.) IMAGNA, a ſmall river in the above valley.

IMAGO, in entomology, a name given by Linnæus to the 3d ſtate of inſects, when they appear in their proper ſhape and colours, and undergo no more transformation.

(1.) IMAM, or IMAN, *n. ſ.* a miniſter in the Mahometan church, anſwering to a pariſh prieſt among us. The word properly ſignifies what we call a prelate, one who preſides over others; but the Muſſulmen frequently apply it to a perſon who has the care of a moſque, who is always there firſt, and reads prayers to the people, which they repeat after him.

(2.) IMAM is alſo applied, by way of excellence, to the 4 chiefs or founders of the 4 principal ſects among the Mahometans. Thus Ali is the imam of the Perſian ſect, or ſect of the Schiates; Abubeker the imam of the Sunnites, which is the ſect followed by the Turks; Saphii, or Safiy, the imam of another ſect, &c.

IMAMATE, *n. ſ.* the dignity of an IMAM. The Mahometans do not agree among themſelves about this dignity. Some think it of divine right, and attached to a ſingle family, as the pontificate of Aaron. Others hold, that though it is indeed of divine right, it is not attached ſo to any ſingle family, as that it may not be transferred to another. They add, that the imam is to be clear of all groſs ſins; and that otherwiſe he may be depoſed, and his dignity may be conferred on another. However this be, it is certain, that after an imam has once been owned as ſuch, he who denies that his authority comes immediately from God, is accounted impious; he who does not obey him is a rebel; and he who pretends to contradict what he ſays is eſteemed a fool, among the orthodox Muſſulmans. The Imams have no outward mark of diſtinction; their habit is the ſame with that of the Turks in common, except that the turban is a little larger, and folded ſomewhat differently.

IMAUS, in ancient geography, the largeſt mountain of Aſia, and a part of Taurus; from which the whole of India extends into a vaſt plan, reſembling Egypt. (*Strabo, Pliny.*) It extends through Scythia, as far as to the Mare Glaciale, dividing it into *Scythia intra Imaum*, and *Scythia extra Imaum*, or *Hither* and *Farther Scythia*, (*Ptolemy*); and ſtretching out along the N. of India to the eaſtern ocean, ſeparates it from Scythia. It had various names according to the different countries through which it extended. Poſtellus thinks it is the SEPHAR of Scripture.

* IMBECILE. *adj.* [*imbecillis.* Lat. *imbecille*, Fr.] Weak; feeble; wanting ſtrength of either mind or body.

* *To* IMBECILE. *v. a.* [from the adjective. This word is corruptly written *embezzle.*] To weaken a ſtock or fortune by clandeſtine expenſes or unjuſt appropriations.—Princes muſt in a ſpecial manner be guardians of pupils and widows, not ſuffering their perſons to be oppreſſed, or their ſtates *imbeciled*. *Taylor's Rule of living holy.*

* IMBECILITY. *n. ſ.* [*imbecilité.* Fr.] Weakneſs, feebleneſs of mind or body.—A weak and imperfect rule argueth *imbecility* and imperfection. *Hooker.*—No *imbecility* of means can prejudice the truth of the promiſe of God herein. *Hooker.*—We that are ſtrong muſt bear the *imbecility* of the impotent, and not pleaſe ourſelves. *Hooker.*—That way we are contented to prove, which, being the worſt in itſelf, is notwithſtanding now, by reaſon of common *imbecility*, the fitter and likelier to be brooked. *Hooker.*—
Strength would be lord of *imbecility*,
And the rude ſon would ſtrick his father dead.
*Shak.*
—*Imbecility*, for ſex and age, was ſuch as they could not lift up a hand againſt them. *K. Charles.*—When man was fallen, and had abandoned his primitive innocence, a ſtrange *imbecility* immediately ſeized and laid hold of him. *Woodward's Natural Hiſtory.*

IMBERBIS COROLLA. See BOTANY, *Gloſſary.*

* *To* IMBIBE. *v. a.* [*imbibo*, Lat. *imbiber*, Fr.]
1. To

1. To drink in; to draw in.—A pot of ashes will receive more hot water than cold, forasmuch as the warm water *imbibeth* more of the salt. *Brown.*

The torrent mercileſs *imbibes*
Commiſſions, perquiſites, and bribes. *Swift.*

Illumin'd wide,
The dewy ſkirted clouds *imbibe* the ſun. *Thomſ.*

2. To admit into the mind.—Thoſe that have *imbibed* this error, have extended the influence of this belief to the whole goſpel, which they will not allow to contain any thing but promiſes. *Hammond.*—It is not eaſy for the mind to put off thoſe confined notions and prejudices it has *imbibed* from cuſtom. *Locke.*—Converſation with foreigners enlarges our minds, and ſets them free from many prejudices we are ready to *imbibe* concerning them. *Watts.* 3. To drench; to ſaturate; to ſoak. This ſenſe, though unuſual, perhaps unexampled, is neceſſary in Engliſh, unleſs the word *imbibe* be adopted, which our writers ſeem not willing to receive.—Metals, corroded with a little acid, turn into ruſt, which is an earth taſteleſs and indiſſolvable in water; and this earth, *imbibed* with more acid, becomes a metallic ſalt. *Newton.*

* IMBIBER. *n. ſ.* [from *imbibe.*] That which drinks or ſucks.—Salts are ſtrong *imbibers* of ſulphureous ſtreams. *Arbuthnot.*

IMBIBING. *n. ſ.* the action of a dry porous body, that abſorbs or takes up a moiſt or fluid one: thus, ſugar imbibes water; a ſponge, the moiſture of the air, &c.

* IMBIBITION. *n. ſ.* [*imbibition*, Fr. from *imbibe.*] The act of ſucking or drinking in.—Moſt powders grow more coherent by mixture of water than of oil: the reaſon is the congruity of bodies, which maketh a perfecter *imbibition* and incorporation. *Bacon.*—Heat and cold have a virtual tranſition, without communication of ſubſtance, but in moiſture not; and to all madefaction there is required an *imbibition*. *Bacon.*—A drop of oil, let fall upon a ſheet of white paper, that part of it, which by the *imbibition* of the liquor, acquires a greater continuity and ſome tranſparency, will appear much darker than the reſt; many of the incident beams of light being now tranſmitted, that otherwiſe would be reflected. *Boyle.*

* *To* IMBITTER. *v. a.* [from *bitter.*] 1. To make bitter. 2. To deprive of pleaſure; to make unhappy.—Let them extinguiſh their paſſions which *imbitter* their lives, and deprive them of their ſhare in the happineſs of the community. *Addiſon's Freeholder.*—Is there any thing that more *imbitters* the enjoyments of this life than ſhame? *South.* 3. To exaſperate.

(1.) * *To* IMBODY. *v. a.* [from *body.*] 1. To condenſe to a body. 2. To inveſt with matter; to make corporeal.—

An opening cloud reveals
The heavenly form *imbody'd*, and array'd
With robes of light. *Dryden.*

—Though aſſiduity in the moſt fixed cogitation be no trouble to immaterialized ſpirits, yet it is more than our *imbodied* ſouls can bear without laſſitude. *Glanville.* 3. To bring together into one maſs or company; to incorporate.—

I by vow am ſo *imbodied* yours,
That he which marries you muſt marry me.
*Shak.*

Never ſince created man
Met ſuch *imbodied* force, as nam'd with theſe,
Could merit more than that ſmall infantry
Warr'd on by cranes. *Milton.*

Under their head *imbody'd* all in one. *Milton.*

Then Clauſus came, who led a num'rous band
Of troops *imbodied*, from the Sabine land.
*Dryden's Æneid.*

4. To incloſe. Improper.—In thoſe ſtrata we ſhall meet with the ſame metal or mineral *imbodied* in ſtone, or lodged in coal, that elſewhere we found in marle. *Woodward.*

(2.) * *To* IMBODY. *v. n.* To unite into one maſs; to coaleſce.—

The ſoul grows clotted by contagion,
*Imbodies* and imbrutes, 'till ſhe quite loſe
The divine property of her firſt being. *Milton.*

—The idea of white, which ſnow yielded yeſterday, and another idea of white from another ſnow to-day, put together in your mind, *imbody* and run into one. *Locke.*

* *To* IMBOIL. *v. n.* [from *boil.*] To exeſtuate; to move with violent agitation like hot liquor in a caldron. Not now in uſe.—

With whoſe reproach and odious menace,
The knight *imboiling* in his haughty heart,
Knit all his force, and 'gan ſoon unbrace,
His graſping hold. *Fairy Queen.*

* *To* IMBOLDEN. *v. a.* [from *bold.*] To raiſe to confidence; to encourage.—

'Tis neceſſary he ſhould die:
Nothing *imboldens* ſin ſo much as mercy. *Shak.*—I think myſelf in better plight for a lender than you are, the which hath ſomething *imboldened* me to this unſeaſoned intruſion. *Shak.*—I was the more *imboldened*, becauſe I found I had a ſoul congenial to his. *Dryden.*—

Nor flight was left, nor hopes to force his way;
*Imbolden'd* by deſpair, he ſtood at bay. *Dryd.*—Their virtues and ſuperior genius *imboldened* them, in great exigencies of ſtate, to attempt the ſervice of their prince and country out of the common forms. *Swift.*

* *To* IMBOSOM. *v. a.* [from *boſom.*] 1. To hold on the boſom; to cover fondly with the folds of one's garment; to hide under any cover.—

The Father infinite,
By whom in bliſs *imboſom'd* ſat the Son. *Milt.*

Villages *imboſom'd* ſoft in trees,
And ſpiry towns by ſurging columns mark'd.
*Thomſon.*

2. To admit to the heart, or to affection.—

But glad deſire his late *imboſom'd* gueſt,
Yet but a babe, with milk of ſight he nurſt.
*Sidney.*

Who glad t' *imboſom* his affection vile,
Did all ſhe might, more plainly to appear.
*Fairy Queen.*

* *To* IMBOUND. *v. a.* [from *bound.*] To incloſe: to ſhut in.—

That ſweet breath,
Which was *imbounded* in this beauteous clay.
*Shak.*

* *To* IMBOW. *v. a.* [from *bow.*] To arch; to vault.—

Prince Arthur gave a box of diamonds ſure,
*Imbowed* with gold and gorgeous ornament.
*Fairy Queen.*

—*Imbowed* windows be pretty retiring places for conference: they keep both the wind and ſun off. *Bacon.*—

Let my due feet never fail
To walk the ſtudious cloiſter's pale,
And love the high *imboſſed* roof,
With antic pillar maſſy proof. *Milton.*

* *To* IMBOWER. *v. a.* [from *bower.*] To cover with a bower; to ſhelter with trees.—

And ſtooping thence to Ham's *imbowering* walks,
In ſpotleſs peace retired. *Thomſon.*

* IMBOWMENT. *n. ſ.* [from *imbow.*] Arch; vault.—The roof all open, not ſo much as any *imbowment* near any of the walls left. *Bacon.*

* *To* IMBRANGLE. *v. a.* To entangle. A low word.—

With ſubtle cobweb cheats
They're catch'd in knotted law like nets;
In which, when once they are *imbrangled*,
The more they ſtir, the more they're tangled.
*Hudibras.*

* IMBRICATED. *adj.* [from *imbrex*, Latin.] Indented with concavities; beat and hollowed like a roof or gutter-tile.

* IMBRICATION. *n. ſ.* [*imbrex*, Lat.] Concave indenture.—All is guarded with a well made tegument, adorned with neat *imbrications*, and many other fineries. *Derham.*

IMBRICATUS. See BOTANY, *Gloſſary.*

IMBROS, in ancient geography, an iſland of the Ægean Sea, near Thrace, 32 miles from Samothrace. It was for ſome time governed by its own laws; but was afterwards ſubjected ſucceſſively to Perſia, Athens, Macedonia, Pergamus, and Rome. It had a town and river of the ſame name. It is now called *Embro.*

* *To* IMBROWN. *v. a.* [from *brown.*] To make brown; to darken; to obſcure; to cloud.

Where the morning ſun firſt warmly ſmote,
The open field, and where the unpierc'd ſhade
*Imbrown'd* the noontide bow'rs. *Milton.*

The foot grows black that was with dirt *imbrown'd*,
And in thy pocket gingling halfpence found.
*Gay.*

Another age ſhall ſee the golden ear
*Imbrown* the ſlope, and nod on the parterre.
*Pope.*

*Imbrown'd* with native bronze, lo! Henly ſtands. *Pope.*

* *To* IMBRUE. *v. a.* [from *in* and *brue.*] 1. To ſteep; to ſoak; to wet much or long. This ſeems indifferently written with *im* or *em.* I have ſuſtained both modes of writing.—

Thou mad'ſt many hearts to bleed
Of mighty victors, with wide wounds *embru'd*,
And by thy cruel darts to thee ſubdu'd. *Spenſ.*

There ſtreams a ſpring of blood ſo faſt
From thoſe deep wounds, as all *embru'd* the face
Of that accurſed caitiff. *Daniel's Civil War.*

—The mercileſs Turks, *embrued* with the Chriſtian blood, were weary of ſlaughter, and began greedily to ſeek after the ſpoil. *Knolles's Hiſt.*—

At me, as at a mark his bow he drew,
Whoſe arrows in my blood their wings *imbrue.*
*Sandys.*

Lucius pities the offenders,
That would *embrue* their hands in Cato's blood.
*Addiſon.*

Lo! theſe hands in murder are *imbru'd*,
Thoſe trembling feet by juſtice are purſu'd. *Prior.*

There, where two ways in equal parts divide,
The direful monſter from afar deſcry'd
Two bleeding babes depending at her ſide;
Whoſe panting vitals, warm with life, ſhe draws,
And in their hearts *embrues* her cruel claws. *Pope.*

His virgin ſword Egyſthus' veins *imbru'd*;
The murd'rer fell, and blood aton'd for blood.
*Pope.*

—A good man chuſes rather to paſs by a verbal injury than *imbrue* his hands in blood. *Clariſſa.* 2. To pour; to emit moiſture. Obſolete.—

Some bathed kiſſes, and did oft *embrue*
The ſugar'd liquor through his melting lips.
*Fairy Queen.*

(1.) * *To* IMBRUTE. *v. a.* [from *brute.*] To degrade to brutality.—

I, who erſt contended
With gods to ſit the higheſt, am now conſtrain'd
Into a beaſt; and mix with beſtial ſlime,
This offence to incarnate and *imbrute.* *Milton.*

(2.) * *To* IMBRUTE. *v. n.* To ſink down to brutality.—

The ſoul grows clotted by contagion,
Imbodies and *imbrutes*, till ſhe quite loſe
The divine property of her firſt being. *Milton.*

* *To* IMBUE. *v. a.* [*imbuo*, Lat.] This word, which ſeems wanted in our language has been propoſed by ſeveral writers, but not yet adopted by the reſt. *Imbu*, French, the participial adj. is only uſed.] To tincture deep; to imbibe or ſoak with any liquor or dye.—I would render this treatiſe intelligible to every rational man, however little verſed in ſcholaſtick learning, among whom I expect it will have a fairer paſſage, than among thoſe that are deeply *imbued* with other principles. *Digby.*—Clothes which have once been thoroughly *imbued* with black, cannot well afterwards be dyed into lighter colour. *Boyle.*—Where the mineral matter is great, ſo as to take the eye, the body appears *imbued* and tinctured with the colour. *Woodward.*

* *To* IMBURSE. *v. a.* [*bourſe*, French.] To ſtock with money. This ſhould be *emburſe*, from *emburſer*, French.

IMENSTADT, a town of Suabia, 20 miles E. of Lindau. Lon. 10. 20. E. Lat. 47. 35. N.

IMERETIA, } or IMERETTA, a principality
IMERITIA, } of Georgia, conſiſting of 4 provinces, between the Black Sea and the Caſpian; bounded on the S. by the Turkiſh dominions, W. by Mingrelia, N. by Oſſetia, and E. by the reſt of Georgia. See GEORGIA, § 2. It is, or was lately, governed by a prince named *David.* His father, the late czar Solomon, having forbidden the ſcandalous traffic of the noblemen in their peaſants, offended the Turks ſo much, that he was driven from his throne, and compelled to live like a wild man, for 16 years, in the woods and caverns of the mountains, till the Ruſſians reinſtated him in his dominions. The capital, where the prince reſides, is called *Curtays.* The remains of a church announce that it was formerly a large city; but at preſent it is hardly a village. Solomon, the father of David, ordered the citadel to be deſtroyed,

* IMMARCESSIBLE. *adj.* [*in* and *marcesco*, Latin.] Unfading. *Dict.*

* IMMARTIAL. *adj.* [*in* and *martial.*] Not warlike.—

My powers are unfit,
Myſelf *immartial.* *Chapman's Odyſſey.*

* *To* IMMASK. *v. a.* [*in* and *maſk.*] To cover; to diſguiſe.—I have caſes of buckram for the nonce, to *immaſk* our noted outward garments. *Shakeſpeare's Henry* IV.

* IMMATERIAL. *adj.* [*immateriel*, Fr. *in* and *materia*, Lat.] 1. Incorporeal; diſtinct from matter; void of matter.—Angels are ſpirits *immaterial* and intellectual, the glorious inhabitants of thoſe ſacred palaces, where there is nothing but light and immortality; no ſhadow of matter for tears, diſcontentments, griefs, and uncomfortable paſſions to work upon; but all joy, tranquillity, and peace, even for ever and ever, do dwell. *Hooker.*—

As then the ſoul a ſubſtance hath alone,
Beſides the body, in which ſhe is confin'd;
So hath ſhe not a body of her own,
But is a ſpirit and *immaterial* mind. *Davies.*

—Thoſe *immaterial* felicities we expect, ſuggeſt the neceſſity of preparing our appetites, without which heaven can be no heaven to us. *Decay of Piety.*—No man that owns the exiſtence of an infinite ſpirit can doubt of the poſſibility of a finite ſpirit; that is, ſuch a thing as is *immaterial*, and does not contain any principle of corruption. *Tillotſon.* 2. Unimportant; without weight; impertinent; without relation. This ſenſe has crept into the converſation and writings of barbarians; but ought to be utterly rejected.

(1.) * IMMATERIALITY. *n. ſ.* [from *immaterial.*] Incorporeity; diſtinctneſs from body or matter.—When we know cogitation is the prime attribute of a ſpirit, we infer its *immateriality*, and thence its immortality. *Watts.*

(2.) IMMATERIALITY. See METAPHYSICS.

* IMMATERIALIZED. *adj.* [from *in* and *materia*, Latin.] Diſtinct from matter; incorporeal.—Though aſſiduity in the moſt fixed cogitation be no trouble to *immaterialized* ſpirits, yet it is more than our imbodied ſouls can bear without laſſitude. *Glanville's Sceptis.*

* IMMATERIALLY. *adv.* [from *immaterial.*] In a manner not depending upon matter.—The viſible ſpecies of things ſtrike not our ſenſes *immaterially*; but ſtreaming in corporal rays do carry with them the qualities of the object from whence they flow, and the medium through which they paſs. *Brown's Vulgar Errours.*

* IMMATERIALNESS. *n. ſ.* [from *immaterial.*] Diſtinctneſs from matter.

* IMMATERIATE. *adj.* [*in* and *materia*, Latin.] Not conſiſting of matter; incorporeal; wanting body.—It is a virtue which may be called incorporeal and *immateriate*, whereof there be in nature but few. *Bacon.*—After a long enquiry of things immerſe in matter, I interpoſe ſome object which is *immateriate*, or leſs materiate; ſuch as this of ſounds. *Bacon.*

* IMMATURE. *adj.* [*immaturus*, Latin.] 1. Not ripe. 2. Not perfect; not arrived at fulneſs or completion.—The land enterpriſe of Panama was an ill meaſured and *immature* counſel, grounded upon a falſe account, that the paſſages were no better fortified than Drake had left them. *Bacon.*

This is your time for faction and debate,
For partial favour, and permitted hate:
Let now your *immature* diſſenſion ceaſe,
Sit quiet. *Dryden.*

3. Haſty; early; come to paſs before the natural time.—We are pleaſed, and call not that death *immature*, if a man lives 'till ſeventy. *Taylor's Rule of living holy.*

* IMMATURELY. *adv.* [from *immature.*] Too ſoon; too early; before ripeneſs or completion.

* IMMATURENESS. } *n. ſ.* [from *immature.*]
* IMMATURITY. } Unripeneſs; incompleteneſs; a ſtate ſhort of completion.—I might reaſonably expect a pardon from the ingenuous for faults committed in an *immaturity* of age and judgment. *Glanville.*

* IMMEABILITY. *n. ſ.* [*immeabilis*, Latin.] Want of power to paſs. So it is uſed in the example; but it is rather, incapability of affording paſſage.—From this phlegm proceed white cold tumours, viſcidity, and conſequently *immeability* of the juices. *Arbuthnot.*

* IMMEASURABLE. *adj.* [*in* and *meaſure.*] Immenſe; not to be meaſured; indefinitely extenſive.—Churches reared up to an height *immeaſurable*, and adorned with far more beauty in their reſtoration than their founders before had given them. *Hooker.*—

From the ſhore
They view'd the vaſt *immeaſurable* abyſs,
Outrageous as a ſea, dark, waſteful, wild. *Milt.*
*Immeaſurable* ſtrength they might behold
In me, of wiſdom nothing more than mean
*Milton.*

—What a glorious ſhew are thoſe beings entertained with, that can ſee ſuch tremendous objects wandering through thoſe *immeaſurable* depths of ether! *Addiſon's Guardian.*—

Nor friends are there, nor veſſels to convey,
Nor oars to cut th' *immeaſurable* way. *Pope.*

* IMMEASURABLY. *adv.* [from *immeaſurable.*] Immenſely; beyond all meaſure.—The Spaniards *immeaſurably* bewail their dead. *Spenſer.*—

There ye ſhall be fed, and fill'd
*Immeaſurably*; all things ſhall be your prey. *Milt.*

* IMMECHANICAL. *adj.* [*in* and *mechanical.*] Not according to the laws of mechanics.—We have nothing to do to ſhow any thing that is *immechanical*, or not according to the eſtabliſhed laws of nature. *Cheyne.*—Nothing will clear a head poſſeſſed with *immechanical* notions. *Mead.*

* IMMEDIACY. *n. ſ.* [from *immediate.*] Perſonal greatneſs; power of acting without dependance. This is a harſh word, and ſenſe peculiar, I believe, to *Shakſpeare.*

He led our pow'rs,
Before the commiſſion of my place and perſon,
The which *immediacy* may well ſtand up,
And call itſelf your brother. *Shak. King Lear.*

* IMMEDIATE. *adj.* [*immediat*, French; *in* and *medius*, Latin.] 1. Being in ſuch a ſtate with reſpect to ſomething elſe as that there is nothing between them; proximate; with nothing intervening.—Moſes mentions the *immediate* cauſes of the

the deluge, the rains and the waters; and St Peter mentions the more remote and fundamental cauſes, that conſtitution of the heavens. *Burnet.* 2. Not acting by ſecond cauſes.—It is much to be aſcribed to the *immediate* will of God, who giveth and taketh away beauty at his pleaſure. *Abbot.* 3. Inſtant; preſent with regard to time. *Prior.* Therefore ſhould not have written *more* immediate.—

*Immediate* are my needs, and my relief
Muſt not be toſt and turn'd to me in words,
But find ſupply *immediate*. *Shak. Timon.*

Death denounc'd that day,
Which he preſumes already vain, and void,
Becauſe not yet inflicted, as he fear'd,
By ſome *immediate* ſtroke. *Milton's Par. Loſt.*

But ſhe, howe'er of victʼry ſure,
Contemns the wreath too long delay'd;
And arm'd with more *immediate* powʼr,
Calls cruel ſilence to her aid. *Prior.*

* IMMEDIATELY. *adv.* [from *immediate.*] 1. Without the intervention of any other cauſe or event.—God's acceptance of it, either *immediately* by himſelf, or mediately by the hands of the biſhop, is that which veſts the whole property of a thing in God. *South.* 2. Inſtantly; at the time preſent; without delay.—

Her father hath commanded her to ſlip
Away with Slender, and with him at Eton
*Immediately* to marry. *Shakeſpeare.*

* IMMEDIATENESS. *n. ſ.* [from *immediate.*] 1. Preſence with regard to time. 2. Exemption from ſecond or intervening cauſes.

* IMMEDICABLE. *adj.* [*immedicabilis*, Lat.] Not to be healed; incurable.—

My griefs ferment and rage,
Nor leſs than wounds *immedicable*,
Rankle and feſter, and gangrene
To black mortification. *Milton's Agon.*

* IMMEMORABLE. *adj.* [*immemorabilis*, Latin.] Not worth remembering.

(1.) * IMMEMORIAL. *adj.* [*immemorial*, Fr. *in* and *memoria*, Latin.] Paſt time of memory; ſo ancient that the beginning cannot be traced.—All the laws of this kingdom have ſome memorials in writing, yet all have not their original in writing; for ſome obtained their force by *immemorial* uſage or cuſtom. *Hale.*—By a long *immemorial* practice, and preſcription of an aged thorough-paced hypocriſy, they come to believe that for a reality, which, at firſt practice of it, they themſelves knew to be a cheat. *South.*

(2.) IMMEMORIAL, in Engliſh law, is applied to any thing that was before the reign of Edward II.

IMMENDORF, a town of Auſtria.

IMMENHAUSEN, a town of Heſſe-Caſſel, 8 miles NNW. of Caſſel. Lon. 26. 52. E. of Ferro. Lat. 5. 15. N.

* IMMENSE. *adj.* [*immenſe*, Fr. *immenſus*, Lat.] Unlimited; unbounded; infinite.—

O goodneſs infinite! goodneſs *immenſe!*
That all this good of evil ſhall produce! *Milton.*

—As infinite duration hath no relation unto motion and time, ſo infinite or *immenſe* eſſence hath no relation unto body; but is a thing diſtinct from all corporeal magnitude, which we mean when we ſpeak of immenſity, and of God as of an *immenſe* being. *Grew.*

* IMMENSELY. *adv.* [from *immenſe.*] Infinitely; without meaſure.—We ſhall find that the void ſpace of our ſyſtem is *immenſely* bigger than all its corporeal maſs. *Bentley.*

(1.) * IMMENSITY. *n. ſ.* [*immenſité*, French.] Unbounded greatneſs; infinity.—By the power we find in ourſelves of repeating, as often as we will, any idea of ſpace, we get the idea of *immenſity*. *Locke.*—He that will conſider the *immenſity* of this fabric, and the great variety that is to be found in this inconſiderable part of it which he has to do with, may think that in other manſions of it there may be other and different intelligent beings. *Locke.*—

All theſe illuſtrious worlds,
And millions which the glaſs can ne'er deſcry,
Loſt in the wilds of vaſt *immenſity*,
Are ſuns, are centers. *Blackmore's Creation.*

(2.) IMMENSITY, is more properly defined unlimited extenſion.

* IMMENSURABILITY. *n. ſ.* [from *immenſurable.*] Impoſſibility to be meaſured.

* IMMENSURABLE. *adj.* [*in* and *menſurabilis*, Latin.] Not to be meaſured.

IMMER, the moſt eaſterly of the New Hebrides. It lies about 12 miles from TANNA, and ſeems to be about 15 in circumference. It is of a conſiderable height, and has a flat top.

IMMERETTA. See IMERETIA.

* *To* IMMERGE. *v. a.* [*immergo*, Latin.] To put under water.

* IMMERIT. *n. ſ.* [*immeritus*, Lat.] Want of worth; want of deſert. This is a better word than *demerit*, which is now uſed in its ſtead.—When I receive your lines, and find there expreſſions of a paſſion, reaſon and my own *immerit* tell me it muſt not be ſo for me. *Suckling.*

IMMERITIA. See IMERETIA.

* IMMERSE. *adj.* [*immerſus*, Latin.] Buried; covered; ſunk deep.—After long inquiry of things *immerſe* in matter, I interpoſe ſome object which is immateriate, or leſs materiate; ſuch as this of ſounds, that the intellect may become not partial. *Bacon.*

* *To* IMMERSE. *v. a.* [*immerſus*, Latin.] 1. To put under water. 2. To ſink or cover deep.

He ſtood
More than a mile *immerſ'd* within the wood;
At once the wind was laid. *Dryden.*

—They obſerved that they were *immerſed* in their rocks, quarries, and mines, in the ſame manner as they are at this day found in all known parts of the world. *Woodward.* 3. To keep in a ſtate of intellectual depreſſion.—It is a melancholy reflection, that our country, which, in times of popery, was called the nation of ſaints, ſhould now have leſs appearance of religion in it than any other neighbouring ſtate or kingdom; whether they be ſuch as continue ſtill *immerſed* in the errors of the church of Rome, or ſuch as are recovered out of them. *Addiſon's Freeholder.*—We are prone to engage ourſelves with the buſineſs, the pleaſures, and the amuſements of this world: we give ourſelves up too greedily to the purſuit, and *immerſe* ourſelves too deeply in the enjoyments of them. *Atterbury.*—It is impoſſible to have a lively hope in another life, and yet be deeply *immerſed* in the enjoyments of this. *Atterbury.*

(1.) * IMMERSION.

(1.) * IMMERSION. *n. f.* [*immerſio*, Latin; *immerſion*, French.] 1. The act of putting any body into a fluid below the ſurface.—Achilles's mother is ſaid to have dipped him, when he was a child, in the river Styx, which made him invulnerable all over, excepting that part which the mother held in her hand during this *immerſion*. *Addiſon.* 2. The ſtate of ſinking below the ſurface of a fluid. 3. The ſtate of being overwhelmed or loſt in any reſpect.—Many perſons, who, through the heat of their luſts and paſſions, through the contagion of ill example, or too deep an *immerſion* in the affairs of life, ſwerve from the rules of their holy faith; yet would, upon extraordinary warning, be brought to comply with them. *Atterbury.*

(2.) IMMERSION, in aſtronomy, is when a ſtar or planet is ſo near the ſun with regard to our obſervations, that we cannot ſee it; being, as it were, inveloped and hid in the rays of that luminary. It alſo denotes the beginning of an eclipſe of the moon, or that moment when the moon begins to be darkened, and to enter into the ſhadow of the earth.

(3.) IMMERSION, in chemiſtry, is a ſpecies of calcination, when any body is immerſed in a fluid to be corroded; or it is a ſpecies of lotion; as when a ſubſtance is plunged into any fluid, to deprive it of a bad quality, or communicate to it a good one.

* IMMETHODICAL. *adj.* [*in* and *methodical.*] Confuſed; being without regularity; being without method.—M. Bayle compares the anſwering of an *immethodical* author to the hunting of a duck: when you have him full in your ſight, he gives you the ſlip, and becomes inviſible. *Addiſon.*

* IMMETHODICALLY. *adv.* [from *immethodical.*] Without method; without order.

IMMIER, St, a town of the Helvetic republic in the late canton of Baſle; 20 miles W. of Soleure and 31 SW. of Baſle.

* IMMINENCE. *n. f.* [from *imminent.*] Any ill impending; immediate or near danger. A word not in uſe.]—

I do not ſpeak of flight, of fear, of death;
But dare all *imminence*, that gods and men
Addreſs their dangers in. *Shak.*

* IMMINENT. *adj.* [*imminent*, Fr. *imminens*, Lat.] Impending; at hand; threatening. Always in an ill ſenſe.—What dangers at any time are *imminent*, what evils hang over our heads, God doth know, and not we. *Hooker.*—

Three times to-day
You have defended me from *imminent* death.
*Shak.*

Theſe ſhe applies for warnings and portents
Of evils *imminent*; and on her knee
Hath begg'd that I will ſtay at home to-day.
*Shak.*

To them preach'd
Converſion and repentance, as to ſouls
In priſon, under judgments *imminent*. *Milton.*
—Men could not fail without *imminent* danger and inconveniencies. *Pope.*

IMMINGHAM, a town of Lincolnſhire, near the coaſt, NW. of Grimſby.

* *To* IMMINGLE. *v. a.* [*in* and *mingle.*] To mingle; to mix; to unite.—

Some of us, like thee, through ſtormy life
Toil'd, tempeſt beaten, ere we could attain
This holy calm, this harmony of mind,
Where purity and peace *immingle* charms.
*Thomſon.*

* IMMINUTION. *n. f.* [from *imminuo*, Lat.] Diminution; decreaſe.—Theſe revolutions are as exactly uniform as the earth's are, which could not be, were there any place for chance, and did not a Providence continually overſee and ſecure them from all alteration or *imminution*. *Ray on the Creation.*

* IMMISCIBILITY. *n. f.* [from *immiſcible.*] Incapacity of being mingled.

* IMMISCIBLE. *adj.* [*in* and *miſcible.*] Not capable of being mingled. *Clariſſa.*

* IMMISSION. *n. f.* [*immiſſio*, Latin.] The act of ſending in; contrary to emiſſion.—

* *To* IMMIT. *v. n.* [*immitto*, Lat.] To ſend in.

* *To* IMMIX. *v. a.* [*in* and *mix.*] To mingle.

Samſon, with theſe *immixt*, inevitably
Pull'd down the ſame deſtruction on himſelf.
*Milton.*

* IMMIXABLE. *adj.* [*in* and *mix.*] Impoſſible to be mingled. Fill a glaſs ſphere with ſuch liquors as may be clear, of the ſame colour, and *immixable*. *Wilkins.*

* IMMOBILITY. *n. f.* [*immobilité*, French, from *immobilis*, Latin.] Unmoveableneſs; want of motion; reſiſtance to motion.—The courſe of fluids through the vaſcular ſolids muſt in time harden the fibres, and aboliſh many of the canals; from whence dryneſs, weakneſs, *immobility*, and debility of the vital force. *Arbuthnot.*

* IMMODERATE. *adj.* [*immoderé*, French, *immoderatus*, Latin.] Exceſſive; exceeding the due mean.—One means, very effectual for the preſervation of health, is a quiet and cheerful mind, not afflicted with violent paſſions, or diſtracted with *immoderate* cares. *Ray on the Creation.*

* IMMODERATELY. *adv.* [from *immoderate.*] In an exceſſive degree.—

*Immoderately* ſhe weeps for Tybalt's death.
*Shak.*

—The heat weakened more and more the arch of the earth, ſucking out the moiſture that was the cement of its parts, drying it *immoderately*, and chapping it. *Burnet.*

* IMMODERATION. *n. f.* [*immoderation*, Fr. from *immoderate.*] Want of moderation; exceſs.

* IMMODEST. *adj.* [*immodeſte*, Fr. *in* and *modeſt.*] 1. Wanting ſhame; wanting delicacy or chaſtity.—She railed at herſelf, that ſhe ſhould be ſo *immodeſt* to write to one that ſhe knew would flout her. *Shak.* 2. Unchaſte; impure;

*Immodeſt* deeds you hinder to be wrought;
But we proſcribe the leaſt *immodeſt* thought.
*Dryden.*

3. Obſcene.—

'Tis needful that the moſt *immodeſt* word
Be look'd upon, and learn'd; which once attain'd,
Comes to no farther uſe
But to be known and hated. *Shak.*

*Immodeſt* words admit of no defence,
For want of decency is want of ſenſe. *Roſcomm.*

4. Unreaſonable; exorbitant; arrogant.

* IMMODESTY.

* IMMODESTY. *n. f.* [*immodeſtie*, Fr. from *immodeſt*.] Want of modeſty; indecency.—
It was a piece of *immodeſty*. *Pope.*

* *To* IMMOLATE. *v. a.* [*immolo*, Lat. *immoler*, Fr.] 1. To ſacrifice; to kill in ſacrifice.—Theſe courtiers of applauſe being oftentimes reduced to live in want, theſe coſtly trifles ſo ingroſſing all that they can ſpare, that they frequently enough are forced to *immolate* their own deſires to their vanity. *Boyle.* 2. To offer in ſacrifice.—
Now *immolate* the tongues, and mix the wine,
Sacred to Neptune and the powers divine.
*Pope's Odyſſey.*

(1.) * IMMOLATION. *n. f.* [*immolation*, Fr. from *immolate*.] 1. The act of ſacrificing.—In the picture of the *immolation* of Iſaac, or Abraham ſacrificing his ſon, Iſaac is deſcribed as a little boy. *Brown.* 2. A ſacrifice offered.—We make more barbarous *immolations* than the moſt ſavage heathens. *Decay of Piety.*

(2.) IMMOLATION was a ceremony in the Roman ſacrifices, conſiſting of throwing upon the head of the victim ſome corn and frankincenſe, with the MOLA, or ſalt cake, and a little wine.

* IMMOMENT. *adj.* [*in* and *moment*.] Trifling; of no importance or value. A barbarous word.—
I ſome lady-trifles have reſerv'd,
*Immoment* toys, things of ſuch dignity
As we greet modern friends withal. *Shak.*

* IMMORAL. *adj.* [*in* and *moral*.] 1. Wanting regard to the laws of natural religion; as, a flatterer of vice is an *immoral* man. 2. Contrary to honeſty; diſhoneſt: as, deſertion of a calumniated friend is an *immoral* action.

* IMMORALITY. *n. f.* [from *immoral*.] Diſhoneſty; want of virtue; contrariety to virtue.—Such men are put into the commiſſion of the peace who encourage the groſſeſt *immoralities*, to whom all the bawds of the ward pay contribution. *Swift.*

* IMMORTAL. *adj.* [*immortalis*, Lat.] 1. Exempt from death; being never to die.—To the king eternal, *immortal*, inviſible, the only wiſe God, be glory for ever. 1 *Tim.* i. 17.—
Her body ſleeps in Capulet's monument,
And her *immortal* part with angels lives. *Shak.*
—There was an opinion in groſs, that the ſoul was *immortal*. *Abbot's Deſcription of the World.*—
The Paphian queen,
With gored hand, and veil ſo rudely torn,
Like terror did among th' *immortals* breed,
Taught by her wound that goddeſſes may bleed.
*Waller.*
2. Never-ending; perpetual.—
Give me my robe, put on my crown; I have
*Immortal* longings in me. *Shak.*

* IMMORTALITY. *n. f.* [*immortalité*, Fr. from *immortal*.] 1. Exemption from death; life never to end.—This corruptible ſhall put on incorruption, and this mortal, *immortality*. *Corinth.*—
Quaff *immortality* and joy. *Milton.*
He th' *immortality* of ſouls proclaim'd,
Whom th' oracle of men the wiſeſt nam'd.
*Denham.*
—His exiſtence will of itſelf continue for ever, unleſs it be deſtroyed; which is impoſſible, from the immutability of God, and the nature of his *immortality*. *Cheyne.* When we know cogitation is the prime attribute of a ſpirit, we infer its immateriality, and thence its *immortality*. *Watts.* 2. Exemption from oblivion.

(1.) * *To* IMMORTALIZE. *v. a.* [*immortaliſer*, From *immortal*.] 1. To make immortal; to perpetuate; to exempt from death.—
For mortal things deſire their like to breed,
That ſo they may their kind *immortaliſe*. *Dav.*
2. To exempt from oblivion.—
Drivethem from Orleans, and be *immortaliz'd*. *Shak.*

(2.) * *To* IMMORTALIZE. *v. a.* To become immortal. This word is, I think, peculiar to *Pope*.—
Fix the year preciſe,
When Britiſh bards begin t' *immortaliſe*. *Pope.*

(1.) * IMMORTALLY. *adv.* [from the adjective.] So as never to die.

(2.) * IMMORTALLY. *adv.* [from *immortal*.] With exemption from death; without end.—
There is your crown;
And he that wears the crown *immortally*,
Long guard it yours! *Shak.*
—What pity 'tis that he cannot wallow *immortally* in his ſenſual pleaſure! *Bentley.*

* IMMOVABLE. *adj.* [*in* and *moveable*.] 1. Not to be forced from its place.—We ſhall not queſtion his removing the earth, when he finds an *immovable* baſe to place his engine upon. *Brown.*—2. Not liable to be carried away; real in law.—When an executor meddles with the *immovable* eſtate, before he has ſeized on the moveable goods, it may be then appealed from the execution of ſentence. *Ayliffe's Parergon.*—Unſhaken; unaffected.—How much happier is he, who, centring on himſelf, remains *immovable*, and ſmiles at the madneſs of the dance about him! *Dryden.*

* IMMOVABLY. *adv.* [from *immovable*.] In a ſtate not to be ſhaken.—*Immovably* firm to their duty, when they could have no proſpect of reward. *Atterbury.*

(1.) * IMMUNITY, *n. f.* [*immunité*, Fr. *immunitas*, Lat.] 1. Diſcharge from any obligation.—Of things harmleſs whatſoever there is, which the whole church doth obſerve, to argue for any man's *immunity* from obſerving the ſame, it were a point of moſt inſolent madneſs. *Hooker.* 2. Privilege; exemption from onerous duties.—Granting great *immunities* to the commons, they prevailed ſo far as to cauſe Palladius to be proclaimed ſucceſſor. *Sidney.*—Simon ſent to Demetrius to the end he ſhould give the land an *immunity*, becauſe all that Tryphon did was to ſpoil. 1 *Mac.* xiii. 34.—The laity invidiouſly aggravate the rights and *immunities* of the clergy. *Sprat's Sermons.* 3. Freedom.—Common apprehenſions entertain the antidotal condition of Ireland, conceiving only in that land an *immunity* from venomous creatures. *Brown's Vulgar Errours.*—
But this annex'd condition of the crown,
*Immunity* from errors, you diſown. *Dryden.*

(2.) IMMUNITY is particularly underſtood of the liberties granted to cities and communities.

* IMMURE. *n. f.* [from the verb.] A wall; an incloſure, as in *Shakeſpeare*, but perhaps no where elſe.—

Their

Their vow is made
To ranſack Troy, within whoſe ſtrong *immures*
The raviſh'd Helen, Menelaus' queen,
With wanton Paris ſleeps. *Shak.*

* *To* IMMURE. *v. a.* [*in* and *murus*, Lat. *emurer*, old French, ſo that it might be written *emmure*.] To incloſe within walls; to confine; to ſhut up; to impriſon.—

Pity, you ancient ſtones, theſe tender babes,
Whom envy hath *immur'd* within your walls:
*Shak.*

One of theſe three contains her heav'nly picture;
And ſhall I think in ſilver ſhe's *immur'd*? *Shak.*
—At the firſt deſcent on ſhore he was not *immur'd* with a wooden veſſel, but he did countenance the landing in his long-boat. *Watton.*—Lyſimachus *immur'd* it with a wall. *Sandys's Travels.*—

Though a ſoul fooliſh priſon her *immure*
On earth, ſhe, when eſcap'd is wiſe and pure.
*Denham.*

* IMMUSICAL. *adj.* [*in* and *muſical*.] Inharmonious; wanting proportion of ſound.—All ſounds are either muſical, which are ever equal, or *immuſical*, which are ever unequal, as the voice in ſpeaking, and whiſperings. *Bacon's Natural Hiſtory.*—We conſider the *immuſical* note of all ſwans we ever beheld or heard of. *Brown.*

* IMMUTABILITY. *n. ſ.* [*immutabilitas*, Lat. *immutabilité*, Fr. from *immutable*.] Exemption from change; invariableneſs; unchangeableneſs.—The *immutability* of God they ſtrive unto, by working after one and the ſame manner. *Hooker.*—His exiſtence will of itſelf continue for ever, unleſs it be deſtroyed; which is impoſſible, from the *immutability* of God. *Cheyne's Philoſophical Principles.*

* IMMUTABLE. *adj.* [*immutabilis*, Lat.] Unchangeable; invariable; unalterable.—By two *immutable* things, in which it was impoſſible for God to lie, we have a ſtrong conſolation. *Heb.* vi.—

Thy threat'nings, Lord, as thine, thou may'ſt revoke;
But if *immutable* and fix'd they ſtand,
Continue ſtill thyſelf to give the ſtroke,
And let not foreign foes oppreſs thy land.
*Dryden.*

* IMMUTABLY. *adv.* [from *immutable*.] Unalterably; invariably; unchangeably.—His love is like his eſſence, *immutably* eternal. *Boyle.*

(1.) IMOLA, a populous diſtrict of Italy in the department of Reno. The number of its citizens were, in 1801, reckoned 116,788.

(2.) IMOLA, a city of Italy, in the ci-devant province of Romagna, capital of the above diſtrict, (N° 1.) anciently called *Forum Cornelii*. (See FORUM, § V. N° 3.) By the former diviſion of the republic in 1797, it was included in the dep. of the Amone. It is ſeated on an iſland formed by the Santerno; is ſtrongly fortified with walls, turrets, and ditches; and has an ancient caſtle, with a cathedral and 12 churches. On the 25th Feb. 1797, a rebellion was quelled in this town, and the papal army defeated, by the French under Gen. Bonaparte, aſſiſted by the Legion of Lombardy, who (ſays Dr Oppenheim, in his *Geog. and Statiſt. Account of the Ciſalpine Republic*,) "ſignalized themſelves by extraordinary valour on this expedition, which was their firſt ſervice." The town is a biſhop's ſee, and is 18 miles SE. of Bologna, and 40 NNE. of Florence. Lon. 11. 45. E. Lat. 44. 28. N.

IMOSCHI, a diſtrict in the late Venetian Dalmatia.

* IMP. *n. ſ* [*imp*, Welſh, a ſhoot, a ſprout, a ſprig.] 1. A ſon; the offſpring; progeny.—That noble *imp* your ſon. *Lord Crom. to King Henry.*—

And thou moſt dreaded *imp* of higheſt Jove,
Fair Venus' ſon *Fairy Queen.*

The tender *imp* was weaned from the teat.
*Fairfax.*

A lad of life, an *imp* of fame. *Shak. Henry V.* 2. A ſubaltern devil; a puny devil. In this ſenſe 'tis ſtill retained.—Such we deny not to be the *imps* and limbs of Satan. *Hooker.*

The ſerpent, after long debate, irreſolute
Of thoughts revolv'd, his final ſentence choſe,
Fit veſſel, fitteſt *imp* of fraud, in whom
To enter, and his dark ſuggeſtions hide
From ſharpeſt ſight. *Milton.*

As ſoon as you can hear his knell,
This god on earth turns d——l in hell;
And, lo! his miniſters of ſtate,
Transform'd to *imps*, his levee wait. *Swift.*

* *To* IMP. *v. a.* [*impio*, to engraff, Welſh.] To lengthen or enlarge with any thing adſcititious. It is originally a term uſed by falconers, who repair a hawk's wing with adſcititious feathers.—

If then we ſhall ſhake off our ſlaviſh yoke,
*Imp* out our drooping country's broken wings.
*Shak.*

New rebellions raiſe
Their hydra heads, and the falſe north diſplays
Her broken league to *imp* her ſerpent wings.
*Milton.*

Help, ye tart ſatyriſts, to *imp* my rage
With all the ſcorpions that ſhould whip this age.
*Cleaveland.*

With cord and canvas from rich Hamburgh ſent,
His navy's molted wings he *imps* once more.
*Dryden.*

New creatures riſe
A moving maſs at firſt, and ſhort of thighs;
'Till ſhooting out with legs, and *imp'd* with wings,
The grubs proceed to bees with pointed ſtings.
*Dryden.*

The Mercury of heav'n, with ſilver wings
*Imps* for the flight to overtake his ghoſt. *South.*

IMPACH, a town of Auſtria, 6 miles W. from Crems.

IMPACT. *n. ſ.* the ſimple action of one body upon another, to put in motion. The point of impact is the point where the body acts.

* *To* IMPACT. *v. a.* [*impactus*, Lat.] To drive cloſe or hard.—They are angular; but of what particular figure is not eaſy to determine, becauſe of their being *impacted* ſo thick and confuſedly together. *Woodward on Foſſils.*

* *To* IMPAINT. *v. a.* [*in* and *paint*.] To paint; to decorate with colours. Not in uſe.—

Never yet did inſurrection want
Such water colours to *impaint* his cauſe. *Shak.*

* IMPAIR.

* IMPAIR. *n. f.* [from the verb.] Diminution; decreaſe. Not uſed.—A loadſtone, kept in undue poſition, that is, not laying on the meridian, or with its poles inverted, receives in longer time *impair* in virtuity and exchange of faces, and is more powerfully preſerved by fite than duſt of ſteel. *Brown.*

(1.) * *To* IMPAIR. *v. a.* [*impirer*, to make worſe, Fr. *Skinn.*] To diminiſh; to injure; to make worſe; to leſſen in quantity, value, or excellence. To change any ſuch law, muſt needs, with the common ſort, *impair* and weaken the force of thoſe grounds whereby all laws are made effectual. *Hooker.*—

Objects divine
Muſt needs *impair*, and weary human ſenſe. *Milton.*

That ſoon refreſh'd him weary'd, and repair'd
What hunger, if aught hunger had *impair'd*,
Or thirſt. *Milton.*

Not was the work *impair'd* by ſtorms alone,
But felt th' approaches of too warm a ſun. *Pope.*

In years he ſeem'd, but not *impair'd* by years. *Pope.*

(2.) * *To* IMPAIR. *v. n.* To be leſſened or worn out.—

Fleſh may *impair*, quoth he; but reaſon can repair. *Fairy Queen.*

* IMPAIRMENT. *n. f.* [from *impair.*] Diminution; injury.—His poſterity, at this diſtance, and after ſo perpetual *impairment*, cannot but condemn the poverty of Adam's conception, that thought to obſcure himſelf from his Creator in the ſhade of the garden. *Brown's Vulgar Errours.*

(1.) *To* IMPALE. See *To* EMPALE.

(2.) *To* IMPALE cities, camps, fortifications, &c. is to incloſe them with paliſadoes.

(3.) *To* IMPALE, in heraldry, is to conjoin two coats of arms pale-wiſe. Women impale their coats of arms with thoſe of their huſbands. See HERALDRY, *Chap.* VI.

IMPALEMENT. See EMPALEMENT.

* IMPALPABLE. *adj.* [*impalpable*, Fr. *in* and *palpable.*] Not to be perceived by touch.—If beaten into an *impalpable* powder, when poured out, it will emulate a liquor, by reaſon that the ſmallneſs of the parts do make them eaſy to be put into motion. *Boyle.*

IMPANATION, a term uſed by divines to ſignify the opinion of the Lutherans with regard to the euchariſt, who believe that the ſpecies of bread and wine remain together with the body of our Saviour after conſecration.

IMPANNELLING, a word applied to the petty juries in England, appointed for the trial of criminal cauſes. See EMPANNEL, and LAW, *Part.* II. *Chap.* IV. § XXVII.

* *To* IMPARADISE. *v. a.* [*imparadiſare*, Ital.] To put in a place or ſtate reſembling paradiſe in felicity.—This *imparadiſed* neighbourhood made Zelmane's ſoul cleave unto her, both through the ivory caſe of her body, and the apparel which did over-cloud it. *Sidney.*—

All my ſouls be
*Imparadis'd* in you, in whom alone
I underſtand, and grow, and ſee. *Donne.*

Thus theſe two,
*Imparadis'd* in one another's arms,
The happier Eden, ſhall enjoy their fill
Of bliſs on bliſs. *Milton's Par. Loſt.*

* IMPARITY. *n. f.* [*imparitas*, *impar*, Latin.] 1. Inequality; diſproportion.—Some bodies are hard, ſome ſoft: the hardneſs is cauſed chiefly by the jejuneneſs of the ſpirits, and their *imparity* with the tangible parts. 2. Oddneſs; indiviſibility into equal parts.—What verity is there in that numeral conceit, in the lateral diviſion of man, by even and odd; and ſo by parity or *imparity* of letters in men's names, to determine misfortunes on either ſide of their bodies? *Brown.*

* *To* IMPARK. *v. a.* [*in* and *park.*] To incloſe with a park; to ſever from a common.

IMPARLANCE, *n. f.* in law, a petition in court for a day to conſider or adviſe what anſwer the defendant ſhall make to the plaintiff's action; and is the continuance of the cauſe till another day, or a longer time given by the court.

* *To* IMPART. *v. a.* [*impartior*, Lat.] 1. To grant; to give.—

High ſtate and honours to others *impart*,
But give me your heart. *Dryden.*

2. To make known; to ſhow by words or tokens.

Gentle lady,
When firſt I did impart my love to you,
I freely told you, all the wealth I had
Ran in my veins. *Shakeſp.*

—As in confeſſion the revealing is for the eaſe of a man's heart, ſo ſecret men come to the knowledge of many things, while men rather diſcharge than *impart* their minds. *Bacon.*—

Thou to me thy thoughts
Waſt wont, I mine to thee was wont t' *impart*. *Milton.*

3. To communicate; to grant as to a partaker.—

I find thee knowing of thyſelf;
Expreſſing well the ſpirit within thee free,
My image, not *imparted* to the brute. *Milton.*

* IMPARTIAL. *adj.* [*impartial*, Fr. *in* and *partial.*] Equitable; free from regard to party; indifferent; diſintereſted; equal in diſtribution of juſtice; juſt. It is uſed as well of actions as perſons: an *impartial* judge; an *impartial* ſentence.

Succeſs I hope, and fate I cannot fear:
Alive or dead, I ſhall deſerve a name;
Jove is *impartial*, and to both the ſame. *Dryd.*

* IMPARTIALITY. *n. f.* [*impartialité*, Fr. from *impartial.*] Equitableneſs; juſtice; indifference.—A pious and well diſpoſed will gives not only diligence, but alſo *impartiality*, to the underſtanding in its ſearch into religion, which is abſolutely neceſſary to give ſucceſs unto our inquiries into truth; it being ſcarce poſſible for that man to hit the mark, whoſe eye is ſtill glancing upon ſomething beſide it. *South.*

* IMPARTIALLY. *adv.* [from *impartial.*] Equitably; with indifferent and unbiaſſed judgment; without regard to party or intereſt; juſtly; honeſtly.—Since the Scripture promiſes eternal happineſs and pardon of ſin, upon the ſole condition of faith and ſincere obedience, it is evident, that he only can plead a title to ſuch a pardon, whoſe conſcience *impartially* tells him that he has performed the required condition. *South.*

* IMPARTIBLE. *adj.* [*impartible*, Fr. from *impart.*] Communicable; to be conferred or beſtowed. This word is elegant, though uſed by few writers.—

writers.—The ſame body may be conceived to be more or leſs *impartible* than it is active or heavy. *Digby.*

* IMPASSABLE. *adj.* [*in* and *paſſable.*] Not to be paſſed; not admiting paſſage; impervious.—There are in America many high and *impaſſable* mountains, which are very rich. *Raleigh.*—

Over this gulf
*Impaſſable*, impervious, let us try,
To found a path from hell to that new world.
*Milton.*

—When Alexander would have paſſed the Ganges, he was told by the Indians that all beyond it was either *impaſſable* marſhes, or ſandy deſarts. *Temple.*

(1.) * IMPASSIBILITY *n. ſ.* [*impaſſibilité*, Fr. from *impaſſible.*] Exemption from ſuffering; inſuſceptibility of injury from external things.—Two divinities might have pleaded their prerogative of *impaſſibility*, or at leaſt not have been wounded by any mortal hand. *Dryden.*

(2.) IMPASSIBILITY. The Stoics place the ſoul of their wiſe men in an impaſſible, imperturbable ſtate. See APATHY, § 2.

* IMPASSIBLE. *adj.* [*impaſſible*, French; *in* and *paſſio*, Lat.] Incapable of ſuffering; exempt from the agency of external cauſes; exempt from pain.—If the upper ſoul check what is conſented to by the will, in compliance with the fleſh, and can then hope that, after a few years of ſenſuality, that rebellious ſervant ſhall be eternally caſt off, drop into a perpetual *impaſſible* nothing, take a long progreſs into a land where all things are forgotten, this would be ſome colour. *Hammond.*—

Secure of death, I ſhould contemn thy dart,
Though naked and *impaſſible* depart. *Dryden.*

* IMPASSIBLENESS. *n. ſ.* [from *impaſſible.*] Impaſſibility; exemption from pain.—How ſhameleſs a partiality is it, thus to reſerve all the ſenſualities of this world, and yet cry out for the *impaſſibleneſs* of the next? *Decay of Piety.*

* IMPASSIONED. *adj.* [*in* and *paſſion.*] Diſordered by paſſion.—

So, ſtanding, moving, or to height upgrown,
The tempter, all *impaſſion'd*, thus began. *Milt.*

* IMPASSIVE. *adj.* [*in* and *paſſive.*] Exempt from the agency of external cauſes.—

She told him what thoſe empty phantoms were,
Forms without bodies, and *impaſſive* air. *Dryd.*
Pale ſuns, unfelt at diſtance, roll away;
And on th' *impaſſive* ice the lightnings play. *Pope.*

IMPASTATION, *n. ſ.* the mixtion of various materials of different colours and conſiſtencies, baked or bound together with ſome cement, and hardened either by the air or by fire.

* IMPASTED. *adj.* [*in* and *paſte.*] Concreted as into paſte. This word is not in uſe.—

Horridly trickt
With blood of fathers, mothers, daughters, ſons,
Bak'd and *impaſted* with the parching fires. *Shak.*

* IMPATIENCE. *n. ſ.* [*impatience*, Fr. *impatientia*, Lat.] 1. Inability to ſuffer pain; rage under ſuffering.—All the power of his wits has given way to his *impatience*. *Shak.*—The experiment I reſolved to make was upon thought, and not raſhneſs or *impatience*. *Temple.* 2. Vehemence of temper; heat of paſſion. 3. Inability to ſuffer delay; eagerneſs.

IMPATIENS, TOUCH-ME-NOT, and BALSAMINE: A genus of the monogamia order, belonging to the ſyngeneſia claſs of plants; and in the natural method ranking under the 24th order, *Corydales*. The calyx is diphyllous; the corolla pentapetalous, and irregular, with a hooded nectarium; the capſule ſuperior and quinquevalved.

1. IMPATIENS BALSAMINA, or BALSAM, is a native of India. It has a fibrous root, an upright, thick, ſucculent ſtalk, branching all around a foot and a half or two feet high; with long, ſpear-ſhaped, ſawed leaves, the upper ones alternate; and from the joints of the ſtalk and branches cluſters of ſhort foot-ſtalks, each ſuſtaining one large irregular flower, of different colours in the varieties; flowering from June or July till September. This ſpecies requires artificial warmth. The ſeeds will indeed grow in the full ground, but rarely before May; and more freely then, if covered with a hand-glaſs, &c. But the plants raiſed by artificial heat will flower 5 or 6 weeks ſooner than thoſe raiſed in the natural ground. The ſeeds ought therefore always to be ſowed on a hot-bed in March or April, and the plants continued therein till June; and if the frames be deep, they will then be drawn up to the length of 2 or 3 feet; after which they may be planted in pots, which muſt likewiſe be continued in the hot-bed till the plants have taken freſh root.

2. IMPATIENS NOLI-ME-TANGERE, or common yellow balſamine, is a native of Britain, but is cultivated in many gardens for curioſity. It has a fibrous root, an upright jointed, ſucculent, ſtalk, about 18 inches high, with alternate oval leaves; and, from the axillas of the ſtalks, long, ſlender, branching footſtalks, each ſuſtaining many yellow flowers; ſucceeded by taper capſules, that burſt open, and dart forth their ſeeds with great velocity, whence its name. It is very hardy, and will grow freely from the ſeeds in any common border.

* IMPATIENT. *adj.* [*impatient*, Fr. *impatiens*, Lat.] 1. Not able to endure; incapable to bear: with *of*.—

Fame, *impatient of* extremes, decays
Not more by envy than exceſs of praiſe. *Pope.*

2. Furious with pain; unable to bear pain.—

The tortur'd ſavage turns around,
And flings about his foam, *impatient of* the wound *Dryden.*

3. Vehemently agitated by ſome painful paſſion; with *at* before the occaſion: with *of* impatience is referred more to the thing, with *at* to the perſon.—To be *impatient at* the death of a perſon, concerning whom it was certain he muſt die, is to mourn becauſe thy friend was not born an angel. *Taylor.* 4. Hot; haſty.—The *impatient* man will not give himſelf time to be informed of the matter that lies before him. *Addiſon.* 5. Eager; ardently deſirous; not able to endure delay: with *for* before the thing deſired.—

The mighty Cæſar waits his vital hour,
*Impatient for* the world, and graſps his promis'd pow'r. *Dryden.*
On the ſeas prepar'd the veſſel ſtands;
Th' *impatient* mariner thy ſpeed demands. *Pope.*

* IMPATIENTLY. *adv.* [from *impatient.*] 1. With

With rage, under uneaſineſs. 2. Paſſionately; ardently.—He conſidered one thing ſo *impatiently*, that he would not admit any thing elſe to be worth conſideration. *Clarendon.* 3. Eagerly; with great deſire.

* *To* IMPATRONIZE. *v. a.* [*impatroniſer*, Fr. *in* and *patronize.*] To gain to one's ſelf the power of any ſeigniory. This word is not uſual.—The ambition of the French king was to *impatronize* himſelf of the duchy. *Bacon.*

* *To* IMPAWN. *v. a.* *in* and *pawn.*] To impignorate; to pawn; to give as a pledge; to pledge.—

Go to the king, and let there be *impawn'd*
Some ſurety for a ſafe return again. *Shak.*
Many now in health
Shall drop their blood, in approbation
Of what your reverence ſhall invite us to;
Therefore take heed how you *impawn* our perſon,
How you awake our ſleeping ſword of war.
*Shak.*

* IMPEACH. *n. ſ.* [from the verb.] Hindrance; let; impediment.—

Why, what an intricate *impeach* is this!
If here you hous'd him, here he would have been;
If he were mad, he would not plead ſo coldly.
*Shak.*

* *To* IMPEACH. *v. a.* [*empecher*, Fr.] 1. To hinder; to impede. This ſenſe is little in uſe.—

Each door he opened without any breach;
There was no bar to ſtop, nor foe him to *impeach.*
*Spenſer.*

—His ſons did *impeach* his journey to the Holy Land, and vexed him all the days of his life. *Davies.*—If they will *impeach* the purpoſes of an army, which they have no reaſon to think themſelves able to reſiſt, they put themſelves out of all expectation of mercy. *Hayward.*—A defluxion on my throat *impeached* my utterance. *Howel.* 2. To accuſe by public authority.—They were both *impeached* by a houſe of commons. *Addiſon.*—Great diſſentions were kindled between the nobles and commons on account of Coriolanus, whom the latter had *impeached.* *Swift.*

* IMPEACHABLE. *adj.* [from *impeach.*] Accuſable; chargeable.—Had God omitted, by poſitive laws, to give religion to the world, the wiſdom of his providence had been *impeachable.* *Grew.*

* IMPEACHER. *n. ſ.* [from *impeach.*] An accuſer; one who brings an accuſation againſt another.—Many of our fierceſt *impeachers* would leave the delinquent to the merciful indulgence of a Saviour. *Gov. of the Tongue.*

(1.) * IMPEACHMENT. *n. ſ.* [from *impeach.*] 1. Hindrance; let; impediment; obſtruction.—Not in uſe.—Tell us what things, during your late continuance there, are moſt offenſive, and the greateſt *impeachment* to the good government thereof. *Spenſer on Ireland.*—

Tell thy king I do not ſeek him now;
But could be willing to march on to Calais,
Without *impeachment.* *Shak. Henry V.*—Neither is this acceſſion of neceſſity any *impeachment* to Chriſtian liberty, or enſnaring of men's conſciences. *Sanderſ.* 2. Public accuſation; charge preferred.—

The king, provok'd to it by the queen,
Devis'd *impeachments* to impriſon him. *Shak.*—The Lord Somers, though his accuſers would gladly have dropped their *impeachment*, was inſtant with them for the proſecution. *Addiſon.*—The conſequences of Coriolanus's *impeachment* had like to have been fatal to their ſtate. *Swift.*

(2.) IMPEACHMENT, (§ 1. *def.* 2.) is a proſecution for treaſon and other crimes and miſdemeanors. Any member of the lower houſe of parliament may impeach any one belonging either to that body or to the houſe of lords. The method of proceeding is to exhibit articles on the behalf of the commons, by whom managers are appointed to make good their charge. Theſe articles are carried to the lords, by whom every perſon impeached by the commons is always tried; and if they find him guilty, no pardon under the great ſeal can be pleaded to ſuch an impeachment. 12 Will. III. cap. ii.

* *To* IMPEARL. *v. a.* [*in* and *pearl.*] 1. To form in reſemblance of pearls.—

Innumerable as the ſtars of night,
Or ſtars of morning, dewdrops, which the ſun
*Impearls* on every leaf, and ev'ry flower. *Milt.*

2. To decorate as with pearls.—The dews of the morning *impearl* every thorn, and ſcatter diamonds on the verdant mantle of the earth. *Digby to Pope.*

IMPECCABILES, in church hiſtory, a name given to thoſe heretics who boaſted that they were impeccable, and that there was no need of repentance: ſuch were the Gnoſtics, Priſcillianiſts, &c.

(1.) * IMBECCABILITY. *n. ſ.* [*impeccabilité*, French: from *impeccable.*] Exemption from ſin; exemption from failure.—Infallibility and *impeccability* are two of his attributes. *Pope.*

(2.) IMPECCABILITY is the ſtate of a perſon who cannot ſin; or a grace, privilege, or principle, which puts him out of a poſſibility of ſinning. Divines diſtinguiſh ſeveral kinds and degrees of impeccability: that of God belongs to him eſſentially: that of Jeſus Chriſt, conſidered as man, belongs to him by the hypoſtatical union: that of the bleſſed is a conſequence of their condition: that of men is the effect of a confirmation in grace, and is rather called IMPECCANCE than *impeccability.* Accordingly divines diſtinguiſh between theſe, and this diſtinction is neceſſary in the diſputes againſt the Pelagians, to explain certain terms in the Greek and Latin fathers, which without it are eaſily confounded.

* IMPECCABLE. *adj.* [*impeccable*, French; *in* and *pecco*, Latin.] Exempt from poſſibility of ſin.—That man pretends he never commits any act prohibited by the word of God, and then that were a rare charm to render him *impeccable*, or that is the means of conſecrating every ſin of his. *Hammond.*

* *To* IMPEDE. *v. a.* [*impedio*, Latin.] To hinder; to let; to obſtruct.—All the forces are muſtered to *impede* its paſſage. *Decay of Piety.*—

The way is open, and no ſtop to force
The ſtars return, or to *impede* their courſe.
*Creech.*

(1.) * IMPEDIMENT. *n. ſ.* [*impedimentum*, Latin.] Hindrance; let; impeachment; obſtruction.—The minds of beaſts grudge not at their bodies comfort, nor are their ſenſes letted from

enjoying their objects; we have the *impediments* of honour, and the torments of conscience. *Sidney.*—What *impediments* there are to hinder it, and which were the speediest way to remove them. *Hook.*—The life is led most happily wherein all virtue is exercised without *impediment* or let. *Hooker.*—

But for my tears,
The moist *impediments* unto my speech,
I had forestall'd this dear and deep rebuke.
*Shak.*

May I never
To this good purpose, that so fairly shows,
Dream of *impediment*. *Shak.*

—They bring one that was deaf, and had an *impediment* in his speech. *Mark* vii. 32.—Fear is the greatest *impediment* to martyrdom; and he that is overcome by little arguments of pain, will hardly consent to lose his life with torments. *Taylor.*—

Free from th' *impediments* of light and noise,
Man, thus retir'd, his nobler thoughts employs.
*Waller.*

(2.) IMPEDIMENTS, in law, are such hindrances as put a stop to a person's seeking his right by a due course of law. Persons under impediments are those under age or coverture *non compos mentis*, in prison, beyond sea, &c. who, by a saving in our laws, have time to claim and prosecute their rights, after the impediments are removed, in case of fines levied, &c.

* *To* IMPEL. *v. a.* [*impello*, Latin.] To drive on towards a point; to urge forward; to press on.—

So Myrrah's mind, *impell'd* on either side,
Takes ev'ry bent, but cannot long abide. *Dryd.*
The surge *impell'd* me on a craggy coast. *Pope.*
Propitious gales
Attend thy voyage, and *impel* thy sails. *Pope.*
A mightier pow'r the strong direction sends,
And several men *impels* to several ends;
This drives them constant to a certain coast.
*Pope.*

* IMPELLENT. *n. s.* [*impellens*, Latin.] An impulsive power; a power that drives forward.—How such a variety of motions should be regularly managed, in such a wilderness of passages, by mere blind *impellents* and material conveyances, I have not the least conjecture. *Glanv.*

* *To* IMPEND. *v. n.* [*impendeo*, Lat.] 1. To hang over.—

Destruction sure o'er all your heads *impends*;
Ulysses comes, and death his steps attends.
*Pope.*

2. To be at hand; to press nearly. It is used in an ill sense.—It expresses our deep sorrow for our past sins, and our lively sense of God's *impending* wrath. *Smalridge's Sermons.*—

No story I unfold of public woes,
Nor bear advices of *impending* foes. *Pope.*

* IMPENDENCE. *n. s.* [from *impendent*.] The state of hanging over; near approach.—Good sometimes is not safe to be attempted, by reason of the *impendence* of a greater sensible evil. *Hale.*

* IMPENDENT. *adj.* [*impendens*, Lat.] Imminent; hanging over; pressing closely. In an ill sense.—If the evil feared or *impendent* be a greater sensible evil than the good, it over-rules the appetite to aversation. *Hale.*—

Dreadful in arms, on Landen's glorious plain
Place Ormond's duke: *impendent* in the air
Let his keen sabre, comet-like, appear. *Prior.*

* IMPENETRABILITY. *n. s.* [*impenetrabilité*, French, from *impenetrable*.] 1. Quality of not being pierceable, or permeable.—All bodies, so far as experience reaches, are either hard, or may be hardened; and we have no other evidence of universal *impenetrability*, besides a large experience without an experimental exception. *Newton.* 2. Insusceptibility of intellectual impression.

* IMPENETRABLE. *adj.* [*impenetrable*, Fr. *impenetrabilis*, Lat.] 1. Not to be pierced; not to be entered by any external force.—

With hard'ning cold and forming heat,
The cyclops did their strokes repeat,
Before th' *impenetrable* shield was wrought.
*Dryden.*

2. Impervious; not admitting entrance.—

Deep into some thick covert would I run,
*Impenetrable* to the stars or sun. *Dryden.*

—The mind frights itself with any thing reflected on in gross: things, thus offered to the mind, carry the shew of nothing but difficulty in them, and are thought to be wrapped up in *impenetrable* obscurity. *Locke.* 3. Not to be taught; not to be informed. 4. Not to be affected; not to be moved.—

It is the most *impenetrable* cur
That ever kept with men.
——Let him alone;
I'll follow him no more with bootless prayers.
*Shak.*

—Some will never believe a proposition in divinity, if any thing can be said against it; they will be credulous in all affairs of life, but *impenetrable* by a sermon of the gospel. *Taylor.*

* IMPENETRABLY. *adv.* [from *impenetrable*.] With hardness to a degree capable of impression.—

Blunt the sense, and fit it for a skull
Of solid proof, *impenetrably* dull. *Pope.*

* IMPENITENCE. } *n. s.* [*impénitence*, Fr. *in*
* IMPENITENCY. } and *penitence*.] Obduracy; want of remorse for crimes; final disregard of God's threatenings or mercy.—Where one man ever comes to repent, a thousand end their days in final *impenitence*. *South.*—Before the revelation of the gospel, the wickedness and *impenitency* of the heathens was a much more excuseable thing, because they were in a great measure ignorant of the rewards of another life. *Tillotson.*—He will advance from one degree of wickedness and *impenitence* to another, 'till at last he becomes hardened without remorse. *Rogers.*

* IMPENITENT. *adj.* [*impénitent*, Fr. *in* and *penitent*.] Finally negligent of the duty of repentance; obdurate.—Our Lord in anger hath granted some *impenitent* men's requests; as, on the other side, the apostle's suit he hath of favour and mercy not granted. *Hooker.*—

They dy'd
*Impenitent*, and left a race behind,
Like to themselves. *Milton.*

—When the reward of penitents, and punishment of *impenitents*, is once assented to as true, 'tis impossible but the mind of man should wish for the one, and have dislikes to the other. *Hammond.*

* IMPE-

* IMPENITENTLY. *adv.* [from *impenitent.*] Obdurately; without repentance.—The condition required of us is a conſtellation of all the goſpel graces, every one of them rooted in the heart, though mixed with much weakneſs, and perhaps with many ſins, ſo they be not wilfully and *impenitently* lived and died in. *Hammond.*—

What crowds of theſe, *impenitently* bold,
In ſounds and jingling ſyllables grown old,
Still run on poets! *Pope.*

* IMPENNOUS. *adj.* [*in* and *penna*, Latin.] Wanting wings. This word is convenient, but, I think, not uſed.—It is generally received an earwigg hath no wings, and is reckoned amongſt *impennous* inſects; but he that ſhall, with a needle, put aſide the ſhort and ſheathy caſes on their back, may draw forth two wings, larger than in many flies. *Brown.*

* IMPERATE. *adj.* [*imperatus*, Lat.] Done with conſciouſneſs; done by direction of the mind.—The elicit internal acts of any habit may be quick and vigorous, when the external *imperate* acts of the ſame habit utterly ceaſe. *South.*—Thoſe natural and involuntary actings are not done by deliberation, yet they are done by the energy of the ſoul and inſtrumentality of the ſpirits, as well as thoſe *imperate* acts, wherein we ſee the empire of the ſoul. *Hale.*

(1.) * IMPERATIVE. *adj.* [*impératif*, French, *imperativus*, Latin.] Commanding; expreſſive of command.—The verb is formed in a different manner, to ſignify the intention of commanding, forbidding, allowing, diſallowing, intreating; which likewiſe, from the principal uſe of it, is called the *imperative* mood. *Clarke.*

(2.) *The* IMPERATIVE MOOD, is one of the moods of a verb, uſed when we would command, intreat, or adviſe: thus, *go*, *read*, *take*, *pity*, *be adviſed*, are imperatives in our language. But in the learned languages, this mood has a peculiar termination to diſtinguiſh it, *doce* or *doceto*, teach; *lege* or *legito*, read, &c. are not only ſo, but the termination varies, according as we addreſs one or more perſons, as *audi* and *audite*; ἀκουε, ἀκουετον, ἀκουετωσαν, &c.

* IMPERATIVELY. *adv.* In a commanding ſtyle; authoritatively.

IMPERATOR, [Latin, *i. e.* commander.] in Roman antiquity, a title of honour conferred on victorious generals by their armies, and afterwards confirmed by the ſenate. Though originally no more than a military title in the republican armies, yet upon the degeneracy of the Roman republic, and aſſumption of the ſupreme power by Cæſar and Auguſtus, it was uſed to expreſs the moſt unlimited deſpotiſm, and a rank ſuperior to that of *King*. Hence the origin of EMPEROR.

IMPERATORIA, MASTERWORT, a genus of the digynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The fruit is roundiſh, compreſſed in the middle, gibbous, and ſurrounded with a border; the petals are inflexo-emarginated. There is only one ſpecies, viz.

IMPERATORIA OSTRUTHIUM, a native of the Auſtrian and Styrian Alps, and other mountainous places of Italy. Mr Lightfoot informs us, that he found it in ſeveral places on the banks of the Clyde in Scotland; but whether it be indigenous, is uncertain. The root is as thick as a man's thumb, running in the ground; it is fleſhy, aromatic, and has a ſtrong acrid taſte, biting the tongue like pellitory of Spain; the leaves ariſe immediately from the root; they have long foot-ſtalks, dividing into three very ſhort ones at the top, each ſuſtaining a trilobate leaf, indented on the border. The foot-ſtalks are deeply channelled, and when broken, emit a rank odour. The flower-ſtalks riſe about 2 feet high, dividing into 2 or 3 branches, each terminated by a pretty large umbel of white flowers, whoſe petals are ſplit; theſe are ſucceeded by oval compreſſed ſeeds, or by parting the roots in autumn. It thrives beſt in a ſhady ſituation. The root has a flower ſimilar to that of angelica, and is eſteemed a good ſudorific. There are inſtances of its having turned the ague when the bark had failed. It ſhould be dug up in winter, and a ſtrong infuſion made in wine.

* IMPERCEPTIBLE. *adj.* [*imperceptible*, Fr. *in* and *perceptible.*] Not to be diſcovered; not to be perceived; ſmall; ſubtile; quick or ſlow, ſo as to elude obſervation.—Some things are in their nature *imperceptible* by our ſenſe; yea, and the more refined parts of material exiſtence, which, by reaſon of their ſubtilty, eſcape our perception. *Hale.*—In the ſudden changes of his ſubject with almoſt *imperceptible* connections, the Theban poet is his maſter. *Dryden.*—The parts muſt have their outlines in waves, reſembling flames, or the gliding of a ſnake upon the ground: they muſt be almoſt *imperceptible* to the touch, and even. *Dryden.*—The alterations in the globe are very ſlight, and almoſt *imperceptible*, and ſuch as tend to the benefit of the earth. *Wood.*

* IMPERCEPTIBLENESS. *n. ſ.* The quality of eluding obſervation.—Many excellent things there are in nature, which, by reaſon of their ſubtilty and *imperceptibleneſs* to us, are not ſo much as within any of our faculties to apprehend. *Hale.*

* IMPERCEPTIBLY. *adv.* [from *imperceptible.*] In a manner not to be perceived.—Upon reading of a fable, we are made to believe we adviſe ourſelves: the moral inſinuates itſelf *imperceptibly*, we are taught by ſurpriſe, and become wiſer and better unawares. *Addiſon.*

(1.) * IMPERFECT. *adj.* [*imparfait*, Fr. *imperfectus*, Lat.] 1. Not complete; not abſolutely finiſhed; defective. Uſed either of perſons or things.—

Something he left *imperfect* in the ſtate,
Which, ſince his coming forth, is thought of;
Which brought the kingdom ſo much fear and danger,
That his return was moſt requir'd. *Shak.*

—Opinion is a light, vain, crude, and *imperfect* thing, ſettled in the imagination; but never arriving at the underſtanding, there to obtain the tincture of reaſon. *Ben Jonſon.*—The middle action, which produceth imperfect bodies, is fitly called, by ſome of the ancients, inquination or inconcoction, which is a kind of putrefaction. *Bacon.*—The ancients were *imperfect* in the doctrine of meteors, by their ignorance of gunpowder

powder and fireworks. *Brown.*—Divers things we agree to be knowledge, which yet are so uneasy to be satisfactorily understood by our *imperfect* intellects, that let them be delivered in the clearest expressions, the notions themselves will yet appear obscure. *Boyle.*—A marcor is either *imperfect*, tending to a greater withering, which is curable; or perfect, that is, an entire wasting of the body, excluding all cure. *Harvey.*—

The still-born sounds upon the palate hung,
And dy'd *imperfect* on the falt'ring tongue.
*Dryden.*

—As obscure and *imperfect* ideas often involve our reason, so do dubious words puzzle men. *Locke.* 2. Frail, not completely good: as our best worship is *imperfect*.

(2.) IMPERFECT TENSE, in grammar, a tense that denotes some preterite case, or denotes the thing to be at that time present, and not quite finished; as *scribebam*, I was writing.

* IMPERFECTION. *n. s.* [*imperfection*, Fr. from *imperfect*.] Defect; failure; fault; whether physical or moral; whether of persons or things. —Laws, as all other things human, are many times full *of imperfection*; and that which is supposed behoveful unto men, proveth oftentimes most pernicious. *Hooker.*—The duke had taken to wife Anne Stanhope, a woman for many *imperfections* intolerable; but for pride monstrous. *Hayw.* —*Imperfections* would not be half so much taken notice of, if vanity did not make proclamations of them. *L'Estrange.*—The world is more apt to censure than applaud, and himself fuller of *imperfections* than virtues. *Addison.*—These are rather to be imputed to the simplicity of the age than to any imperfection in that divine poet. *Addis.*

* IMPERFECTLY. *adv.* [from *imperfect*.] Not completely; not fully; not without failure.—

Should sinking nations summon you away,
Maria's love might justify your stay;
*Imperfectly* the many vows are paid,
Which for your safety to the gods were made.
*Stepney.*

—Those would hardly understand language or reason to any tolerable degree; but only a little and *imperfectly* about things familiar. *Locke.*

* IMPERFORABLE. *adj.* [*in* and *perforo*, Lat.] Not to be bored through.

* IMPERFORATE. *adj.* [*in* and *perforatus*, Lat.] Not pierced through; without a hole.—Sometimes children are born *imperforate*; in which case a small puncture, dressed with a tent, effects the cure. *Sharp.*

(1.) * IMPERIAL. *adj.* [*imperial*, French, *imperialis*, Lat.] 1. Royal; possessing royalty.—

Aim he took
At a fair vestal, throned in the West;
But I might see young Cupid's fiery shaft
Quench'd in the chaste beams of the wat'ry moon,
And the *imperial* vot'ress passed on
In maiden meditation, fancy free. *Shak.*

2. Betokening royalty; marking sovereignty.—

My due from thee is this *imperial* crown,
Which, as immediate from thy place and blood,
Derives itself to me. *Shak.*

3. Belonging to an emperor or monarch; regal; royal; monarchical.—

The main body of the marching foe
Against th' *imperial* palace is design'd. *Dryden.*

You that are a sov'reign prince, allay
*Imperial* power with your paternal sway. *Dryd.*
To tame the proud, the fetter'd slave to free,
These are imperial arts, and worthy thee. *Dryd.*

(2.) IMPERIAL. See EMPEROR and EMPIRE.

(3.) IMPERIAL CHAMBER, a sovereign court, established for the affairs of the immediate states of the empire. See CHAMBER, N° III. § 2. and GERMANY, § 33.

(4.) IMPERIAL CITIES, in Germany, are those which own no other head but the emperor. These are a kind of little commonwealths; the chief magistrate whereof does homage to the emperor, but in other respects, and in the administration of justice, is sovereign. They have a right to coin money, and to keep forces and fortified places. Their deputies assist at the imperial diets, where they are divided into branches, that of the Rhine and that of Suabia. There were formerly 22 in the former and 37 in the latter; but there were only 48 in all, before the late war, and the number is now still farther reduced.

(5.) IMPERIAL CROWN. See HERALDRY, *Chap.* IV. *Sect.* I.

(6.) IMPERIAL DIET, an assembly or convention of all the states of the empire. See DIET, § III. ii; and GERMANY, § 32.

(7.) IMPERIAL PARLIAMENT, a title given the United Parliament of Great Britain and Ireland, since Jan. 1. 1801, when the UNION of the three kingdoms was completed.

IMPERIALE, a city of S. America, in Chili, 18 miles from the South Sea, seated on a steep neck of land, N. of the Cauten. In 1660, it was taken and burnt by the Indians, after a whole year's siege, most of the inhabitants having perished by famine. In the course of this war, the Indians partly avenged the cruelties of the Spaniards on their countrymen. Lon. 84. 12. W. Lat. 39. 41. S.

(1.) IMPERIALI, John Baptist, a celebrated physician, of a noble family, born at Vicenza, in 1568. He was professor of philosophy and physic at Padua; and composed several esteemed works in prose and verse, written in good Latin, particularly *Exercitationes exoticæ*: Venet. 1640; 4to. He died in 1623.

(2.) IMPERIALI, John, the son of the above, (N° 1.) born in 1602, was also a famous physician and author. He wrote 1. *Musæum Historicum*: 2. *Musæum Physicum, sive de humano ingenio*; Ven. 1640. He died in 1653.

* IMPERIALIST. *n. s.* [from *imperial*.] One that belongs to an emperor.—The *imperialists* imputed the cause of so shameful a flight unto the Venetians. *Knolles.*

* IMPERIOUS. *adj. imperious*, Fr. *imperiosus*, Lat.] 1. Commanding; tyrannical; authoritative; haughty; arrogant; assuming command.—

If it be your proud will
To shew the power of your *imperious* eyes.
*Spenser.*

This *imperious* man will work us all
From princes into pages. *Shak.*

Not th' *imperious* show
Of the full fortun'd Cæsar ever shall
Be brooch'd with me *Shak.*

—He

—He is an *imperious* dictator of the principles of vice, and impatient of all contradiction. *More.*—

How much I ſuffer'd, and how long I ſtrove
Againſt th' aſſaults of this *imperious* love! *Dryd.*

—Recollect what diſorder haſty or *imperious* words from parents or teachers have cauſed in his thoughts. *Locke.* 2. Powerful; aſcendant; overbearing.—A man, by a vaſt and *imperious* mind, and a heart large as the ſand upon the ſea ſhore, could command all the knowledge of nature and art. *Tillotſon.*

* IMPERIOUSLY. *adv.* [from *imperious.*] With arrogance of command; with inſolence of authority.—

Who's there, that knocketh ſo *imperiouſly?*
*Shak.*

—Who can abide, that, againſt their own doctors, ſix whole books ſhould, by their fatherhoods of Trent, be under pain of a curſe, *imperiouſly* obtruded upon God and his church? *Hall.*—It is not to inſult and domineer, to look diſdainfully, and revile *imperiouſly*, that procures an eſteem for any one. *South.*—

The ſage, tranſported at th' approaching hour,
*Imperiouſly*, thrice thunder'd on the floor! *Garth.*

* IMPERIOUSNESS. *n. ſ.* [from *imperious.*] 1. Authority; air of command.—So would he uſe his *imperiouſneſs*, that we had a delightful fear and awe, which made us loth to loſe our hopes. *Sidney.* 2. Arrogance of command.—*Imperiouſneſs* and ſeverity is but an ill way of treating men, who have reaſon of their own to guide them. *Locke.*

* IMPERISHABLE. *adj.* [*imperiſſable*, Fr. *in* and *periſh.*] Not to be deſtroyed.—

We find this our empyreal form
Incapable of mortal injury,
*Imperiſhable*; and though pierc'd with wound,
Soon cloſing, and by native vigour heal'd.
*Milton.*

(2.) * IMPERSONAL. *adj.* [*imperſonal*, Fr. *imperſonalis*, Lat.] Not varied according to the perſons.—*Imperſonals* be declined throughout all moods and tenſes, a verb *imperſonal* hath no nominative caſe before him. *Accidence.*

(2.) IMPERSONAL VERBS, in Latin grammar, are verbs to which the nominative of any certain perſon cannot be prefixed; or, verbs deſtitute of the two firſt and primary perſons, as *decet*, *oportet*, &c. The impersonal verbs of the active voice end in *t*, and thoſe of the paſſive in *tur*; they are conjugated through the third perſon ſingular of almoſt all the tenſes and moods: they want the imperative, inſtead of which the preſent of the ſubjunctive is uſed; as *paniteat*, *pugnetur*, &c. nor, with a few exceptions, are they to be met with in the ſupines, participles, or gerunds.

* IMPERSONALLY. *adv.* [from *imperſonal.*] According to the manner of an impersonal verb.

* IMPERSUASIBLE. *adj.* [*in* and *perſuaſibilis*, Lat.] Not to be moved by perſuaſion.—Every pious perſon ought to be a Noah, a preacher of righteouſneſs; and if it be his fortune to have as *imperſuaſible* an auditory, if he cannot avert the deluge, it will yet deliver his own ſoul, if he cannot benefit other men's. *Decay of Piety.*

* IMPERTINENCE. } *n. ſ.* [*impertinence*, Fr.
* IMPERTINENCY. } from *impertinent.*] 1. That which is of no preſent weight; that which has no relation to the matter in hand.—Some, though they lead a ſingle life, yet their thoughts do end with themſelves, and account future times *impertinencies*. *Bacon.* 2. Folly; rambling thought.

O, matter and *impertinency* mixt,
Reaſon and madneſs! *Shak.*

3. Troubleſomeneſs; intruſion.—It will be ſaid I handle an art no way ſuitable to my employments or fortune, and ſo ſtand charged with intruſion and *impertinency*. *Wotton.*—We ſhould avoid the vexation and *impertinence* of pedants, who affect to talk in language not to be underſtood. *Swift.* 4. Trifle; thing of no value.—I envy your felicity, delivered from the gilded *impertinencies* of life, to enjoy the moments of a ſolid contentment. *Evelyn.*—Nothing is more eaſy than to repreſent as *impertinencies* any parts of learning, that have no immediate relation to the happineſs or convenience of mankind. *Addiſon.*—There are many ſubtle *impertinencies* learnt in the ſchools, and many painful trifles, even among the mathematical theorems and problems. *Watts.*

(1.) * IMPERTINENT. *adj.* [*impertinent*, Fr. *in* and *pertinens*, Lat.] 1. Of no relation to the matter in hand; of no weight.—The law of angels we cannot judge altogether *impertinent* unto the affairs of the church of God. *Hooker.*—The contemplation of things that are *impertinent* to us, and do not concern us, are but a more ſpecious idleneſs. *Tillotſon.* 2. Importunate; intruſive; meddling. 3. Fooliſh; trifling; negligent of the preſent purpoſe.—'Tis not a ſign two lovers are together, when they can be ſo *impertinent* as to enquire what the world does. *Pope.*

(2.) * IMPERTINENT. *n. ſ.* A trifler; a meddler; an intruder; one who enquires or interpoſes where he has no right or call.—Governours would have enough to do to trouble their heads with the politics of every meddling officious *impertinent*. *L'Eſtrange.*

* IMPERTINENTLY. *adv* [from *impertinent.*] 1. Without relation to the preſent matter. 2. Troubleſomely; officiouſly; intruſively.—I have had joy given me as prepoſterouſly, and as *impertinently*, as they give it to men who marry where they do not love. *Suckling.*—The bleſſedeſt of mortals, now the higheſt ſaint in the celeſtial hierarchy, began to be ſo *impertinently* importuned, that great part of the liturgy was addreſſed ſolely to her. *Hooker.*—Why will any man be ſo *impertinently* officious as to tell me all this is only fancy? If it is a dream, let me enjoy it. *Addiſon.*

* IMPERTRANSIBILITY. *n. ſ.* [*in* and *pertranſeo*, Lat.] Impoſſibility to be paſſed through.—I willingly declined thoſe many ingenious reaſons given by others; as of the *impertranſibility* of eternity, and impoſſibility therein to attain to the preſent limit of antecedent ages. *Hale.*

* IMPERVIOUS. *adj.* [*impervius*, Lat.] 1. Unpaſſable; impenetrable.—

Leſt the difficulty of paſſing back
Stay his return, perhaps, over this gulf
Impaſſable, *impervious*; let us try

To

To found a path from hell to that new world. *Milton.*

—We may thence discern of how close a texture glass is, since so very thin a film proved so *impervious* to the air, that it was forced to break the glass to free itself. *Boyle.*—The cause of reflection is not the impinging of light on the solid or *impervious* parts of bodies. *Newton.*—A great many vessels are, in this state, *impervious* by the fluids. *Arbuthnot.*

From the damp earth *impervious* vapours rise,
Increase the darkness, and involve the skies. *Pope.*

2. Inaccessible, Perhaps improperly used.—

A river's mouth *impervious* to the wind,
And clear of rocks. *Pope.*

* IMPERVIOUSNESS. *n. s.* [from *impervious.*] The state of not admitting any passage.

* IMPETIGINOUS. *adj.* [from *impetigo*, Lat.] Scurfy; covered with small scabs.

IMPETIGO, in medicine, an extreme roughness and foulness of the skin, attended with an itching and plentiful scurf. It is a species of dry purginous itch, wherein scales or scurf succeed apace; arising from saline corrosive humours thrown out upon the exterior parts of the body, by which means the internal parts are usually relieved.

* IMPETRABLE. *adj.* [*in* and *rabilis*, from *impetro*, Lat. *impetrable*, Fr.] Possible to be obtained. *Dict.*

* *To* IMPETRATE. *v. a.* [*impetrer*, Fr. *impetro*, Lat.] To obtain by intreaty. *Dict.*

(1.) * IMPETRATION. *n. s.* [*impetration*, Fr. *impetratio*, from *impetro*, Lat.] The act of obtaining by prayer or intreaty. Not much used.—The blessed sacrament is the mystery of the death of Christ, and the application of his blood, which was shed for the remission of sins, and is the great means of *impetration*, and the meritorious cause of it. *Taylor.*—It is the greatest solemnity of prayer, the most powerful liturgy, and means of *impetration* in this world. *Taylor.*

(2.) IMPETRATION was particularly used in the English statutes for the pre-obtaining of benefices and church offices in England from the court of Rome, which belonged to the disposal of the king and other lay patrons of the realm; the penalty whereof is the same with that of provisors, 25 Edw. III.

* IMPETUOSITY. *n. s.* [*impetuosité*, Fr. from *impetuous.*] Violence; fury; vehemence; force.—I will set upon Aguecheek a notable report of valour, and drive the gentleman into a most hideous opinion of his rage, skill, fury, and *impetuosity*. *Shakesp. Twelfth Night.*—The whole intrigue was contrived by the duke, and so violently pursued by his spirit and *impetuosity*. *Clarendon.*—The mind gives not only licence, but incitation to the other passions to take their freest range, and act with the utmost *impetuosity*. *Decay of Piety.*

* IMPETUOUS. *adj.* [*impetueux*. Fr. from *impetus*, Latin.] 1. Violent; forcible; fierce.—

Their virtue, like their Tyber's flood,
Rolling its course, design'd their country's good;
But oft the torrent's too *impetuous* speed,
From the low earth tore some polluted weed.
*Prior.*

2. Vehement of mind; passionate.—

The king, 'tis true, is noble, but *impetuous*. *Rowe.*

* IMPETUOUSLY. *adv.* [from *impetuous.*] Violently; vehemently: both of men and things.

They view the windings of the hoary Nar;
Through rocks and woods *impetuously* he glides,
While froth and foam the fretting surface hides.
*Addison.*

* IMPETUOUSNESS. *n. s.* [from *impetuous.*] Violence; fury; vehemence of passion.—I wish all words of rage might vanish in that breath that utters them; that, as they resemble the wind in fury and *impetuousness*, so they might in transient ness. *Decay of Piety.*

(1.) * IMPETUS. *n. s.* [Latin.] Violent tendency to any point; violent effort.—Why did not they continue their descent 'till they were contiguous to the sun, whither both mutual attraction and *impetus* carried them? *Bentley's Sermons.*

(2.) IMPETUS, in mechanics, is the force with which one body strikes or impels another.

* IMPIERCEABLE. *adj.* [*in* and *pierce.*] Impenetrable; not to be pierced.—

Exceeding rage inflam'd the furious beast;
For never felt his *impierceable* breast
So wound'rous force from hand of living wight.
*Spenser.*

* IMPIETY. *n. s.* [*impiété*, French; *impietas*, Latin.] 1. Irreverence to the Supreme Being; contempt of the duties of religion.—

To keep that oath were more *impiety*
Than Jephtha's, when he sacrific'd his daughter. *Shak.*

2. An act of wickedness; expression of irreligion. In this sense it has a plural.—If they die unprovided, no more is the king guilty of those *impieties* for which they are now visited. *Shak.*—

Can Juno such *impieties* approve? *Denham.*—We have a melancholy prospect of the state of our religion; such amazing *impieties* can be equalled by nothing but by those cities consumed of old by fire. *Swift.*

* *To* IMPIGNORATE. *v. a.* [*in* and *pignus*, Latin.] To pawn; to pledge.

* IMPIGNORATION. *n. s.* [from *impignorate.*] The act of pawning or putting to pledge.

* *To* IMPINGE. *v. n.* [*impingo*, Latin.] To fall against; to strike against; to clash with.—Things are reserved in the memory by some corporal exuviæ and material images, which, having *impinged* on the common sense, rebound thence into some vacant cells of the brain. *Glanville's Scepsis.*—The cause of reflection is not the *impinging* of light on the solid or impervious part of bodies. *Newton's Opticks.*

IMPINGTON, a town 3 m. N. of Cambridge.

* *To* IMPINGUATE. *v. a.* [*in* and *pinguis*, Lat.] To fatten; to make fat.—Frictions also do more fill and *impinguate* the body than exercise; for that in frictions the inward parts are at rest. *Bacon.*

* IMPIOUS. *adj.* [*impius*, Latin.] Irreligious; wicked; profane; without reverence of religion.—That Scripture standeth not in the church of God in any stead to direct, but may be let pass as needless to be consulted with, we judge it profane, *impious*, and irreligious to think. *Hooker.*—

Cease then this *impious* rage. *Milton.*
Then lewd Auchemolus he laid in dust.

Who

Who ſtain'd his ſtepdame's bed with *impious* luſt. *Dryden.*

And *impious* nations fear'd eternal night. *Dryd.*

—Shame and reproach is generally the portion of the *impious* and irreligious. *South.*—

When vice prevails, and *impious* men bear ſway,
The poſt of honour is a private ſtation. *Addiſ.*

Since after thee may riſe an *impious* line,
Coarſe manglers of the human face divine:
Paint on, 'till fate diſſolve thy mortal part,
And live and die the monarch of thy art. *Tickell.*

They, *impious*, dar'd to prey
On herds devoted to the god of day.

—Grand miſtakes in religion proceed from taking literally what was meant figuratively, from which ſeveral *impious* abſurdities followed, terminating in infidelity. *Forbes.*

* IMPIOUSLY. *adv.* [from *impious*.] Profanely; wickedly.—

The Roman wit, who *impiouſly* divides
His hero and his gods to different ſides,
I would condemn. *Granville.*

* IMPLACABILITY. *n. ſ.* [from *implacable*.] Inexorableneſs; irreconcileable enmity; unappeaſable malice.

* IMPLACABLE. *adj.* [*implacabilis*, Lat. *implacable*, Fr.] Not to be pacified; inexorable; malicious; conſtant in enmity.—His incenſement is ſo *implacable*, that ſatisfaction can be none but by pangs of death. *Shakeſpeare.*—

Darah bears a generous mind;
But to *implacable* revenge inclin'd;
A bounteous maſter, but a deadly foe. *Dryden.*

—The French are the moſt *implacable* and the moſt dangerous enemies of the Britiſh nation. *Addiſon.*

* IMPLACABLY. *adv.* [from *implacable*.] 1. With malice not to be pacified; inexorably.—An order was made for diſarming all the papiſts; upon which, though nothing was after done, yet it kept up the apprehenſions in the people of dangers, and diſinclined them from the queen, whom they began every day more *implacably* to hate, and conſequently to diſoblige. *Clarendon.* 2. It is once uſed by *Dryden* in a kind of mixed ſenſe of a tyrant's love.—

I love,
And 'tis below my greatneſs to diſown it:
Love thee *implacably*, yet hate thee too. *Dryd.*

* *To* IMPLANT. *v. a.* [*in* and *planto*, Latin.] To infix; to inſert; to place; to engraft; to ſettle; to ſet; to ſow. The original meaning, of putting a vegetable into the ground to grow, is not often uſed.—

How can you him unworthy then decree,
In whoſe chief part your worths *implanted* be?
*Sidney.*

See, Father! what firſt-fruits on earth are ſprung,
From thy *implanted* grace in man! *Milton.*

No need of public ſanctions this to bind,
Which Nature has *implanted* in the mind. *Dryd.*

—There grew to the outſide of the arytenoides another cartilage, capable of motion by the help of ſome muſcles that were *implanted* in it. *Ray.*—God having endowed man with faculties of knowing, was no more obliged to *implant* thoſe innate notions in his mind, than that, having given him reaſon, hands, and materials, he ſhould build him bridges. *Locke.*

* IMPLANTATION. *n. ſ.* [*implantation*, Fr. from *implant*.] The act of ſetting or planting; the act of enfixing or ſettling.

* IMPLAUSIBLE. *adj.* [*in* and *plauſible*.] Not ſpecious; not likely to ſeduce or perſuade.—Nothing can better improve political ſchool boys than the art of making plauſible or *implauſible* harangues againſt the very opinion for which they reſolve to determine. *Swift.*

* IMPLEMENT. *n. ſ.* [*implementum*, from *impleo*, Lat.] 1. Something that fills up a vacancy, or ſupplies wants.—Unto life many *implements* are neceſſary; more, if we ſeek ſuch a life as hath in it joy, comfort, delight, and pleaſure. *Hooker.* 2. Inſtrument of manufacture; tools of a trade; veſſels of a kitchen.—Wood hath coined ſeventeen thouſand pounds, and hath his tools and *implements* to coin ſix times as much. *Swift.*—It is the practice of the eaſtern regions for the artiſts in metals to carry about with them the whole *implements* of trade, to the houſe where they find employment. *Brown.*

* IMPLETION. *n. ſ.* [*impleo*, Latin.] The act of filling; the ſtate of being full.—Theophraſtus conceiveth, upon a plentiful *impletion*, there may ſucceed a diſruption of the matrix. *Brown.*

* IMPLEX. *adj.* [*implexus*, Latin.] Intricate: entangled; complicated; oppoſed to *ſimple*. Every poem is either *ſimple* or *implex*: it is called *ſimple* when there is no change of fortune in it; *implex*, when the fortune of the chief actor changes from bad to good, or from good to bad. *Spect.*

* *To* IMPLICATE. *v. a.* [*impliquer*, Fr. *implico*, Latin.] To entangle; to embarraſs; to involve; to infold.—The ingredients of ſaltpetre do ſo mutually *implicate* and hinder each other, that the concrete acts but very languidly. *Boyle.*

* IMPLICATION. *n. ſ.* [*implicatio*, Lat. *implication*, French, from *implicate*.] 1. Involution; entanglement.—Three principal cauſes of firmneſs are the groſſneſs, the quiet contact, and the *implication* of the component parts. *Boyle.* 2. Inference not expreſſed, but tacitly inculcated.—Though civil cauſes, according to ſome men, are of leſs moment than criminal, yet the doctors are, by *implication*, of a different opinion. *Ayliffe.*

* IMPLICIT. *adj.* [*implicite*, Fr. *implicitus*, Latin.] 1. Entangled; infolded; complicated. This ſenſe is rare.—

In his woolly fleece
I cling *implicit*. *Pope*

The humble ſhrub,
And buſh with frizzl'd hair *implicit*. *Thomſon.*

2. Inferred; tacitly compriſed; not expreſſed.—In the firſt eſtabliſhments of ſpeech there was an *implicit* compact, founded upon common conſent, that ſuch and ſuch words ſhould be ſigns, whereby they would expreſs their thoughts one to another. *South.*—Our expreſs requeſts are not granted, but the *implicit* deſires of our hearts are fulfilled. *Smalridge.* 3. Reſting upon another; connected with another, over which that which is connected to it has no power; truſting without reſerve or examination. Thus by *implicit* credulity, I may believe a letter not yet opened, when I am confident of the writer's veracity.—There be falſe

peaces or unities, when the peace is grounded but upon an *implicit* ignorance; for all colours will agree in the dark. *Bacon.*—

No longer by *implicit* faith we err,
Whilst ev'ry man's his own interpreter. *Denh.*

* IMPLICITLY. *adv.* [from *implicit.*] 1. By inference comprised, though not expressed.—The divine inspection into the affairs of the world doth necessarily follow from the nature and being of God; and he that denies this, doth *implicitly* deny his existence: he may acknowledge what he will with his mouth, but in his heart he hath said there is no God. *Bentley.* 2. By connexion with something else; dependently; with unreserved confidence or obedience.—

My blushing muse with conscious fear retires,
And whom they like, *implicitly* admires. *Rose.*

—Learn not to dispute the methods of his providence; but humbly and *implicitly* to acquiesce in and adore them. *Atterbury.*—We *implicitly* follow in the track in which they lead us, and comfort ourselves with this poor reflection, that we shall fare as well as those that go before us. *Rogers.*

* *To* IMPLORE. *v. a.* [*implorer*, French; *imploro*, Latin.] 1. To call upon in supplication; to solicit.—

They ship their oars, and crown with wine
The holy goblet to the pow'rs divine,
*Imploring* all the gods that reign above. *Pope.*

2. To ask; to beg.—

Do not say, 'tis superstition, that
I kneel, and then *implore* her blessing. *Shak.*

* IMPLORE. *n. s.* [from the verb.] The act of begging; intreaty; solicitation. Not in use.

Urged sore
With piercing words and pitiful *implore*,
Him hasty to arise. *Fairy Queen.*

* IMPLORER. *n. s.* [from *implore.*] Solicitor.

Mere *implorers* of unholy suits,
Breathing, like sanctified and pious,
The better to beguile. *Shak.*

* IMPLUMED. *adj.* [*implumis*, Latin.] Without feathers. *Dict.*

(1.) * *To* IMPLY. *v. a.* [*impliquer*, French; *implico*, Latin.] 1. To unfold; to cover; to entangle. Not in use.—

His courage stout,
Striving to loose the knot that fast him ties,
Himself in straighter bonds too rath *implies.*
*Fairy Queen.*

And Phœbus flying so most shameful sight,
His blushing face in foggy clouds *implies. Fairy Q.*

2. To involve or comprise as a consequence or concomitant.—That it was in use among the Greeks, the word triclinium *implieth. Brown's Vulgar Errours.*—What follows next is no objection; for that *implies* a fault. *Dryden.*—

Bows, the strength of brawny arms *imply*,
Emblems of valour, and of victory. *Dryden.*

—Where a malicious act is proved, a malicious intention is *implied. Sherlock.*

(2.) *To* IMPLY, and CARRY, in music, are used as synonymous terms, and signify those sounds which ought to be the proper concomitants of any note, whether by its own nature, or by its position in artificial harmony. Thus every note, considered as an independent sound, may be said to *carry* or *imply* its natural harmonies, that is to say, its octave, its twelfth, and its seventeenth; or, when reduced, its eighth, its fifth, and its third. But the same sound, when considered as constituting any part of harmony, is subjected to other laws and different limitations. It can then only be said to *carry* or *imply* such simple sounds, or complications of sound, as the preceding and subsequent chords admit or require. For these the laws of melody and harmony must be consulted. See HARMONY, and MELODY.

* *To* IMPOISON. *v. a.* [*empoisonner*, Fr. It might be written *empoison.*] 1. To corrupt with poison.—

One doth not know
How much an ill word doth *impoison* liking. *Shak.*

2. To kill with poison. This is rare. See EMPOISON.—

A man by his own alms *impoison'd*,
And with his charity slain. *Shak.*

* IMPOLARILY. *adv.* [*in* and *polar.*] Not according to the direction of the poles. Little used.—Being *impolarily* adjoined unto a more vigorous loadstone, it will, in a short time, exchange its poles. *Brown.*

* IMPOLITICAL, IMPOLITIC. *adj.* [*in* and *politic.*] Imprudent; indiscreet; void of art or forecast.—He that exhorteth to beware of an enemy's policy, doth not give counsel to be *impolitic*; but rather to use all prudent forefight and circumspection, lest our simplicity be over-reach'd by cunning slights. *Hooker.*

* IMPOLITICALLY. } *adv.* [*in* and *political.*]
* IMPOLITICKLY. } Without art or forecast.

* IMPONDEROUS, *adj.* [*in* and *ponderous.*] Void of perceptible weight.—It produces visible and real effects by *imponderous* and invisible emissions. *Brown's Vulgar Errours.*

* IMPOROSITY. *n. s.* [*in* and *porous.*] Absence of interstices; compactness; closeness.—The porosity or *imporosity* betwixt the tangible parts, and the greatness or smallness of the pores. *Bacon.*

* IMPOROUS. *adj.* [*in* and *porous.*] Free from pores; free from vacuities or interstices; close of texture; completely solid.—It has its earthly and saline parts so exactly resolved, that its body is left *imporous*, and not discreted by atomical terminations. *Brown's Vulgar Errours.*—If atoms should descend plumb down with equal velocity, being all perfectly solid and *imporous*, they would never the one overtake the other. *Ray on the Creation.*

* IMPORT. *n. s.* [from the verb.] 1. Importance; moment; consequence.—

What occasion of *import*
Hath all so long detain'd you from your wife?
*Shak.*

Some business of *import* that triumph wears
You seem to go with. *Dryd. and Lee's Oedipus.*

—When there is any dispute, the judge ought to appoint the sum according to the eloquence and ability of the advocate, and in proportion to the *import* of the cause. *Ayliffe.* 2. Tendency.—Add to the former observations made about vegetables a third of the same *import* made in mineral substances. *Boyle.* 3. Any thing imported from abroad; as, our *imports* ought not to exceed our exports.

* *To* IMPORT. *v. a.* [*importo*, Lat.] 1. To car-

ry

ry into any country from abroad: oppoſed to *export*.—

For this I would ſail with utmoſt ſpeed,
T' *import* twelve mares, which there luxurious feed. *Pope.*

—Himſelf not only comprehended all our neceſſities, but in ſuch ſort alſo framed every petition, as might moſt naturally ſerve for many; and doth, though not always require, yet always *import* a multitude of ſpeakers together. *Hooker.*—The name of diſcipline *importeth* not as they would fain have it conſtrued; but the ſelf-ſame thing it ſignifieth, which the name of doctrine doth. *Hooker.*—This queſtion we now aſked, *imported*, as that we thought this land a land of magicians. *Bacon.*

3. To produce in conſequence.—

Something be left imperfect in the ſtate,
Which ſince his coming forth is thought of, which
*Imports* the kingdom ſo much fear and danger,
That return was moſt requir'd. *Shak. K. Lear.*

4. [*Importer, importe*, French. Impersonally.] To be of moment: as, it *imports*, it is of weight or conſequence,—

Her length of ſickneſs, with what elſe more ſerious
*Importeth* thee to know, this bears. *Shak.*

—Let the heat be ſuch as may keep the metal perpetually molten; for that above all *importeth* to the work. *Bacon.*—Number in armies *importeth* not much, where the people is of weak courage. *Bacon.*—

This to attain, whether heav'n move, or earth,
*Imports* not, if thou reckon right. *Milton.*

—It may *import* us in this calm to hearken more than we have done to the ſtorms that are now raiſing abroad. *Temple.*—

If I endure it, what *imports* it you? *Dryden.*

* IMPORTABLE. *adj.* [*in* and *portable*.] Unſupportable: not to be endured. A word accented by *Spenſer* on the firſt ſyllable. It is uſed in the Apocrypha.—

Both at once him charge on either ſide,
With hideous ſtrokes and *importable* power,
That forced him his ground to traverſe wide,
And wiſely watch to ward that deadly ſtour.
*Fairy Queen.*

* IMPORTANCE. *n. ſ.* [French.] 1. Thing imported or implied. Rare.—A notable paſſion of wonder appeared in them; but the wiſeſt beholder, that knew no more but ſeeing, could not ſay if the *importance* were joy or ſorrow. *Shak.*

2. Matter; ſubject. Not in uſe.—It had been pity you ſhould have been put together with ſo mortal a purpoſe, as then each bore, upon *importance* of ſo ſlight a nature. *Shakeſpeare's Cymbeline.*

3. Conſequence; moment.—

We conſider
Th' *importance* of Cyprus to the Turks. *Shak.*
Thy own *importance* know,
Nor bound thy narrow views to things below.
*Pope.*

4. Importunity. An improper uſe peculiar to *Shakeſpeare*.—

Maria writ
The letter at Sir Toby's great *importance*;
In recompence whereof he hath married her. *Shak.*

* IMPORTANT. *adj.* [*important*, French.] 1. Momentous; weight; of great conſequence.—The moſt *important* and preſſing care of a new and vigorous king was his marriage, for mediate eſtabliſhment of the royal line. *Wotton.*—This ſuperadds treachery to the crime: 'tis the falſifying the moſt *important* truſt. *Decay of Piety.*—

O then, what intereſt ſhall I make
To ſave my laſt *important* ſtake,
When the moſt juſt have cauſe to quake? *Roſcom.*

—The great *important* end that God deſigns religion for, the government of mankind, ſufficiently ſhews the neceſſity of its being rooted deep in the heart, and put beyond the danger of being torn up by any ordinary violence. *South.*—Examine how the faſhionable practice of the world can be reconciled to the *important* doctrine of our religion. *Rogers.*—

*Important* truths ſtill let your fables hold,
And moral myſteries with art unfold. *Grenv.*
Th' *important* hour had paſs'd unheeded by. *Irene.*

2. Momentous; forcible; of great efficacy. This ſeems to be the meaning here.—

He fiercely at him flew,
And with *important* outrage him aſſail'd;
Who ſoon prepar'd to field, his ſword forth drew,
And him with equal value countervail'd. *Fairy Q.*

3. Importunate. A corrupt uſe of the word. See IMPORTANCE.—

Great France
My mourning and *important* tears hath pitied,
*Shak.*

(1.) * IMPORTATION. *n. ſ.* [from *import*.] The act or practice of importing, or bringing into a country from abroad: oppoſed to *exportation*.—The king's reaſonable profit ſhould not be neglected upon *importation* and *exportation*. *Bacon.*—Theſe mines fill the country with greater numbers of people than it would be able to bear, without the *importation* of corn from foreign parts. *Addiſon on Italy.*—The emperor has forbidden the *importation* of their manufactures into any part of the empire. *Addiſon.*

(2.) IMPORTATION. See EXPORTATION, and TRADE.

(3.) IMPORTATION, LAWS RESPECTING. See LAWS, N° 10, 11, and CUSTOM-HOUSE.

* IMPORTER. *n. ſ.* [from *import*.] One that brings in from abroad.—It is impoſſible to limit the quantity that ſhall be brought in, eſpecially if the *importers* of it have ſo ſure a market as the Exchequer. *Swift.*

* IMPORTLESS. *adj.* [from *import*.] Of no moment or conſequence. This is a word not in uſe, but not inelegant.—

We leſs expect,
That matter needleſs, of *importleſs* burthen,
Divide thy lips. *Shak.*

* IMPORTUNATE. *adj.* [*importunus*, Latin; *importune*, Fr.] Unſeaſonable and inceſſant in ſolicitations; not to be repulſed.—I was in debt to my *importunate* buſineſs; but he would not hear my excuſe. *Shak.*—They may not be able to bear the clamour of an *importunate* ſuitor. *Smalridge.*—A rule reſtrains the moſt *importunate* appetites of our nature. *Rogers.*

* IMPORTUNATELY. *adv.* [from *importunate*.] With inceſſant ſolicitation; pertinaciouſly in petition.—Their pertinacy is ſuch, that when

you drive them out of one form, they assume another; and are so *importunately* troublesome, as makes many think it impossible to be freed from them. *Duppa's Rules of Devotion.*

* IMPORTUNATENESS. *n. s.* [from *importunate.*] Incessant solicitation.—She with more and more *importunateness* craved, which, in all good manners, was either of us to be defired, or not granted. *Sidney.*

* IMPORTUNE. *adj.* [*importunus*, Latin. It was anciently pronounced with the accent on the second syllable.] 1. Constantly recurring; troublesome by frequency.—

All that charge did fervently apply,
With greedy malice and *importune* toil;
And planted there their huge artillery,
With which they daily made most dreadful battery. *Spenser.*

—Henry, king of England, needed not to have bestowed such great sums, nor so to have busied himself with *importune* and incessant labour, to compass my death and ruin, if I had been a feigned person. *Bacon.* 2. Troublesome; vexatious.—

And th' armies of their creatures all, and some
Do serve to them, and with *importune* might
War against us, the vassals of their will. *Spenf.*

—If the upper soul can check what is consented to by the will, in compliance with the flesh, and can then hope, that after a few years of sensuality, that *importune* rebellious servant shall be eternally cast off, this would be some colour for that novel persuasion. *Ham.*—The same airs, which some entertain with most delightful transports, to others are *importune*. *Glanv.* 3. Unseasonable; coming, asking, or happening at a wrong time.—

No fair to thine
Equivalent, or second! which compell'd
Me thus, though *importune* perhaps, to come
And gaze and worship thee. *Milton.*

* *To* IMPORTUNE. *v. a.* [*importuner*, Fr. *importunus*, Lat. Accented anciently on the second syllable.] To teaze; to harass with slight vexation perpetually recurring; to molest.—

Against all sense you do *importune* her. *Shak.*

—If he espied any lewd gaiety in his fellow-servants, his master should straightways know it, and not rest free from *importuning*, until the fellow had put away his fault. *Carew.*—The highest saint in the celestial hierarchy began to be so impertinently *importuned*, that a great part of the liturgy was addressed solely to her. *Howel's Vocal Forest.*—

The bloom of beauty other years demands,
Nor will be gather'd by such wither'd hands:
You *importune* it with a false desire. *Dryden.*

—Every one hath experimented this troublesome intrusion of some frisking ideas, which thus *importune* the understanding, and hinder it from being employed. *Locke.*—We have been obliged to hire troops from several princes of the empire, whose ministers and residents here have perpetually *importuned* the court with unreasonable demands. *Swift.*

* IMPORTUNELY. *adv.* [from *importune.*] 1. Troublesomely; incessantly.—

The palmer bent his ear unto the noise,
To weet who call'd so *importunely*:
Again he heard a more efforced voice,
That bade him come in haste. *Fairy Queen.*

2. Unseasonably; improperly.—The constitutions that the apostles made concerning deacons and widows, are, with much importunity, but very *importunely*, urged by the disciplinarians. *Sanderf.*

* IMPORTUNITY. *n. f.* [*importunitas*, Latin; *importunité*, Fr. from *importunate.*] Incessant solicitation.—Overcome with the *importunity* of his wife, a woman of a haughty spirit, he altered his former purpose. *Knolles.*—

Thrice I deluded her, and turn'd to sport
Her *importunity.* *Milton's Agonistes.*

* IMPOSE. *n. f.* [from the verb.] Command; injunction. Not in use.—

According to your ladyship's *impose*,
I am thus early come. *Shak.*

* *To* IMPOSE. *v. a.* [*imposer*, French; *impositum*, Latin.] 1. To lay on as a burthen or penalty.—It shall not be lawful to *impose* toll upon them. *Ezra* vii.—If a son do fall into a lewd action, the imputation, by your rule, should be *imposed* upon his father. *Shakespeare.*—

To tyrants others have their country sold,
*Imposing* foreign lords for foreign gold. *Dryd.*
On impious realms and barb'rous kings *impose*
Thy plagues, and curse them with such ills as those. *Pope.*

2. To enjoin as a duty or law.—What good or evil is there under the sun, what action correspondent or repugnant unto the law which God hath *imposed* upon his creatures, but in or upon it God doth work, according to the law which himself hath eternally purposed to keep? *Hooker.*—There was a thorough way made by the sword for the *imposing* of the laws upon them. *Spenser on Ireland.*

Thou on the deep *imposest* nobler laws,
And by that justice hast remov'd the cause.
*Waller.*

—Christianity hath hardly *imposed* any other laws upon us, but what are enacted in our natures, or are agreeable to the prime and fundamental laws of it. *Tillotson.*—

*Impose* but your commands,
This hour shall bring you twenty thousand hands. *Dryden.*

—It was neither *imposed* on me, nor so much as the subject given me by any man. *Dryden.* 3. To fix on; to impute to.—This cannot be allowed, except we impute that unto the first cause which we *impose* not on the second; or what we deny unto nature, we impute unto nativity itself. *Brown.* 4. To obtrude fallaciously.—

Our poet thinks fit
T' *impose* upon you what he writes for wit.
*Dryden.*

5. *To* IMPOSE *on.* To put a cheat on; to deceive.—Physicians and philosophers have suffered themselves to be so far *imposed upon* as to publish chymical experiments, which they never tried. *Boyle.*—He that thinks the name centaur stands for some real being, *imposes on* himself, and mistakes words for things. *Locke.* 6. [Among printers.] To put the pages on the stone, and fit on the chases, in order to carry the forms to press.

* IMPOSEABLE. *adj.* [from *impose.*] To be laid as obligatory on any body.—They were not simply *imposeable* on any particular man, farther than he was a member of some church. *Hammond.*

* IMPOSER. *n. f.* [from *impose.*] One who enjoins

joins as a law; one who lays any thing on another as a hardſhip.—The univerſities ſufferings might be manifeſted to all nations, and the *impoſers* of theſe oaths might repent. *Walton.*

(1.) * IMPOSITION. *n. ſ.* [*impoſition*, French; *impoſitus*, Lat.] 1. The act of laying any thing on another. The ſecond part of confirmation is the prayer and benediction of the biſhop, made more ſolemn by the *impoſition* of hands. *Hammond.* 2. The act of annexing.—The firſt *impoſition* of names was grounded, among all nations, upon future good hope conceived of children. *Camden.*—The *impoſition* of the name is grounded only upon the predominancy of that element, whoſe name is aſcribed to it. *Boyle.* 3. Injunction of any thing as a law or duty.—Their determination is to trouble you with no more ſuit, unleſs you may be won by ſome other ſort than your father's *impoſition*, depending on the caſkets. *Shakeſ.*—

From *impoſition* of ſtrict laws, to free
Acceptance of large grace; from ſervile fear
To filial; works of law, to works of faith. *Milt.*

4. Conſtraint; oppreſſion.—The conſtraint of receiving and holding opinions by authority was rightly called *impoſition*. *Locke.*—A greater load has been laid on us than we have been able to bear, and the groſſeſt *impoſitions* have been ſubmitted to, in order to forward the dangerous deſigns of a faction. *Swift.*—Let it not be made, contrary to its own nature, the occaſion of ſtrife, a narrow ſpirit, and unreaſonable *impoſitions* on the mind and practice. *Watts.* 5. Cheat; fallacy; impoſture. 6. A ſupernumerary exerciſe enjoined ſcholars as a puniſhment.—

Theſe *impoſitions* were ſupply'd,
To light my pipe, or pleaſe my pride.
*Progreſs of Diſcontent.*

(2.) IMPOSITION OF HANDS, a religious ceremony, by which a biſhop lays his hand or hands on the head of a perſon, in ordination, confirmation, or in uttering a bleſſing. This practice is alſo frequently obſerved by the diſſenters at the ordination of their miniſters, when all the miniſters preſent place their hands on the head of him whom they are ordaining, while one of them prays for a bleſſing on him and his future labours. This ſome of them retain as an ancient practice, juſtified by the example of the apoſtles, when no extraordinary gifts are conveyed. However, they are not agreed as to the propriety of this ceremony; nor do they conſider it as an eſſential part of ordination. Impoſition of hands was a Jewiſh ceremony, introduced not by any divine authority, but by cuſtom; it being the practice among thoſe people, whenever they prayed to God, for any perſon to lay their hands on his head. Our Saviour obſerved the ſame cuſtom, both when he conferred his bleſſing on children, and when he cured the ſick; adding prayer to the ceremony. The apoſtles likewiſe laid hands on thoſe upon whom they beſtowed the Holy Ghoſt.—The prieſts obſerved the ſame cuſtom when any one was received into their body.—And the apoſtles themſelves underwent the impoſition of hands afreſh every time they entered upon any new deſign. In the ancient church, impoſition of hands was even practiſed on perſons when they married, which cuſtom the Abyſſinians ſtill obſerve.

(I.) * IMPOSSIBILITY. *n. ſ.* [*impoſſibilité*, Fr. from *impoſſible*.] 1. Impracticability; the ſtate of being not feaſible.—Simple Philoclea, it is the *impoſſibility* that doth torment me; for unlawful deſires are puniſhed after the effect of enjoying, but impoſſible deſires in the deſire itſelf. *Sidney.*—Admit all theſe *impoſſibilities* and great abſurdities to be poſſible and convenient. *Whitgift.*

Let the mutinous winds
Strike the proud cedars 'gainſt the fiery ſun,
Murdering *impoſſibility*, to make
What cannot be, ſlight work. *Shak. Coriolanus.*

—They confound difficulty with *impoſſibility*. *South.*—Thoſe who aſſert the *impoſſibility* of ſpace exiſting without matter, muſt make body infinite. *Locke.*—When we ſee a man of like paſſions and weakneſs with ourſelves going before us in the paths of duty, it confutes all lazy pretences of *impoſſibility*. *Rogers.* 2. That which cannot be done.—Though men do, without offence, wiſh daily that the affairs, which with evil ſucceſs are paſt, might have fallen out much better; yet to pray that they may have been any other than they are, this being a manifeſt *impoſſibility* in itſelf, the rules of religion do not permit. *Hooker.*—

*Impoſſibilities!* oh no, there's none,
Could I bring thy heart captive home. *Cowley.*

(II.) IMPOSSIBILITY is either phyſical or moral.

1. IMPOSSIBILITY, MORAL, is when any thing, in its own nature, is poſſible, but yet is attended with ſuch difficulties, as that, all things conſidered, it appears impoſſible. Thus it is morally impoſſible that all men ſhould be virtuous; or that a man ſhould throw the ſame number with three dice 100 times ſucceſſively.

2. IMPOSSIBILITY, PHYSICAL, is that which is contrary to the law of nature.

(1.) * IMPOSSIBLE. *adj.* [*impoſſible*, Fr. *in* and *poſſible*.] Not to be done; not to be attained; impracticable.—It was *impoſſible* that the ſtate ſhould continue quiet. 2 *Mac.*—With men this is *impoſſible*; but with God all things are poſſible. *Matt.* xix. 26.—'Twere *impoſſible* for any enterpriſe to be lawful, if that which ſhould legitimate it is ſubſequent to it. *Decay of Piety.*—Difficult it is, but not *impoſſible*. *Chillingworth.*—It is *impoſſible* the mind ſhould be ſtopped any where in its progreſs in this ſpace, how far ſoever it extends its thoughts. *Locke.*—We cannot believe it *impoſſible* to God to make a creature with more ways to convey into the underſtanding the notice of corporal things than five. *Locke.*—

I my thoughts deceive
With hope of things *impoſſible* to find. *Walſh.*

(2.) IMPOSSIBLE. A propoſition is ſaid to be impoſſible, when it contains two ideas which mutually deſtroy each other, and which can neither be conceived nor united together. Thus it is impoſſible that a circle ſhould be a ſquare; becauſe we conceive clearly that ſquareneſs and roundneſs deſtroy each other by the contrariety of their figure. A thing which is impoſſible in law, is the ſame with a thing impoſſible in nature: and if any thing in a bond or deed be impoſſible to be done, ſuch deed, &c. is void. 21 Car. I.

(1.) * IMPOST. *n. ſ.* [*impoſt*, *impôt*, Fr. *impoſitum*, Lat.] A tax; a toll; cuſtom paid.—Taxes and *impoſts* upon merchants do ſeldom good to the

the king's revenue: for that that he wins in the hundred, he loſeth in the ſhire. *Bacon's Eſſays.*

(2.) IMPOST, in law, is particularly applied to that tax which the crown receives for merchandiſes imported into any port or haven.

(3.) * IMPOSTS. *n. ſ.* [*impoſte*, Fr.] In architecture, that part of a pillar, in vaults and arches, on which the weight of the whole building lieth. *Ainſworth.*

(1.) * *To* IMPOSTHUMATE. *v. a.* [from *impoſthume.*] To afflict with an impoſthume.—They would not fly that ſurgeon, whoſe lancet threatens none but the *impoſthumated* parts. *Dec. of Piety.*

(2.) * *To* IMPOSTHUMATE. *v. n.* To form an abſceſs; to gather; to form a cyſt or bag containing matter.—The bruiſe *impoſthumated*, and afterwards turned to a ſtinking ulcer, which made every body ſhy to come near her. *Arbuthnot.*

* IMPOSTHUMATION. *n. ſ.* [from *impoſthumate.*] The act of forming an impoſthume; the ſtate in which an impoſtume is formed.—He that maketh the wound bleed inwards, endangereth malign ulcers and pernicious *impoſthumations*. *Bacon's Eſſays.*

(1.) * IMPOSTHUME. *n. ſ.* [This ſeems to have been formed by corruption from *impoſtem*, as *South* writes it; and *impoſtem* to have been written erroneouſly for *apoſtem*, αποστημα, an abſceſs.] A collection of purulent matter in a bag or cyſt.—Now rotten diſeaſes, ruptures, catarrhs, and bladders full of *impoſthumes*, make prepoſterous diſcoveries. *Shak.*—An error in the judgment is like an *impoſtem* in the head, which is always noiſome, and frequently mortal. *South.*—Fumes cannot tranſude through the bag of an *impoſthume*. *Harvey.*

(2.) *An* IMPOSTHUME, or ABSCESS, in any part of the body, is either owing to an obſtruction of the fluids in that part which makes them change into ſuch matter, or to a tranſlation of it from ſome other part where it was generated. See SURGERY, *Index*, under the word *Abſceſſes.*

(1.) * IMPOSTOR. *n. ſ.* [*impoſteur*, Fr. from *impoſe*; *impoſitor*, Lat.] One who cheats by a fictitious character.—Shame and pain, poverty and ſickneſs, yea death and hell itſelf, are but the trophies of thoſe fatal conqueſts got by that grand *impoſtor*, the devil, over the deluded ſons of men. *South.*

(2.) IMPOSTORS, RELIGIOUS, are ſuch as falſely pretend to an extraordinary commiſſion from heaven; and who terrify and abuſe the people with falſe denunciations of judgments. Theſe are puniſhable in the temporal courts with fine, impriſonment, and infamous corporal puniſhment.

* IMPOSTURE. *n. ſ.* [*impoſture*, Fr. *impoſtura*, Lat.] Cheat; fraud; ſuppoſitiouſneſs; cheat committed by giving to perſons or things a falſe character.—That the ſoul and angels have nothing to do with groſſer locality, is generally opinioned; but who is it that retains not a great part of the *impoſture*, by allowing them a definitive *ubi*, which is ſtill but imagination? *Glanville's Sceptis.*—Open to them ſo many of the interior ſecrets of this myſterious art, without *impoſture* or invidious reſerve. *Evelyn.*—We know how ſucceſsful the late uſurper was, while his army believed him real in his zeal againſt kingſhip; but when they found out the *impoſture*, upon his aſpiring to the ſame himſelf, he was preſently deſerted, and never able to crown his uſurped greatneſs with that title. *South.*—

Form new legends,
And fill the world with follies and *impoſtures*.
*Irene.*

(1.) * IMPOTENCE. IMPOTENCY. *n. ſ.* [*impotentia*, Lat.] 1. Want of power; inability; imbecility; weakneſs.—Some were poor by *impotency* of nature; as young fatherleſs children, old decrepit perſons, ideots, and cripples. *Sir J. Hayw.*—Weakneſs, or the *impotence* of exerciſing animal motion, attends fevers. *Arbuth.*—God is a friend and a father, whoſe care ſupplies our wants, and defends our *impotence*, and from whoſe compaſſion in Chriſt we hope for eternal glory hereafter. *Rogers.*—This is not a reſtraint or *impotency*, but the royal prerogative of the moſt abſolute king of kings; that he wills to do nothing but what he can; and that he can do nothing which is repugnant to his divine goodneſs. *Bentley.* 2. Ungovernableneſs of paſſion. A Latin ſignification: *animi impotentia.*—

Will he, ſo wiſe, let looſe at once his ire,
Belike through *impotence*, or unaware,
To give his enemies their wiſh, and end
Them in his anger, whom his anger ſaves
To puniſh endleſs? *Milton.*
Yet all combin'd,
Your beauty and my *impotence* of mind. *Dryd.*

3. Incapacity of propagation.—

Dulneſs with obſcenity muſt prove
As hateful, ſure, as *impotence* in love. *Pope.*

(2.) IMPOTENCE, in moral agency. Divines and philoſophers diſtinguiſh two ſorts of impotency; natural and moral. The firſt is a want of ſome phyſical principle, neceſſary to an action; or where a being is abſolutely defective, or not free and at liberty to act: The ſecond only imports a great difficulty; as a ſtrong habit to the contrary, a violent paſſion, or the like.

(3.) IMPOTENCE, (§ 1, *def.* 3.) is a canonical diſability, to avoid marriage in the ſpiritual court. The marriage is not void *ab initio*, but viodable only by ſentence of ſeparation during the life of the parties.

(4.) IMPOTENCE, (§ 1, *def.* 3.) in men, is the ſame as ſterility in women.

(5.) IMPOTENCE, CAUSES OF. There are many cauſes of impotence; as, a natural defect in the organs of generation, which ſeldom admits of a cure: accidents or diſeaſes; and in ſuch caſes the impotence may or may not be remedied, according as theſe are curable or otherwiſe.—The moſt common cauſes are, early and immoderate venery, or the venereal diſeaſe. We have inſtances, however, of unfitneſs for generation in men, by an impediment to the ejection of the ſemen in coition, from a wrong direction which the orifice at the *verumontanum* got, whereby the ſeed was thrown up into the bladder. M. Petit cured one patient under ſuch a difficulty of emiſſion, by making an inciſion like to that commonly made in the great operation for the ſtone. The late Mr J. HUNTER, in his *Treatiſe on the Venereal Diſeaſe*, (p. 201, &c.) conſiders impotency as depending upon two cauſes. One he refers to the mind; the other to the organs:

I. IMPOTENCY DEPENDING UPON THE MIND.

Mr

Mr Hunter obſerves, that as the "parts of generation are not neceſſary for the exiſtence or ſupport of the individual, but have a reference to ſomething elſe in which the mind has a principal concern; ſo a complete action in thoſe parts cannot take place without a perfect harmony of body and of mind: that is, there muſt be both a power of body and diſpoſition of mind; for the mind is ſubject to a thouſand caprices, which affect the actions of theſe parts. Copulation is an act of the body, the ſpring of which is in the mind; but it is not volition: and according to the ſtate of the mind, ſo is the act performed. To perform this act well, the body ſhould be in health, and the mind ſhould be perfectly confident of the powers of the body: the mind ſhould be in a ſtate entirely diſengaged from every thing elſe: it ſhould have no difficulties, no fears, no apprehenſions, not even an anxiety to perform the act well; for even this anxiety is a ſtate of mind different from what ſhould prevail; there ſhould not be even a fear that the mind itſelf may find a difficulty at the time the act ſhould be performed. Perhaps no function of the machine depends ſo much upon the ſtate of the mind as this. The will and reaſoning faculty have nothing to do with this power; they are only employed in the act, ſo far as voluntary parts are made uſe of: and if they ever interfere, which they ſometimes do, it often produces another ſtate of mind, which deſtroys that which is proper for the performance of the act; it produces a deſire, a wiſh, a hope, which are all only diffidence and uncertainty, and create in the mind the idea of a poſſibility of the want of ſucceſs, which deſtroys the proper ſtate of mind or neceſſary confidence.—There is perhaps no act in which a man feels himſelf more intereſted, or is more anxious to perform well; his pride being engaged in ſome degree, which if within certain bounds would produce a degree of perfection in an act depending upon the will, or an act in voluntary parts; but when it produces a ſtate of mind contrary to that ſtate on which the perfection of the act depends, a failure muſt be the conſequence. The body is not only rendered incapable of performing this act by the mind being under the above influence, but alſo by the mind being, though perfectly confident of its power, yet conſcious of an impropriety in performing it; this, in many caſes, produces a ſtate of mind which ſhall take away all power. The ſtate of a man's mind reſpecting his ſiſter takes away all power. A conſcientious man has been known to loſe his powers, on finding the woman he was going to be connected with unexpectedly a virgin. Shedding tears ariſes entirely from the ſtate of the mind, although not ſo much a compound action as the act in queſtion; for none are ſo weak in body that they cannot ſhed tears: it is not ſo much a compound action of the mind and ſtrength of body joined, as the other act is; yet if we are afraid of ſhedding tears, or are deſirous of doing it, and that anxiety is kept up through the whole of an affecting ſcene, we certainly ſhall not ſhed tears, or at leaſt not ſo freely as would have happened from our natural feelings. From this account of the neceſſity of having the mind independent reſpecting the act, we muſt ſee that it may very often happen, that the ſtate of mind will be ſuch as not to allow the animal to exert its natural powers; and every failure increaſes the evil. We muſt alſo ſee from this ſtate of the caſe, that this act muſt be often interrupted; and the true cauſe of this interruption not being known, it will be laid to the charge of the body or want of powers. As theſe caſes do not ariſe from real inability, they are to be carefully diſtinguiſhed from ſuch as do; and perhaps the only way to diſtinguiſh them is, to examine into the ſtate of mind reſpecting this act. So trifling often is the circumſtance which ſhall produce this inability depending on the mind, that the very deſire to pleaſe ſhall have that effect, as in making the woman the ſole object to be gratified. Caſes of this kind we ſee every day; one of which I ſhall relate, as an illuſtration of this ſubject, and alſo of the method of cure.—A gentleman told me, that he had loſt his virility. After above an hour's inveſtigation of the caſe, I made out the following facts: that he had at unneceſſary times ſtrong erections, which ſhowed that he had naturally this power; that the erections were accompanied with deſire, which are all the natural powers wanted; but that there was ſtill a defect ſomewhere, which I ſuppoſed to be from the mind. I inquired if all women were alike to him? his anſwer was, No; ſome women he could have connection with as well as ever. This brought the defect, whatever it was, into a ſmaller compaſs: and it appeared there was but one woman that produced this inability, and that it aroſe from a deſire to perform the act with this woman well; which deſire produced in the mind a doubt or fear of the want of ſucceſs, which was the cauſe of the inability of performing the act. As this aroſe entirely from the ſtate of the mind produced by a particular circumſtance, the mind was to be applied to for the cure; and I told him that he might be cured, if he could perfectly rely on his own power of ſelf-denial. When I explained what I meant, he told me that he could depend upon every act of his will or reſolution. I then told him, that, if he had a perfect confidence in himſelf in that reſpect, he was to go to bed to this woman, but firſt promiſe to himſelf that he would not have any connection with her for ſix nights, let his inclinations and powers be what they would; which he engaged to do, and alſo to let me know the reſult. About a fortnight after, he told me, that this reſolution had produced ſuch a total alteration in the ſtate of his mind, that the power ſoon took place; for inſtead of going to bed with the fear of inability, he went with fears that he ſhould be poſſeſſed with too much deſire, too much power, ſo as to become uneaſy to him: which really happened; for he would have been happy to have ſhortened the time; and when he had once broke the ſpell, the mind and powers went on together, and his mind never returned to its former ſtate."

II. IMPOTENCY FROM A WANT OF PROPER CORRESPONDENCE BETWEEN THE ACTIONS OF THE DIFFERENT ORGANS. Mr Hunter, in a former part of his Treatiſe, when conſidering the diſeaſes of the urethra and bladder, had remarked, that every organ in an animal body, without exception, was made up of different parts, whoſe functions

functions or actions were totally different from one another, although all tending to produce one ultimate effect. In all such organs when perfect (he observes,) there is a succession of motions, one naturally arising out of the other, which in the end produces the ultimate effect; and an irregularity alone in these actions will constitute disease, at least will produce very disagreeable effects, and often totally frustrate the intention of the organ. This principle Mr Hunter, on the present occasion, applies to the "actions of the testicles and penis: for we find that an irregularity in the actions of these parts sometimes happens in men, producing impotence; and something similar probably may be one cause of barrenness in women. In men, the parts subservient to generation may be divided into two; the essential, and the accessory. The testicles are the essential; the penis, &c. the accessory. As this division arises from their uses or actions in health, which exactly correspond with one another, a want of exactness in the correspondence or susceptibility of those actions may also be divided into two: where the actions are reversed, the accessory taking place without the first or essential, as in erections of the penis, where neither the mind nor the testicles are stimulated to action; and the 2d is where the testicles perform the action of secretion too readily for the penis, which has not a corresponding erection. The first is called PRIAPISM; and the 2d is what ought to be called *seminal weakness*. The mind has considerable effect on the correspondence of the actions of these two parts: but it would appear, in many instances, that erections of the penis depend more on the state of the mind than the secretion of the semen does; for many have the secretion, but not the erection; but in such, the want of erection appears to be owing to the mind only. Priapism often arises spontaneously; and often from visible irritation of the penis, as in the venereal gonorrhœa, especially when violent. The sensation of such erections is rather uneasy than pleasant; nor is the sensation of the glans at the time similar to that arising from the erections of desire, but more like the sensation of the parts immediately after coition. Such as arise spontaneously are of more serious consequence than those from inflammation, as they proceed probably from causes not curable in themselves or by any known methods. The priapism arising from inflammation of the parts, as in a gonorrhœa, is attended with nearly the same symptoms; but generally the sensation is that of pain, proceeding from the inflammation of the parts. It may be observed, that what is said of priapism is only applicable to it when a disease in itself, and not when a symptom of other diseases, which is frequently the case. The common practice in the cure of this complaint is to order all the nervous and strengthening medicines; such as bark, valerian, musk, camphor, and also the cold bath. I have seen good effects from the cold bath; but sometimes it does not agree with the constitution, in which case I have found the warm bath of service. Opium appears to be a specific in many cases; from which circumstance I should be apt, upon the whole, to try a soothing plan. Seminal weakness, or a secretion and emission of the semen without erections, is the reverse of a priapism, and is by much the worst disease of the two. There is great variety in the degrees of this disease, there being all the gradations from the exact correspondence of the actions of all the parts to the testicles acting alone; in every case of the disease, there is too quick a secretion and evacuation of the semen. Like the priapism, it does not arise from desires and abilities; although when mild it is attended with both, but not in a due proportion; a very slight desire often producing the full effect. The secretion of the semen shall be so quick, that simple thought, or even toying, shall make it flow. Dreams have produced this evacuation repeatedly in the same night; and even when the dreams have been so slight, that there has been no consciousness of them when the sleep has been broken by the act of emission. I have known cases where the testicles have been so ready to secrete, that the least friction on the glans has produced an emission: I have known the simple action of walking or riding produce this effect, and that repeatedly, in a very short space of time. A young man about 24 or 25 years of age, not so much given to venery as most young men, had these last mentioned complaints upon him. Three or four times in the night he would emit; and if he walked fast, or rode on horseback, the same thing would happen. He could scarcely have connection with a woman before he emitted, and in the emission there was hardly any spasm. He tried every supposed strengthening medicine, as also the cold-bath and sea-bathing, but with no effect. By taking 20 drops of laudanum on going to bed, he prevented the night emissions; and by taking the same quantity in the morning, he could walk or ride without the before mentioned inconvenience. I directed this practice to be continued for some time, although the disease did not return, that the parts might be accustomed to this healthy state of action; and I have reason to believe the gentleman is now well. It was found necessary, as the constitution became more habituated to the opiate, to increase the dose of it. The spasms, upon the evacuation of the semen in such cases, are extremely slight, and a repetition of them soon takes place; the first emission not preventing a second; the constitution being all the time but little affected.† When the testicles act alone, without the accessory parts taking up the necessary and natural consequent action, it is still a more melancholy disease; for the secretion arises from no visible or sensible cause, and does not give any visible or sensible effect, but runs off similar to involuntary stools or urine. It has been observed, that the semen is more fluid than natural in some of these cases. There is great variety in the diseased actions of these parts; of which the following

† "It is to be considered, that the constitution is commonly affected by the spasms only, and in proportion to their violence, independent of the secretion and evacuation of the semen. But in some cases, even the erection going off without the spasms on the emission, shall produce the same debility as if they had taken place."

ing caſe may be conſidered as an example. A gentleman has had a ſtricture in the urethra for many years, for which he has frequently uſed a bougie, but of late has neglected it. He has had no connection with women for a conſiderable time, being afraid of the conſequences. He has often in his ſleep involuntary emiſſions, which generally awaken him at the paroxyſm; but what ſurpriſes him moſt is, that often he has ſuch without any ſemen paſſing forwards through the penis, which makes him think that at thoſe times it goes backwards into the bladder. This is not always the caſe, for at other times the ſemen paſſes forwards. At the time the ſemen ſeems to paſs into the bladder, he has the erection, the dream, and is awaked with the ſame mode of action, the ſame ſenſation, and the ſame pleaſure, as when it paſſes through the urethra, whether dreaming or waking. My opinion is, that the ſame irritation takes place in the bulb of the urethra without the ſemen, that takes place there when the ſemen enters in conſequence of all the natural preparatory ſteps, whereby the very ſame actions are excited as if it came into the paſſage: from which one would ſuppoſe, that either ſemen is not ſecreted; or if it be, that a retrograde motion takes place in the actions of the acceleratores urinæ. But if the firſt be the caſe, then we may ſuppoſe, that in the natural ſtate the actions of thoſe muſcles do not ariſe ſimply from the ſtimulus of the ſemen in the part, but from their action being a termination of a preceding one making part of a ſeries of actions. Thus they may depend upon the friction, or the imagination of a friction, on the penis; the teſticles not doing their part, and the ſpaſm in ſuch caſes ariſing from the friction and not from the ſecretion. In many of thoſe caſes of irregularity, when the erection is not ſtrong, it ſhall go off without the emiſſion; and at other times an emiſſion ſhall happen almoſt without an erection; but theſe ariſe not from debility, but affections of the mind. In many of the preceding caſes, waſhing the penis, ſcrotum, and perinæum, with cold water, is often of ſervice; and to render it colder than we find it in ſome ſeaſons of the year, common ſalt may be added to it, and the parts waſhed when the ſalt is almoſt diſſolved."

* IMPOTENT. [*adv. impotent*, Fr. *impotens*, Lat.] 1. Weak; feeble; wanting force; wanting power.—We that are ſtrong muſt bear the imbecility of the *impotent*, and not pleaſe ourſelves. *Hooker.*—

Yet wealth is *impotent*
To gain dominion, or to keep it gain'd. *Milton.*

Although in dreadful whirls we hung,
High on the broken wave,
I knew thou wert not ſlow to hear,
Nor *impotent* to ſave *Addiſon's Spectator.*

2. Diſabled by nature or diſeaſe.—In thoſe porches lay a great multitude of *impotent* folk, of blind, halt, and withered. *John* v. 3.—There ſat a certain man, *impotent* in his feet, being a cripple from his mother's womb, who never had walked. *Acts* xiv.—

I have learn'd that fearful commenting
Is leaden ſervitor to dull delay;
Delay leads *impotent* and ſnail-pac'd beggary. *Shak.*

—The *impotent* poor might be reliev'd, and the idle forc'd to labour. *Temple.* 3. Without power of reſtraint. [*Animi impotens.*]—

With jealous eyes at diſtance ſhe had ſeen,
Whiſp'ring with Jove, the ſilver-footed queen;
Then *impotent* of tongue, her ſilence broke,
Thus turbulent in rattling tone ſhe ſpoke. *Dryd.*

4. Without power of propagation. He told beau Prim, who is thought *impotent*, that his miſtreſs would not have him, becauſe he is a ſloven, and had committed a rape. *Tatler.*

* IMPOTENTLY. *adv.* [from *impotent.*] without power.

Proud Cæſar, 'midſt triumphal cars,
The ſpoils of nations, and the pomp of wars,
Ignobly vain, and *impotently* great,
Shew'd Rome her Cato's figure drawn in ſtate. *Pope.*

* *To* IMPOUND. *v. a.* [*in* and *pound.* See POUND.] 1. To incloſe as in a pound; to ſhut in; to confine.—The great care was rather how to *impound* the rebels, that none of them might eſcape, than that any doubt was made to vanquiſh them. *Bacon.* 2. To ſhut up in a pinfold.—

England
Hath taken and *impounded* as a ſtray
The king. *Shak.*

—Seeing him wander about, I took him up for a ſtray, and *impounded* him, with intention to reſtore him to the right owner. *Dryden.*

* *To* IMPOWER. See EMPOWER.

* IMPRACTICABLE. [*adj. impracticable*, Fr. *in* and *practicable.*] 1. Not to be performed; unfeaſible; impoſſible.—Had there not been ſtill remaining bodies, the legitimate offſprings of the antediluvian earth, 'twould have been an extravagant and *impracticable* undertaking to have gone about to determine any thing concerning it. *Woodward.*—To preach up the neceſſity of that which our experience tells us is utterly *impracticable*, were to fright mankind with the terrible proſpect of univerſal damnation. *Rogers.* 2. Untractable; unmanageable; ſtubborn.—

The fierce *impracticable* nature
Is govern'd by a dainty-finger'd girl. *Rowe.*

* IMPRACTICABLENESS. *n. ſ.* [from *impracticable.*] 1. Impoſſibility.—I do not know a greater mark of an able miniſter than that of rightly adapting the ſeveral faculties of men, nor is any thing more to be lamented than the *impracticableneſs* of doing this. *Swift.* 2. Untractableneſs; ſtubbornneſs.

* *To* IMPRECATE. *v. a.* [*imprecor*, Lat.] To call for evil upon himſelf or others.

(1.) * IMPRECATION. *n. ſ.* [*imprecatio*, Lat. *imprecation*, from *imprecate.*] Curſe; prayer by which any evil is wiſhed to another or himſelf.—

My mother ſhall the horrid furies raiſe
With *imprecations.* *Chapman.*

—Sir John Hotham, uncurſed by any *imprecation* of mine, paid his own and his eldeſt ſon's heads. *King Charles.*—

With *imprecations* thus he fill'd the air,
And angry Neptune heard th' unrighteous pray'r. *Pope.*

(2.) IMPRECATIONS, in antiquity. The ancients invoked the Furies with prayers and pieces

to deſtroy their enemies. See DIRÆ, EUMENIDES, and FURIÆ.

* IMPRECATORY. *adj.* [from *imprecate.*] Containing wiſhes of evil.

* *To* IMPREGN. *v. a.* [*in* and *prægno*, Latin.] To fill with young; to fill with any matter or quality; to make pregnant.—

In her ears the ſound
Yet rung of his perſuaſive words, *impregn'd*
With reaſon to her ſeeming. *Milton.*

Th' unfruitful rock itſelf *impregn'd* by thee,
Forms lucid ſtones. *Thomſon.*

* IMPREGNABLE. *adj.* [*imprenable*, Fr.] 1. Not to be ſtormed; not to be taken.—Two giants kept themſelves in a caſtle, ſeated upon the top of a rock, *impregnable*, becauſe there was no coming to it but by one narrow path, where one man's force was able to keep down an army. *Sidney.*—

Let us be back'd with God, and with the ſeas,
Which he hath given for fence *impregnable*,
And with their helps alone defend ourſelves.
*Shak.*

Haſt thou not him, and all
Which he calls his, incloſed with a wall
Of ſtrength *impregnable*? *Sandys.*

There the capitol thou ſeeſt,
Above the reſt lifting his ſtately head
On the Tarpeian rock, her citadel
*Impregnable.* *Milton.*

2. Unſhaken; unmoved; unaffected; invincible.—The man's affections remain wholly unconcerned and *impregnable*; juſt like a rock, which, being plied continually by the waves, ſtill throws them back again, but is not at all moved. *South.*

* IMPREGNABLY. *adv.* [from *impregnable.*] In ſuch a manner as to defy force or hoſtility.—A caſtle ſtrongly ſeated on a high rock joineth by an iſthmus to the land, and is *impregnably* fortified. *Sandys.*

* *To* IMPREGNATE. *v. a.* [*in* and *prægno*, Lat.] 1. To fill with young; to make prolific.—Hermaphrodites, although they include the parts of both ſexes, cannot *impregnate* themſelves. *Brown.*—Chriſtianity is of ſo prolific a nature, ſo apt to *impregnate* the hearts and lives of its proſelytes, that it is hard to imagine that any branch ſhould want a due fertility. *Decay of Piety.* 2. [*Impregner*, Fr.] To fill; to ſaturate. In the following examples, *impregnate* may be perhaps an adjective.—

*Impregnate*, from their loins they ſhed
A ſlimy juice. *Dryden.*

With native earth their blood the monſter's mix'd;
The blood, endu'd with animating heat,
Did in the *impregnate* earth new ſons beget.
*Dryden.*

(1.) * IMPREGNATION. *n. ſ.* [from *impregnate.*] 1. The act of making prolific; fecundation.—They ought to refer matters unto counſellors, which is the firſt begetting or *impregnation*; but when they are elaborate in the womb of their counſel, and grow ripe to be brought forth, then they take the matter back into their own hands. *Bacon.* 2. That with which any thing is impregnated.—What could implant in the body ſuch peculiar *impregnations*, as ſhould have ſuch power? *Derham's Phyſico-Theology.* 3. [*Impregnation*, Fr.] Saturation. *Ainſworth.*

(2.) IMPREGNATION. See CONCEPTION, § iv.

(3.) IMPREGNATION, in pharmacy, is uſed for communicating the virtues of one medicine to another, whether by mixture, coction, digeſtion, &c.

* IMPREJUDICATE. *adj.* [*in*, *præ*, and *judico*, Lat.] Unprejudiced; not prepoſſeſſed; impartial.—The ſolid reaſon of one man with *imprejudicate* apprehenſions, begets as firm a belief as the authority or aggregated teſtimony of many hundreds. *Brown.*

* IMPREPARATION. *n. ſ.* [*in* and *preparatio.*] Unpreparedneſs; want of preparation.—*Impreparation* and unreadineſs when they find in us, they turn it to the ſoothing up of themſelves. *Hooker.*

* IMPRESS. *n. ſ.* [from the verb.] 1. Mark made by preſſure.—

This weak *impreſs* of love is as a figure
Trench'd in ice, which with an hour's heat
Diſſolves to water. *Shak.*

—They have taken the *impreſſes* of the inſides of theſe ſhells with that exquiſite niceneſs, as to expreſs even the fineſt lineaments of them. *Woodward.* 2. Effects of one ſubſtance on another.—How objects are repreſented to myſelf I cannot be ignorant; but in what manner they are received, and what *impreſſes* they make upon the different organs of another, he only knows that feels them. *Glanville.* 3. Mark of diſtinction; ſtamp.—God, ſurveying the words of the creation, leaves us this general *impreſs* or character upon them, that they were exceeding good. *South.* 4. Device; motto.—

To deſcribe th' emblazon'd ſhields,
*Impreſſes* quaint, capariſons, and ſteeds,
Baſes, and tinſels trappings. *Milton.*

5. Act of forcing into ſervice; compulſion; ſeizure. Now commonly *preſs*.—Ajax was here the voluntary, and you as under an *impreſs*. *Shakeſpeare's Troilus and Creſſida.*—

Why ſuch *impreſs* of ſhip-wrights, whoſe ſore taſk
Does not divide the Sunday from the week?
*Shak.*

Your ſhips are not well mann'd;
Your mariners are muliteers, reapers, people
Ingroſt by ſwift *impreſs*. *Shak.*

* *To* IMPRESS. *v. a.* [*impreſſum*, Lat.] 1. To print by preſſure; to ſtamp.—

When God from earth form'd Adam in the Eaſt,
He his own image on the clay *impreſt*. *Denham.*

The conquering chief his foot *impreſt*
On the ſtrong neck of that deſtructive beaſt.
*Dryden.*

2. To fix deep. We ſhould dwell upon the arguments, and *impreſs* the motives of perſuaſion upon our own hearts, till we feel the force of them. *Watts.*—

3. To mark, as impreſſed by a ſtamp.—

So foul and ugly, that exceeding fear
Their viſages *impreſt*, when they approached near. *Spenſer.*

4. To force into ſervice. This is generally now ſpoken and written *preſs*.—

His

His age has charms in it, his title more,
To pluck the common bosoms on his side,
And turn our *impreſt* launces in our eyes,
Which do command them. *Shak.*

Macbeth ſhall never vanquiſh'd be, until
Great Birnam wood to Dunſinane's high hill
Shall come againſt him.
——That will never be:
Who can *impreſs* the foreſt, bid the tree
Unfix his earth bound root? *Shak.*

—Ormond ſhould contribute all he could for the making thoſe levies of men, for *impreſſing* of ſhips. *Clarendon.*—

* IMPRESSIBLE. *adj.* [*in* and *preſſum*, Lat.] What may be impreſſed.—The difference of *impreſſible* and not *impreſſible*, figurable and not figurable, are plebian notions. *Bacon.*

IMPRESSING OF SEAMEN. The power of impreſſing ſeamen for the ſea ſervice by the king's commiſſion, has been a matter of great diſpute, and ſubmitted to with great reluctance. Sir Michael Foſter attempts to prove, that the practice of impreſſing, and granting powers to the admiralty for that purpoſe, is of very ancient date, and has been uniformly continued by a regular ſeries of precedents to the preſent time: whence he concludes it to be part of the common law. The difficulty ariſes hence, that no ſtatute has expreſsly declared this power to be in the crown, though many of them ſtrongly imply it. The ſtatute 2 Ric. II. c. 4. ſpeaks of mariners being arreſted and retained for the king's ſervice, as of a thing well known, and practiſed without diſpute; and provides a remedy againſt their running away. By a later ſtatute, if any waterman, who uſes the river Thames, ſhall hide himſelf during the execution of any commiſſion of preſſing for the king's ſervice, he is liable to heavy penalties. By another, (5 *Eliz.* c. 5.) no fiſherman ſhall be taken by the queen's commiſſion to ſerve as a mariner; but the commiſſion ſhall be firſt brought to two juſtices of the peace, inhabiting near the ſea coaſt where the mariners are to be taken, to the intent that the juſtices may chooſe out and return ſuch a number of able-bodied men, as in the commiſſion are contained, to ſerve her majeſty. And by others, eſpecial protections are allowed to ſeamen in particular circumſtances, to prevent them from being impreſſed. Ferrymen are alſo ſaid to be privileged from being impreſſed, at common law. All which do moſt evidently imply a power of impreſſing to reſide ſomewhere; and if any where, it muſt, from the ſpirit of our conſtitution, as well as from the frequent mention of the king's commiſſion, reſide in the crown alone. This method of manning the navy can be conſidered as only defenſible from public neceſſity, to which all private conſiderations muſt give way. The following perſons are exempted from being impreſſed: apprentices for three years; the maſter, mate, and carpenter, and one man for every 100 tons, of veſſels employed in the coal trade; all under 18 years of age, and above 55; foreigners in merchant ſhips and privateers; landmen betaking themſelves to ſea for two years; ſeamen in the Greenland fiſhery, and harpooners employed, during the interval of the fiſhing ſeaſon, in the coal trade, and giving ſecurity to go to the fiſhing next ſeaſon.

(1.) * IMPRESSION. *n. ſ.* [*impreſſio*, Lat. *impreſſion*, Fr.] 1. The act of preſſing one body upon another.—Senſation is ſuch an impreſſion or motion, made in ſome part of the body, as produces ſome perception in the underſtanding. *Locke.* 2. Mark made by preſſure: ſtamp.

Like to a chaos, or unlick'd bear-whelp,
That carries no *impreſſion* like the dam. *Shak.*

3. Image fixed in the mind.—Were the offices of religion ſtript of all the external decencies, they would not make a due *impreſſion* on the mind. *Atter.*—The falſe repreſentations of the kingdom's enemies had made ſome *impreſſion* in the mind of the ſucceſſor. *Swift.* 4. Efficacious agency; operation; influence.—The king had made him high ſheriff of Suſſex, that he might the better make *impreſſion* upon that county. *Clarendon.*—We lie open to the *impreſſions* of flattery, which we admit without ſcruple, becauſe we think we deſerve it. *Atterbury.*—Univerſal gravitation is above all mechaniſm, and proceeds from a divine energy and *impreſſion*. *Bentley.*—There is a real knowledge of material things, when the thing itſelf, and the real action and *impreſſion* thereof on our ſenſes, is perceived. *Cheyne.* 5. Effect of an attack.—Such a defeat of near two hundred horſe, ſeconded with two thouſand foot, may ſurely endure a compariſon with any of the braveſt *impreſſions* in ancient times. *Wotton.* 6. Edition; number printed at once: one courſe of printing.—To be diſtracted with many opinions, makes men to be of the laſt. *impreſſion*, and full of change. *Bacon.*—For ten *impreſſions*, which his works have had in ſo many years, at preſent a hundred books are ſcarcely purchaſed once a twelvemonth. *Dryden.*

(2.) IMPRESSION (§ 1. *def.* 3.) is applied to the ſpecies of objects which are ſuppoſed to make ſome mark on the ſenſes, the mind, and the memory. The Peripatetics aſſert, that bodies emit ſpecies reſembling them, which are conveyed to the common *ſenſorium*, and they are rendered intelligible by the active intellect; and, when thus ſpiritualized, are called EXPRESSIONS, or *expreſs ſpecies*, as being expreſſed from others.

(3.) IMPRESSION (§ 1. *def.* 6.) denotes the *edition* of a book, regarding the mechanical part only; whereas EDITION takes in alſo the care of the editor, who corrected or augmented the copy, adding notes, &c. to render the work more uſeful.

* IMPRESSURE. *n. ſ.* [from *impreſs.*] The mark made by preſſure; the dint; the impreſſion.—

Lean but upon a ruſh,
The cicatrice and capable *impreſſure*
Thy palm ſome moments keep. *Shak.*

IMPRIMATUR, a Latin verb, ſignifying, *Let it be printed*, much uſed on books printed in the 16th and 17th centuries, introducing copies of warrants for their publication, ſigned by the Lord Chancellor or other public officer, before the liberty of the preſs, that invaluable privilege of Britons, was thoroughly underſtood, and acknowledged. Pope or Swift, (we forget which) uſes the word as a *noun*, in the following lines:

"As if some learned dunce had said 'Tis *right*,
"And *imprimatur* usher'd it to light."

* *To* IMPRINT. *v. a.* [*imprimer*, Fr.] 1. To mark upon any substance by pressure.—One and the same seal *imprinted* upon pieces of wax of different colours. *Holder's Elements of Speech.*—Having surveyed the image of God in the soul of man, we are not to omit those characters of majesty that God *imprinted* upon the body. *South.*—

She amidst his spacious meadows flows;
Inclines her urn upon his fatten'd lands,
And sees his num'rous herds *imprint* her sands.
*Prior.*

2. To stamp words upon paper by the use of types. 3. To fix on the mind or memory.—There is a kind of conveying of effectual and *imprinting* passages, amongst compliments, which is of singular use. *Bacon.*—We have all those ideas in our understandings which we can make the objects of our thoughts, without the help of those sensible qualities which first *imprinted* them. *Locke.*—Retention is the power to revive again in our minds those ideas which, after *imprinting*, have disappeared. *Locke.*—By familiar acquaintance he has got the ideas of those two different things distinctly *imprinted* on his mind. *Locke.* 4. To IMPRINT *in* is less proper. When we set before our eyes a round globe, the idea *imprinted in* our mind is of a flat circle variously shadowed. *Locke.*

* *To* IMPRISON. *v. a.* [*emprisoner*, Fr. *in* and *prison.*] To shut up; to confine; to keep from liberty; to restrain in place.—

He *imprison'd* was in chains remediless,
For that Hyppolytus' rent corse he did redress.
*Spenser.*

Now we are in the street, he first of all,
Improvidently proud, creeps to the wall;
And so *imprison'd* and hemm'd in by me,
Sells for a little state his liberty. *Donne.*

Try to *imprison* the resistless wind;
So swift is guilt, so hard to be confin'd. *Dryd.*
—If a man *imprisons* himself in his closet, and employs reason to find out the nature of the corporeal world, without experiments, he will frame a scheme of chimeras. *Watts.*—It is not improbable, that all the virtual heat in the juices of vegetables, metals, and minerals, may be owing to the action of the *imprisoned* rays. *Cheyne.*

(1.)* IMPRISONMENT. *n. f.* [*emprisonnement*, Fr. from *imprison.*] Confinement; clausure; state of being shut in prison. It may be written *emprisonment.*—

His sinews waxen weak and raw,
Through long *imprisonment* and hard constraint.
*Spenser.*

Which shall I first bewail,
Thy bondage or lost sight?
Thou art become, O worst *imprisonment!*
The dungeon of thyself. *Milton.*

From retentive cage
When sullen Philomel escapes, her notes
She varies, and of past *imprisonment*
Sweetly complains. *Philips.*

—Count Serini, still close prisoner in this castle, lost his senses by his long *imprisonment* and afflictions. *Addison.*—It is well if they don't fix the brand of heresy on the man who is leading them out of their long *imprisonment*, and loosing the fetters of their souls. *Watts.*

(2.) IMPRISONMENT. No person is to be imprisoned but as the law directs, either by the command or order of a court of record, or by lawful warrant; or the king's process, on which one may be lawfully detained. At common law, a person could not be imprisoned unless he were guilty of some force and violence, for which his body was subject to imprisonment, as one of the highest executions. Where the law gives power to imprison, in such case it is justifiable, provided he that does it in pursuance of a statute, exactly pursues the statute in the manner of doing it; for otherwise it will be deemed false imprisonment, and of consequence it is unjustifiable. Every warrant for commitment for imprisoning a person, ought to run, "till delivered by due course of law," and not "until farther order;" which has been held ill: and thus it also is, where one is imprisoned on a warrant not mentioning any cause for which he is committed. See ARREST, § 1, 2; and COMMITMENT, § 2.

(3.) IMPRISONMENT, FALSE. Every confinement of the person is an imprisonment, whether it be in a common prison or in a private house, or in the stocks, or even by forcibly detaining one in the public streets. Unlawful or *false imprisonment*, consists in such confinement or detention without sufficient authority: which authority may arise either from some process from the courts of justice; or from some warrant from a legal power to commit, under his hand and seal, and expressing the cause of such commitment; or from some other special cause warranted, for the necessity of the thing, either by common law or act of parliament; such as the arresting of a felon by a private person without warrant, the IMPRESSING of mariners for the public service, or the apprehending of waggoners for misbehaviour in the public highways. False imprisonment also may arise by executing a lawful warrant or process at an unlawful time, as on a Sunday; or in a place privileged from arrests, as in the verge of the king's court. The remedy is of two sorts; the one *removing* the injury, the other *making satisfaction* for it. The means of *removing* the actual injury of false imprisonment are fourfold. 1. By writ of MAINPRIZE. 2. By writ *De* OTIO ET ATIA. 3. By writ *De* HOMINE REPLEGIANDO. 4. By writ of HABEAS CORPUS. See those articles. The *satisfactory* remedy for this injury of false imprisonment, is by an action of trespass *vi et armis*, usually called *an action of false imprisonment*; which is generally, and almost unavoidably, accompanied with a charge of assault and battery also; and therein the party shall recover damages for the injuries he has received; and also the defendant is, as for all other injuries committed with force, or *vi et armis*, liable to pay a fine to the king for the violation of the public peace.

* IMPROBABILITY. *n. f.* [from *improbable.*] Unlikelihood; difficult to be believed.—The difficulty, and the *improbability* of attempting this successfully, is great. *Hammond.*—As to the *improbabilities* of a spirit appearing, I boldly answer him, that a heroic poet is not tied to the bare representation

representation of what is true, or exceeding probable. *Dryden.*

* IMPROBABLE. *adj.* [*improbable*, Fr. *improbabilis*, Lat. *in* and *probable*.] Unlikely; incredible. —This account of party patches will appear *improbable* to those who live at a distance from the fashionable world. *Addison.*

* IMPROBABLY. *adv.* [from *improbable*.] 1. Without likelihood. 2. In a manner not to be approved. Obsolete.—Aristotle tells us, if a drop of wine be put into ten thousand measures of water, the wine being overpowered, will be turned into water: he speaks very *improbably*. *Boyle.*

* *To* IMPROBATE. *v. a.* [*in* and *probo*, Lat.] Not to approve. *Ainsworth.*

(1.) * IMPROBATION. *n. f.* [*improbatio*, Lat. *improbation*, Fr.] Act of disallowing. *Ainsworth.*

(2.) IMPROBATION, in Scots law, an action brought for setting any deed or writing aside upon the head of forgery.

* IMPROBITY. *n. f.* [*improbitas*, *improbus*, Latin.] Want of honesty; dishonesty; baseness.—He was perhaps excommunicable, yea, and cast out for notorious *improbity*. *Hooker.*—We balance the *improbity* of the one with the *improbity*. *L'Estrange.*

* *To* IMPROLIFICATE. *v. a.* [*in* and *prolifick*.] To impregnate; to fecundate. A word not used.—A difficulty in eggs is how the sperm of the cock *improlificates*, and makes the oval conception fruitful. *Brown.*

IMPROMPTU, a Latin word frequently used among the French, and sometimes in English, to signify a piece made EXTEMPORE, or off-hand, without any previous meditation, by mere force and vivacity of imagination.

* IMPROPER. *adj.* [*impropre*, French; *improprius*, Latin.] 1. Not well adapted; unqualified.—As every science requires a peculiar genius, so likewise there is a genius peculiarly *improper* for every one. *Burnet.* 2. Unfit; not conducive to the right end.—The methods used in an original disease would be very *improper* in a gouty case. *Arbuthnot.* 3. Not just; not accurate.—

He disappear'd, was rarified;
For 'tis *improper* speech to say he dy'd:
He was exhal'd. *Dryden.*

* IMPROPERLY. *adv.* [from *improper*.] 1. Not fitly; incongruously. 2. Not justly; not accurately.—

*Improperly* we measure life by breath;
Such do not truly live who merit death. *Dryd.*

—They assuring me of their assistance in correcting my faults where I spoke *improperly*, I was encouraged. *Dryden.*

* *To* IMPROPRIATE. *v. a.* [*in* and *proprius*.] 1. To convert to private use; to seize to himself. —For the pardon of the rest, the king thought it not fit it should pass by parliament; the better, being matter of grace, to *impropriate* the thanks to himself. *Bacon.* 2. To put the possessions of the church into the hands of laicks.—Mrs Gulston being possessed of the *impropriate* parsonage of Bardwell in Suffolk, did procure from the king leave to annex the same to the vicarage. *Spelman.*

(1.) * IMPROPRIATION. *n. f.* [from *impropriate*.] An *impropriation* is properly so called when the church land is in the hands of a layman, and an appropriation is when it is in the hands of a bishop, college, or religious house, though sometimes these terms are confounded. *Ayliffe.*—Having an *impropriation* in his estate, he took a course to dispose of it for the augmentation of the vicarage. *Spelman.*

(2.) IMPROPRIATION, in ecclesiastical law. See APPROPRIATION, § 2.

* IMPROPRIATOR. *n. f.* [from *impropriate*.] A layman that has the possession of the lands of the church.—Where the vicar leases his glebe, the tenant must pay the great tythes to the rector or *impropriator*. *Ayliffe.*

* IMPROPRIETY. *n. f.* [*impropriété* French; *improprius*, Lat.] Unfitness; unsuitableness; inaccuracy; want of justice.—These mighty ones, whose ambition could suffer them to be called gods, would never be flattered into immortality; but the proudest have been convinced of the *impropriety* of that appellation. *Brown.*—Many gross *improprieties*, however authorised by practice, ought to be discarded. *Swift.*

* IMPROSPEROUS. *adj.* [*in* and *prosperous*.] Unhappy; unfortunate; not successful.—This method is in the design probable, how *improsperous* soever the wickedness of men hath rendered the success of it. *Hammond.*—Our pride seduces us at once into the guilt of bold, and punishment of *improsperous* rebels. *Decay of Piety.*—

Seven revolving years are wholly run,
Since the *improsperous* voyage we begun. *Dryd.*

* IMPROSPEROUSLY. *adv.* [from *improsperous*.] Unhappily; unsuccessfully; with ill fortune. —This experiment has been but very *improsperously* attempted. *Boyle.*

* IMPROVABLE. *adj.* [from *improve*.] Capable of being advanced from a good to a better state; capable of melioration.—Adventures in knowledge are laudable, and the essays of weaker heads afford *improvable* hints unto better. *Brown.* —We have stock enough, and that too of so *improvable* a nature, that is, capable of infinite advancement. *Decay of Piety.*—Man is accommodated with moral principles, *improvable* by the exercise of his faculties. *Hale.*—Animals are not *improvable* beyond their proper genius: a dog will never learn to mew, nor a cat to bark. *Grew.*—I have a fine spread of *improvable* lands, and am already planting woods and draining marshes. *Addis.*

* IMPROVABLENESS. *n. f.* [from *improvable*.] Capableness of being made better.

* IMPROVABLY. *adv.* [from *improvable*.] In a manner that admits of melioration.

(1.) * *To* IMPROVE. *v. a.* [*in* and *probus*. *Quasi probum facere*. *Skinner*.] To advance any thing nearer to perfection; to raise from good to better. We *amend* a *bad*, but *improve* a *good* thing. —I love not to *improve* the honour of the living by impairing that of the dead. *Denham.*—

Heaven seems *improv'd* with a superior ray,
And the bright arch reflects a double day. *Pope.*

2. [*in* and *prove*; *improuver*, French; *improbo*, To disprove.] Now disused.—Though the prophet Jeremy was unjustly accused, yet doth not that *improve* any thing that I have said. *Whitgifte.*

(2.) * *To* IMPROVE. *v. n.* To advance in goodness.—We take care to *improve* in our frugality and

and diligence; virtues which become us, particularly in times of war. *Atterb.*

* IMPROVEMENT. *n. f.* [from *improve.*] 1. Melioration; advancement of any thing from good to better.—Some virtues tend to the preſervation of health, and others to the *improvement* and ſecurity of eſtates. *Tillotſon.* 2. Act of improving; ſomething added or changed for the better: ſometimes with *on.*—The parts of Sinon, Camilla, and ſome few others, are *improvements on* the Greek poet. *Addiſon.* 3. Progreſs from good to better.—There is a deſign of publiſhing a hiſtory of architecture, with its ſeveral *improvements* and decays. *Addiſon.* 4. Inſtruction; edification.—I look upon your city as the beſt place of *improvement:* from the ſchool we go to the univerſity, but from the univerſities to London. *South.* 5. Effect of melioration.—Love is the greateſt of human affections, and friendſhip the nobleſt and moſt refined *improvement* of love. *South.*

* IMPROVER. *n. f.* [from *improve.*] 1. One that makes himſelf or any thing elſe better.—They were the greateſt *improvers* of thoſe qualifications with which courts uſed to be adorned. *Clarendon.*—The firſt ſtarted ideas have been examined, and many effectually confuted by the late *improvers* of this way. *Locke.*—Homer is like a ſkilful *improver*, who places a beautiful ſtatue, ſo as to anſwer ſeveral viſtas. *Pope.* 2. Any thing that meliorates.—Chalk is a very great *improver* of moſt lands. *Mort.*

* IMPROVIDED. *adj.* [*improviſus*, Latin; *imprevu*, Fr.] Unforeſeen; unexpected; unprovided againſt.—

She ſuborned hath
This crafty meſſenger with letters vain,
To work new woe, and *improvided* ſcath,
By breaking off the band betwixt us twain.
*Spenſer.*

* IMPROVIDENCE. *n. f.* [from *improvident.*] Want of forethought; want of caution.—Men would eſcape floods by running up to mountains; and though ſome might periſh through *improvidence*, many would eſcape. *Hale.*—The *improvidence* of my neighbour muſt not make me inhuman. *L'Eſtrange.*

* IMPROVIDENT. *adj.* [*improvidus*, Latin.] Wanting forecaſt; wanting care to provide.—

*Improvident* ſoldiers, had your watch been good,
This ſudden miſchief never could have fall'n.
*Shak.*

When men well have fed, the blood being warm,
Then are they moſt *improvident* of harm. *Daniel.*—I ſhall conclude this digreſſion, and return to the time when that briſk and *improvident* reſolution was taken. *Clarendon.*—This were an *improvident* revenge in the young ones, whereby they muſt deſtroy themſelves. *Brown.*

* IMPROVIDENTLY. *adv.* [from *improvident.*] Without forethought; without care.—

Now we are in the ſtreet, he firſt of all,
*Improvidently* proud, creeps to the wall;
And ſo impriſon'd, and hemm'd in by me,
Sells for a little ſtate his liberty. *Donne.*

* IMPROVISION. *n. f.* [*in* and *proviſion.*] Want of forethought.—Her *improviſion* would be juſtly accuſable. *Brown.*

* IMPRUDENCE. *n. f.* [*imprudence*, French; *imprudentia*, Lat.] Want of prudence; indiſcretion; negligence; inattention to intereſt.

* IMPRUDENT. *adj.* [*imprudent*, French; *imprudens*, Latin.] Wanting prudence; injudicious; indiſcreet; negligent.—Theſe is no ſuch *imprudent* perſon as he that neglects God and his ſoul. *Tillotſon.*

* IMPUDENCE. } *n. f.* [*impudence*, French;
* IMPUDENCY. } *impudentia*, Lat.] Shameleſſneſs; immodeſty.—

I ne'er heard yet,
That any of theſe bolder vices wanted
Leſs *impudence* to gainſay what they did,
Than to perform it firſt. *Shak.*

—Nor did Noah's infirmity juſtify Cham's *impudency*, or exempt him from that curſe of being ſervant of ſervants. *K. Charles.*—Thoſe clear truths, that either their own evidence forces us to admit, or common experience makes it *impudence* to deny. *Locke.*

* IMPUDENT. *adj.* [*impudent*, French; *impudens*, Lat.] 1. Shameleſs; wanting modeſty.—It is not a confident brow, nor the throng of words that come with more than *impudent* ſaucineſs from you, can thruſt me from a level conſideration. *Shak.*—

When we behold an angel, not to fear,
Is to be *impudent.* *Dryden.*

2. Unchaſte; immodeſt.

* IMPUDENTLY. *adv.* [from *impudent.*] Shamelefsly; without modeſty.—

At once aſſail
With open mouths, and *impudently* rail.
*Sandys.*

Why ſhould ſoft Fabius *impudently* bear
Names gain'd by conqueſt in the Gallic war?
Why lays he claim to Hercules his ſtrain,
Yet dares be baſe, effeminate, and vain? *Dryd.*

* *To* IMPUGN. *v. a.* [*impugner*, Fr. *impugno*, Lat.] To attack; to aſſault by law or argument.

Of a ſtrange nature is the ſuit you follow;
Yet in ſuch rule, that the Venetian law
Cannot *impugn* you. *Shak.*

—I cannot think myſelf engaged to diſcourſe of lots, as to their nature, uſe, and allowableneſs; and that not only in matters of moment and buſineſs, but alſo of recreation, which is *impugned* by ſome, though better defended by others. *South.*—St Hierom reporteth, that he ſaw one of theſe in his time; but the truth hereof I will not raſhly *impugn*, or over boldly affirm. *Peach. on Drawing.*

* IMPUGNER. *n. f.* [from *impugn.*] One that attacks or invades.

* IMPUISSANCE. *n. f.* [French.] Impotence; inability; weakneſs; feebleneſs.—As he would not truſt Ferdinando and Maximilian for ſupports of war, ſo the *impuiſſance* of the one, and the double proceeding of the other, lay fair for him for occaſions to accept of peace. *Bacon's Henry* VII.

* IMPULSE. *n. f.* [*impulſus*, Lat.] 1. Communicated force; the effect of one body acting upon another.—If theſe little *impulſes* ſet the great wheels of devotion on work, the largeneſs and height of that ſhall not at all be prejudiced by the ſmallneſs

of

of its occasion. *South.*—Bodies produce ideas in us manifestly by *impulse*. *Locke.*—Bodies, from the *impulse* of a fluid, can only gravitate in proportion to their surfaces, and not according to their quantity of matter, which is contrary to experience. *Cheyne.* 2. Influence acting upon the mind; motive; idea impressed.—

Mean time, by Jove's *impulse*, Mezentius arm'd,
Succeeded Turnus. *Dryd.*

—These were my natural *impulses* for the undertaking; but there was an accidental motive, which was full as forcible. *Dryden.*—Moses saw the bush burn without being consumed, and heard a voice out of it: this was something besides finding an *impulse* upon his mind to go to Pharaoh, that he might bring his brethren out of Egypt. *Locke.* 3. Hostile impression.—

Like two great rocks against the raging tide,
Unmov'd the two united chiefs abide,
Sustain th' *impulse*, and receive the war. *Prior.*

* IMPULSION. *n. s.* [*impulsion*, Fr. *impulsus*, Lat.] 1. The agency of body in motion upon body.—The motion in the minute parts of any solid body passeth without sound; for that sound that is heard sometimes is produced only by the breaking of the air, and not by the *impulsion* of the air, *Bacon.*—To the *impulsion* there is requisite the force of the body that moveth, and the resistance of the body that is moved; and if the body be too great, it yieldeth too little. *Bacon's Natural Hist.* 2. Influence operating upon the mind.—

But thou didst plead
Divine *impulsion*, prompting how thou mightst
Find some occasion to infest our foes. *Milt. Ag.*

* IMPULSIVE. *adj.* [*impulsif*, Fr. from *impulse*.] Having the power of impulse; moving; impellent.

Nature and duty bind him to obedience;
But those being placed in a lower sphere,
His fierce ambition, like the highest mover,
Has hurried with a strong *impulsive* motion
Against their proper course. *Denham.*

—What is the fountain or *impulsive* cause of this prevention of sin? It is perfectly free grace. *South.*

Poor men! poor papers! we and they
Do some *impulsive* force obey,
And are but play'd with, do not play. *Prior.*

* IMPUNITY. *n. s.* [*impunité*, Fr. *impunitas*, Latin.] Freedom from punishment; exemption from punishment.—In the condition of subjects they will gladly continue, as long as they may be protected and justly governed, without oppression on the one side, or *impunity* on the other, *Davies.*—A general *impunity* would confirm them; for the vulgar will never believe, that there is a crime where they see no penalty. *Addison.*—Men, potent in the commonwealth, will employ their ill-gotten influence towards procuring *impunity*, or extorting undue favours for themselves or dependents. *Atterbury.*

* IMPURE. *adj.* [*impur*, Fr. *impurus*, Latin.] 1. Defiled with guilt: unholy: of men.—

No more can *impure* man retain and move
In that pure region of a worthy love,
Than earthly substance can unforc'd aspire,
And leave his nature to converse with fire.
*Donne.*

2. Contrary to sanctity; unhallowed; unholy: of things.—

Hypocrites austerely talk,
Condemning as *impure* what God has made
Pure, and commands to some, leaves free to all.
*Milton.*

3. Unchaste.—

If black scandal, or foul-fac'd reproach,
Attend the sequel of your imposition,
Your meer enforcement shall acquittance me
From all the *impure* blots and stains thereof.
*Shakespeare.*

—One could not devise a more proper hell for an *impure* spirit, than that which Plato has touched upon. *Addison.* 4. Feculent; foul with extraneous mixtures; drossy.

* IMPURELY. *adv.* [from *impure*.] With impurity.

* IMPURENESS. } *n. s.* [*impurité*, Fr. *impu-*
(1.) * IMPURITY. } *ritas*, Lat. from *impure*.] 1. Want of sanctity; want of holiness. 2. Act of unchastity.—Foul *impurities* reigned among the monkish clergy. *Atterbury.* 3. Feculent admixture.—Cleanse the alimentary duct by vomiting and clysters, the *impurities* of which will be carried into the blood. *Arbuthnot.*

(2.) IMPURITY, in the law of Moses, is any legal defilement. Of these there were several sorts. Some were voluntary, as the touching a dead body, or any animal that died of itself, or any creature that was esteemed unclean; or the touching things holy, by one who was not clean, or was not a priest; the touching one who had a leprosy, one who had a gonorrhœa, or who was polluted by a dead carcase, &c. Sometimes these impurities were involuntary; as when any one inadvertently touched bones, or a sepulchre, or any thing polluted; or fell into such diseases as pollute, as the leprosy, &c. The beds, clothes, and moveables, which had touched any thing unclean, contracted also a kind of impurity, and in some cases communicated it to others. These legal pollutions were generally removed by bathing, and lasted no longer than the evening. The person polluted plunged over the head in the water, and either had his clothes on when he did so, or washed himself and his clothes separately. Other pollutions continued 7 days, as that which was contracted by touching a dead body. That of women in their monthly courses lasted till this was over with them; that of women after child-birth, lasted 40 days after the birth of a boy, and 50 after that of a girl. Others lasted till the person was cured. Many of these pollutions were expiated by sacrifices; and others by a water, made with the ashes of a red heifer, sacrificed on the great day of expiation. When the leper was cured, he went to the temple, and offered two birds, one of which was killed, and the other set at liberty. He who had touched a dead body, or had been present at a funeral, was to be purified with the water of expiation, upon pain of death. A woman after child-birth offered a turtle and a lamb for her expiation; or if poor, two turtles or two young pigeons. Those impurities, which are accurately described in the law of Moses, were only figures of those more important impurities, the sins and

and iniquities committed againſt God, or our neighbour. The ſaints and prophets of the Old Teſtament were ſenſible of this; and our Saviour has ſtrongly inculcated, that, not outward and corporeal pollutions, but ſuch inward pollutions as the violations of juſtice, truth, and charity, defile the ſoul, and render it polluted in the ſight of God.

* *To* IMPURPLE. *v. a.* [*empourper*, Fr. from *purple.*] To make red; to colour as with purple.

Now in looſe garlands, thick thrown off the bright
Pavement, that like a ſea of jaſper ſhone,
*Impurpled* with celeſtial roſes, ſmil'd. *Milton.*

* IMPUTABLE. *adj.* [from *impute.*] 1. Chargeable upon any one; that of which one may be accuſed.—That firſt ſort of fooliſhneſs is *imputable* to them. *South.* 2. Accuſable; chargeable with a fault. Not proper.—If the wife departs from her huſband, through any default of his, as on account of cruelty, then he ſhall be compelled to allow her alimony; for the law deems her to be a dutiful wife as long as the fault lies at his door, and ſhe is in no wiſe *imputable*. *Ayliffe's Parergon.*

* IMPUTABLENESS. *n. ſ.* [from *imputable.*] The quality of being imputable.—'Tis neceſſary to the *imputableness* of an action, that it be avoidable. *Norris.*

(1.) * IMPUTATION. *n. ſ.* [*imputation*, Fr.] from *impute.*] 1. Attribution of any thing: generally of ill.—

Truſt to me, Ulyſſes;
Our *imputation* ſhall be oddly pois'd
In this wild action. *Shak.*

—If a ſon that is ſent by his father about merchandiſe, do fall into ſome lewd action, the *imputation* of his wickedneſs, by our rule, ſhould be impoſed upon his father. *Shak.*—To uſe, intellections and volitions in the infinite eſſence, as hypotheſes, is allowable; but a rigorous *imputation* is derogatory to him, and arrogant in us. *Glanville's Sceptis.*—I have formerly ſaid that I could diſtinguiſh your writings from thoſe of any others: 'tis now time to clear myſelf from any *imputation* of ſelf-conceit on that ſubject. *Dryden.* 2. Sometimes of good.—If I had a ſuit to maſter Shallow, I would humour his men with the *imputation* of being near their maſter. *Shak.* 3. Cenſure; reproach.—Whatſoever happens, they alſo the leaſt feel that ſcourge of vulgar *imputation*, which notwithſtanding they deſerve. *Hooker.*—Let us be careful to guard ourſelves againſt theſe groundleſs *imputations* of our enemies, and to riſe above them. *Addiſon.*—Neither do I reflect upon the memory of his late majeſty, whom I entirely acquit of any *imputation* upon this matter. *Swift.* 4. Hint; ſlight notice.—Anthonio is a good man.—Have you heard any *imputation* to the contrary?—No, no; my meaning is to have you underſtand me that he is ſufficient. *Shak. Merchant of Venice.*

(2.) IMPUTATION, in theology, the charging to the account of one what was done by another: thus, the aſſertors of original ſin maintain, that Adam's ſin is imputed to all his poſterity. In the ſame ſenſe, the righteouſneſs and merits of Chriſt are ſaid to be imputed to true believers.

* IMPUTATIVE. *adj.* [from *impute.*] That which may impute. *Ainſworth.*

* *To* IMPUTE *v. a.* [*imputer*, Fr. *imputo*, Lat.] 1. To charge upon; to attribute: generally ill; ſometimes good.—It was *imputed* to him for righteouſneſs. *Rom.* iv. 22.—Men in their innovations ſhould follow the example of time, which innovateth but quietly, and by degrees ſcarce to be perceived; for otherwiſe whatſoever is new and unlooked for, ever mends ſome, and impairs others; and he that is holpen takes it for a fortune, and thanks the time; and he that is hurt for a wrong, *imputeth* it to the author. *Bacon.*—I made it by your perſuaſion, to ſatisfy thoſe who *imputed* it to folly. *Temple.*—

*Impute* your dangers to our ignorance. *Dryd.*—This obſcurity cannot be *imputed* to want of language in ſo great a maſter of ſtyle. *Locke.*—I have read a book *imputed* to lord Bathurſt, called a diſſertation on parties. *Swift.* 2. To reckon to one what does not properly belong to him.—

Thy merit
*Imputed* ſhall abſolve them who renounce
Their own both righteous and unrighteous deeds *Milton.*

* IMPUTER. *n. ſ.* [from *impute.*] He that imputes.

1. * IN. *prep.* [*in*, Lat.] 1. Noting the place where any thing is preſent; not without—

*In* ſchool of love are all things taught we ſee;
There learn'd this maid of arms the ireful guiſe. *Fairfax.*

Is this place here not ſufficient ſtrong
To guard us *in?* *Daniel.*

2. Noting the ſtate or thing preſent at any time.—The other is only by error and miſconceit named the ordinance of Jeſus Chriſt: no one proof is yet brought forth, whereby it may clearly appear to be ſo *in* very deed. *Hooker.*—

Like one of two contending *in* a prize,
That thinks he hath done well in people's eyes. *Shak.*

Sir Edmund Courtney, and the haughty prelate,
With many more confederates, are *in* arms. *Shak.*

Danger before, and *in*, and after the act,
You needs muſt grant, is great. *Daniel.*

—However it be *in* knowledge, I may truly ſay it is of no uſe at all *in* probabilities; for the aſſent there, being to be determined by the prepondency, after a due weighing of all the proofs on both ſides, nothing is ſo unfit to aſſiſt the mind *in* that as ſyllogiſm. *Locke.*—God hath made our eternal and temporal intereſts *in* moſt caſes, very conſiſtent. *Smalridge.*—None was ſo little *in* their friendſhips, or ſo much *in* that of thoſe whom they had moſt abuſed. *Dunciad.* 3. Noting the time.—When we would conſider eternity *a parte ante*, what do we but, beginning from ourſelves and the preſent time we are *in*, repeat *in* our minds the ideas of years or ages paſt? *Locke.* 4. Noting power.—

To feed men's ſouls, quoth he, is not *in* man.
*Hub. Tale.*

5. Noting proportion.—Let uſury in general be reduced to five *in* the hundred, and let the rate be

be proclaimed to be free and current. *Bacon.*—I cannot but lament the common courſe, which, at leaſt, nine *in* ten of thoſe who enter into the miniſtry are obliged to enter. *Swift.* 6. According to.—*In* all likelihood I brought all my limbs out of the bed, which, 'tis probable, he has not done off the breach. *Collier.* 7. Concerning.—I only conſider what he, who is allowed to have carried this argument fartheſt, has laid on it. *Locke.* 8. For the ſake. A ſolemn phraſe.—

Now, *in* the names of all the gods at once,
Upon what meat does this our Cæſar feed,
That he has grown ſo great? *Shak.*

*In* the name of the people,
And in the power of us the tribunes, we
Baniſh him our city. *Shak.*

Now, *in* the name of honour, ſir, I beg you,
That I may ſee your father's death reveng'd.
*Dryden.*

9. Noting cauſe.—

King Henry, be thy title right or wrong,
Lord Clifford vows to fight *in* thy defence. *Shak.*

10. IN *that.* Becauſe.—Some things they do *in that* they are men; *in that* they are wiſe men, and chriſtian men, ſome things; ſome things *in that* they are men miſled, and blinded with error. *Hooker.*—He cannot brook ſuch diſgrace well, as he ſhall run into; *in that* it is a thing of his own ſearch. *Shak.* 11. IN *as much.* Since; ſeeing that.—Thoſe things are done voluntarily by us, which other creatures do naturally, *in as much* as we might ſtay our doing of them if we would. *Hooker.*

(2.) * IN. *adv.* 1. Within ſome place; not out.—How infamous is the falſe, fraudulent, and unconſcionable perſon; eſpecially if he be arrived at that conſummate and robuſt degree of falſehood as to play *in* and out, and ſhow tricks with oaths, the ſacredeſt bonds which the conſcience of man can be bound with. *South.*—

I fear me, you'll be *in* 'till then. *Shak.*

2. Engaged to any affair.—

We cannot ſhift being *in*, we muſt go on,
We know the worſt to come: 'tis thought upon.
*Daniel.*

—Theſe pragmatical flies value themſelves for being *in* at every thing, and are found at laſt to be juſt good for nothing. *L'Eſtrange.* 3. Placed in ſome ſtate.—

Poor rogues talk of court news,
Who loſes and who wins; who's *in*, who's out.
*Shak.*

Muſt never patriot then declaim at gin,
Unleſs, good man, he has been fairly *in*? *Pope.*

4. Noting immediate entrance.—Go to thy fellows; bid them cover the table, ſerve in the meat, and we will come *in* to dinner. *Shak.*—

He's too big to go *in* there: what ſhall I do?
—Let me ſee't; I'll *in*, I'll *in*: follow your friend's advice,
I'll *in*. *Shak.*

5. Into what what place.—

Next fill the hole with it's own earth again,
And trample with thy feet, and tread it *in*. *Dryd.*

—It is not more eligible to come *in* with a ſmooth gale, than to be toſſed at ſea with a ſtorm? *Collier.*—In the ſaid cavity lies looſe the ſhell of ſome ſort of bivalve larger than could be introduced *in* at thoſe holes. *Woodward.* 6. Cloſe; home.—The poſture of left-handed fencers is ſo different from that of the right-handed, that you run upon their ſwords if you puſh forward; and they are *in* with you, if you offer to fall back without keeping your guard. *Tatler.*

(3.) * IN has commonly in compoſition a negative or privative ſenſe, as in the Latin; ſo *active* denotes that which *acts*, *inactive* that which does *not act*. *In* before *r* is changed into *r*; as *irregular*: before *l* into *l*; as *illative*; and into *m* before ſome other conſonants; as *improbable*†.

* INABILITY. *n. ſ.* [*inability.*] Impuiſſance; impotence; want of power.—If no natural nor caſual *inability* croſs their deſires, they always delighting to inure themſelves with actions moſt beneficial to others, cannot but gather great experience, and through experience the more wiſdom. *Hooker.*—Neither ignorance nor *inability* can be pretended; and what plea can we offer to divine juſtice to prevent condemnation? *Rogers.*

* INABSTINENCE. *n. ſ.* [*in* and *abſtinence.*] Intemperance; want of power to abſtain; prevalence of appetite.—

Diſeaſes dire; of which a monſtrous crew
Before thee ſhall appear, that thou may'ſt know
What miſery the *inabſtinence* of Eve
Shall bring on man. *Milton.*

(1.) * INACCESSIBLE. *adj.* [*inacceſſible*, Fr. *in* and *acceſſible.*] Not to be reached; not to be approached.—

Whate'er you are,
That in this deſert *inacceſſible*,
Under the ſhade of melancholy boughs,
Loſe and neglect the creeping hours of time. *Shak.*

—Many other hidden parts of nature, even of a far lower form, are *inacceſſible* to us. *Hale.*—There ſhall we ſee the ends and uſes of theſe things, which were either too ſubtile for us to penetrate, or too remote and *inacceſſible* for us to come to any diſtinct view of. *Ray.*—This part, which is ſo noble, is not altogether *inacceſſible*; and that an eaſy way may be found to it, 'tis to conſider nature and to copy her. *Dryden.*

(2.) INACCESSIBLE is chiefly uſed reſpecting heights and diſtances. See GEOMETRY.

* INACCURACY. *n. ſ.* [from *inaccurate.*] Want of exactneſs.

* INACCURATE. *adj.* [*in* and *accurate.*] Not exact; not accurate. It is uſed ſometimes of perſons, but more frequently of performances.

INACH, a name of the Argives.

INACHIA, 1. a name of Peloponneſus: 2. a feſtival held in a town of Crete in honour of INACHUS.

INACHIUM, a town of Peloponneſus.

(1.) INACHUS, the founder of Argos, 1856 years B. C. See ARGOS, N° II. § 1.

(2, 3.) INACHUS, a rivers in Argos and Epirus.

* INACTION. *n. ſ.* [*inaction*, Fr. *in* and *action.*] Ceſſation from labour; forbearance of labour.—The times and amuſements paſt are not more like



† *Dr* JOHNSON *has here expreſſed his idea very inaccurately.* IN *before* r, l, *and* m, &c. *is* not changed to *thoſe letters*, but *into* ir, il, *and* im, *as is evident from the examples he gives.*

a dream to me, than thoſe which are preſent: I lie in a refreſhing kind of *inaction*. *Pope*.

* INACTIVE. *adj.* [*in* and *active*.] Not buſy; not diligent; idle; indolent; ſluggiſh.

* INACTIVELY. *adv.* [from *inactive*.] Idly; without labour; without motion; ſluggiſhly.—In ſeaſons of perfect freedom, mark how your ſon ſpends his time; whether he *inactively* loiters it away, when left to his own inclination. *Locke*.

* INACTIVITY. *n. ſ.* [*in* and *activity*.] Idleneſs; reſt; ſluggiſhneſs.—A doctrine which manifeſtly tends to diſcourage the endeavours of men, to introduce a lazy *inactivity*, and neglect of the ordinary means of grace. *Rogers*.—

Virtue conceal'd within our breaſt,
Is *inactivity* at beſt. *Swift*.

* INADEQUATE. *adj.* [*in* and *adequatus*, Lat.] Not equal to the purpoſe; defective; falling below the due proportion.—

Remorſe for vice,
Not paid, or paid *inadequate* in price,
What farther means can reaſon now direct? *Dryd.*—*Inadequate* ideas are ſuch, which are but a partial or incomplete repreſentation of thoſe archetypes to which they are referred. *Locke*.

* INADEQUATELY. *adv.* [from *inadequate*.] Defectively; not completely.—Theſe pores may either exactly fill, or but *inadequately*. *Boyle*.

* INADVERTENCE. } *n. ſ.* [*inadvertance*, Fr.
* INADVERTENCY. } from *inadvertent*.] 1. Careleſſneſs; negligence; inattention.—There is a difference between them, as between *inadvertency* and deliberation, between ſurpriſe and ſet purpoſe. *South*.—From an habitual heedleſs *inadvertency*, men are ſo intent upon the preſent that they mind nothing elſe. *L'Eſtrange*. 2. Act or effect of negligence.—Many perſons have lain under great and heavy ſcandals, which have taken their firſt riſe only from ſome *inadvertence* or indiſcretion. *Government of the Tongue*.—The productions of a great genius, with many lapſes and *inadvertencies*, are infinitely preferable to the works of an inferior kind of author, which are ſcrupulouſly exact. *Addiſon*.

* INADVERTENT. *adj.* [*in* and *advertens*, Latin.] Negligent; careleſs.

* INADVERTENTLY. *adv.* [from *inadvertent*.] Careleſsly; negligently.—Ariſtotle mentions Telegonus as the ſon of Circe and Ulyſſes, who afterwards ſlew his father with a bone of a fiſh *inadvertently*. *Broome's Notes on the Odyſſey*.—Worthy perſons, if *inadvertently* drawn into a deviation, will endeavour inſtantly to recover their loſt ground. *Clariſſa*.

INAGUA, GREAT, } Two iſlands in the Wind-
INAGUA, LITTLE, } ward Paſſage, NW. of St Domingo, and NE. of Cuba.

(1.) * INALIENABLE. *adj.* [*in* and *alienable*.] That cannot be alienated, or granted to another.

(2.) INALIENABLE. The dominions of the king, the revenues of the church, the eſtates of a minor, &c. are inalienable, otherwiſe than with a reſerve of the right of redemption.

* INALIMENTAL. *adj.* [*in* and *alimentum*.] Affording no nouriſhment.—Dulcoration imparteth a degree to nouriſhment; and the making of things *inalimental* to become alimental, may be an experiment of great profit for making new victual. *Bacon*.

* INAMISSIBLE. *adj.* [*inamiſſible*, French; *in* and *amiſſum*, Lat.] Not to be loſt.—Theſe advantages are *inamiſſible*. *Hammond*.

* INANE. *adj.* [*inanis*, Latin.] Empty; void. It is uſed licentiouſly for a ſubſtantive.—We ſometimes ſpeak of place in the great *inane*, beyond the confines of the world. *Locke*.

* *To* INANIMATE. *v. a.* [*in* and *animo*, Lat.] To animate; to quicken. This word is not in uſe.—

There's a kind of world remaining ſtill,
Though ſhe which did *inanimate* and fill
The world be gone; yet in this laſt long night
Her ghoſt doth walk, that is, a glimmering light.
*Donne*.

* INANIMATE. } *adj.* [*inanimatus*, Lat. *in-*
* INANIMATED. } *anime*, Fr.] Void of life; without animation.—The ſpirits of animate bodies are all in ſome degree kindled; but *inanimate* bodies have ſpirits no whit inflamed. *Bacon*.

The golden goddeſs, preſent at the pray'r,
Well knew he meant th' *inanimated* fair,
And gave the ſign of granting. *Dryden*.
—All the ideas of ſenſible qualities are not inherent in the *inanimate* bodies; but are the effects of their motion upon our nerves. *Bentley*.—Both require the conſtant influence of a principle different from that which governs the *inanimated* part of the univerſe. *Cheyne's Philoſophical Principles*.—

From roofs when Verrio's colours fall,
And leave *inanimate* the naked wall,
Still in thy ſong ſhould vanquiſh'd France appear.
*Pope*.

* INANITION. *n. ſ.* [*inanition*, Fr. *inanis*, Lat.] Emptineſs of body; want of fulneſs in the veſſels of the animal.—Weakneſs which attends fevers proceeds from too great fulneſs in the beginning, and too great *inanition* in the latter end of the diſeaſe. *Arbuthnot on Diet*.

* INANITY. *n. ſ.* [from *inanis*, Lat.] Emptineſs; void ſpace.—This opinion excludes all ſuch *inanity*, and admits no vacuities, but ſo little ones as no body whatever can come to, but will be bigger than they, and muſt touch the corporal parts which thoſe vacuities divide. *Digby on Bodies*.

* INAPPETENCY. *n. ſ.* [*in* and *appetentia*, Latin.] Want of ſtomach or appetite.

* INAPPLICABILITY. *n. ſ.* [from *inapplicable*.] Unfitneſs for the particular purpoſe.

* INAPPLICABLE. *adj.* [*in* and *applicable*.] Not to be put to a particular uſe.

* INAPPLICATION. *n. ſ.* [*inapplication*, Fr. *in* and *application*.] Indolence; negligence.

* INARABLE. *adj.* [*in* and *aro*, Latin.] Not capable of tillage. *Dict*.

* *To* INARCH. *v. a.* [*in* and *arch*.] *Inarching* is a method of grafting, which is commonly called grafting by approach. This method of grafting is uſed when the ſtock and the tree may be joined: take the branch you would *inarch*, and, having fitted it to that part of the ſtock where you intend to join it, pare away the rind and wood on one ſide about three inches in length: after the ſame manner cut the ſtock or branch in the place

place where the graft is to be united, ſo that they may join equally together, that the ſap may meet: then cut a little tongue upwards in the graft, and make a notch in the ſtock to admit it; ſo that when they are joined the tongue will prevent their ſlipping, and the graft will more cloſely unite with the ſtock. Having thus placed them exactly together, tie them; then cover the place with grafting clay, to prevent the air from entering to dry the wound, or the wet from getting in to rot the ſtock: you ſhould fix a ſtake into the ground, to which that part of the ſtock, as alſo the graft, ſhould be faſtened, to prevent the wind from breaking them aſunder. In this manner they are to remain about four months, in which time they will be ſufficiently united; and the graft may then be cut from the mother-tree, obſerving to ſlope it off cloſe to the ſtock, and cover the joined parts with freſh grafting clay. The operation is always performed in April or May, and is commonly practiſed upon oranges, myrtles, jaſmines, walnuts, firs, and pines, which will not ſucceed by common grafting or budding. *Miller.*

INARCHING. *n. ſ.* See GRAFTING, § VIII. N° 7; and the laſt article.

* INARTICULATE. *adj.* [*inarticulate*, Fr. *in* and *articulate*.] Not uttered with diſtinctneſs, like that of the ſyllables of human ſpeech.—Obſerve what *inarticulate* ſounds reſemble any of the particular letters. *Wilkins's Math. Magick.*—By the harmony of words we elevate the mind to a ſenſe of devotion; as our ſolemn muſick, which is *inarticulate* poeſy, does in churches. *Dryden.*

* INARTICULATELY. *adj.* [from *inarticulate*.] Not diſtinctly.

* INARTICULATENESS. *n. ſ.* [from *inarticulate*.] Confuſion of ſounds; want of diſtinctneſs in pronouncing.

* INARTIFICIAL. *adj.* [*in* and *artificial*.] Contrary to art.—I have ranked this among the effects; and it may be thought *inartificial* to make it the cauſe alſo. *Decay of Piety.*

* INARTIFICIALLY. *adj.* [from *inartificial*.] Without art; in a manner contrary to the rules of art.—This lofty humour is clumſily and *inartificially* managed, when it is affected by thoſe of a ſelf-denying profeſſion. *Collier.*

INATTENDUE, an iſland on the N. ſide of the Arſacides. Lon. 2. 4. E. of Port Praſſin.

* INATTENTION. *n. ſ.* [*inattention*, Fr. *in* and *attention*.] Diſregard; negligence; neglect; heedleſſneſs.—Perſons keep out of the reach of the reproofs of the miniſtry, or hear with ſuch *inattention* or contempt as renders them of little effect. *Rogers.*—We ſee a ſtrange *inattention* to this moſt important proſpect. *Rogers.*—

Novel lays attract our raviſh'd ears;
But old, the mind with *inattention* hears. *Pope.*

* INATTENTIVE. *adj.* [*in* and *attentive*.] Heedleſs; careleſs; negligent; regardleſs.—If we indulge the frequent roving of paſſions, we ſhall procure an unſteady and *inattentive* habit. *Watts.*

* INAUDIBLE. *adj.* [*in* and *audible*.] Not to be heard; void of ſound.—

Let's take the inſtant by the forward top;
For we are old, and on our quick'ſt decrees
Th' *inaudible* and noiſeleſs foot of time
Steals ere we can effect them. *Shakeſ.*

* *To* INAUGURATE. *v. a.* [*inauguro*, Lat.] To conſecrate; to inveſt with a new office by ſolemn rites; to begin with good omens; to begin.—Thoſe beginnings of years were propitious to him, as if kings did chuſe remarkable days to *inaugurate* their favours, that they may appear acts as well of the time as of the will. *Wotton.*

(1.) * INAUGURATION. *n. ſ.* [*inauguration*, Fr. *inauguro*, Latin.] Inveſtiture by ſolemn rites.—The royal olive was ſolemnly ſworn, at his *inauguration*, to obſerve theſe things inviolable. *Heaven's Vocal Foreſt.*—At his regal *inauguration* his old father reſigned the kingdom to him. *Brown's Vulgar Errours.*

(2.) INAUGURATION is the coronation of an emperor or king, or the conſecration of a prelate; ſo called from the ceremonies uſed by the Romans, when they were received into the college of augurs.

* INAURATION. *n. ſ.* [*inauro*, Latin.] The act of gilding or covering with gold.—The Romans had the art of gilding after our manner: but ſome ſort of their *inauration*, or gilding, muſt have been much dearer than ours. *Arbuthnot on Coins.*

* INAUSPICIOUS. *adj.* [*in* and *auſpicious*.] Ill-omened; unlucky; unfortunate.—

Oh here
I will ſet up my everlaſting reſt;
And ſhake the yoke of *inauſpicious* ſtars
From this world-wearied fleſh. *Shakeſ.*
Though Heaven's *inauſpicious* eye
Lay black on love's nativity,
Her eye a ſtrong appeal can give;
Beauty, ſmiles, and love ſhall live. *Craſhaw.*

—The ſtars feel not the diſeaſes their *inauſpicious* influence produces. *Boyle.*—

With *inauſpicious* love a wretched ſwain
Purſu'd the faireſt nymph of all the plain;
She plung'd him hopeleſs in a deep deſpair. *Dry.*

* INBEING. *n. ſ.* [*in* and *being*.] Inherence; inſeparableneſs.—When we ſay the bowl is round, the boy is witty, theſe are proper or inherent modes; for they have a ſort of *inbeing* in the ſubſtance itſelf, and do not ariſe from the addition of any other ſubſtance to it. *Watts.*

* INBORN. *adj.* [*in* and *born*.] Innate; implanted by nature.—

Led by ſenſe of good,
*Inborn* to all, I ſought my needful food. *Dryd.*

—All paſſions being *inborn* with us, we are almoſt equally judges of them. *Dryden.*—

Some Carolina, to Heaven's dictates true,
Thy *inborn* worth with conſcious eyes ſhall ſee,
And ſlight th' imperial diadem for thee. *Addiſ.*

* INBREATHED. *adj.* [*in* and *breath*.] Inſpired; infuſed by inſpiration.—

Bleſt pair of ſyrens, pledges of Heaven's joy,
Sphere-born, harmonious ſiſters, Voice and Verſe,
Wed your divine ſounds, and mixt power employ,
Dead things with *inbreath'd* ſenſe able to pierce. *Milton.*

* INBRED. *adj.* [*in* and *bred*.] Produced within; hatched or generated within.—

My *inbred* enemy
Forth iſſu'd. *Milton's Paradiſe Loſt.*

—A man thinks better of his children than they

deserve; but there is an impulse of tenderness, and there must be some esteem for the setting of that *inbred* affection at work. *L'Estrange.*—

But he unmov'd contemns their idle threat;
And *inbred* worth doth boasting valour slight.
*Dryd.*

INCA, or YNCA. See YNCA.

* *To* INCAGE. *v. a.* [*in* and *cage.*] To coop up; to shut up; to confine in a cage, or any narrow space.—

And yet *incaged* in so small a verge,
Thy waste is no whit lesser than thy lord's. *Shak.*

It made my imprisonment a pleasure?
Ay, such a pleasure as *incaged* birds
Conceive. *Shak.*

INCAI, a S. branch of the Amazon.

* INCALESCENCE. } *n. s.* [*incalesco*, Latin.]
* INCALESCENCY. } The state of growing warm; warmth; incipient heat.—Averroes restrained his hilarity, making no more thereof than Seneca commendeth, and was allowable in Cato; that is, a sober *incalescence*, and regulated situation from wine. *Brown.*—The oil preserves the ends of the bones from *incalescence*, which they, being solid bodies, would necessarily contract from a swift motion. *Ray.*

INCAMERATION. *n. s.* a term used in the chancery of Rome, for the uniting of lands, revenues, or other rights, to the pope's domain.

INCANDESCENCE. *n. s.* [from *incandesco*, Lat. to grow hot.] The state of being red-hot.

INCANDESCENT. *adj.* growing red-hot.

(1.) * INCANTATION. *n. s.* [*incantation*, Fr. *incanto*, Latin.] Charms uttered by singing; enchantment.—

My ancient *incantations* are too weak,
And hell too strong. *Shak.*

—By Adam's hearkening to his wife, mankind, by that her *incantation*, became the subject of labour, sorrow, and death. *Raleigh.*—The great wonders of witches, their carrying in the air, and transforming themselves into other bodies, are reported to be wrought, not by *incantations*, or ceremonies, but by anointing themselves all over, move a man to think that these fables are the effects of imagination; for ointments, if laid on any thing thick, by stopping of the pores, shut in the vapours, and send them to the head extremely. *Bacon.*—The name of a city being discovered unto their enemies, their penates and patronal gods might be called forth by charms and *incantations*. *Brown.*—

The nuptial rites his outrage strait attends;
The dow'r desir'd is his transfigur'd friends:
The *incantation* backward she repeats:
Inverts her rod, and what she did, defeats.
*Garth.*

—The commands which our religion hath imposed on its followers are not like the absurd ceremonies of pagan idolatry, that might look like *incantations* and magick, but had no tendency to make mankind the happier. *Bentley.*

(2.) INCANTATION. See CHARM, &c.

* INCANTATORY. *adj.* [from *incanto*, Lat.] Dealing by enchantment; magical.—Fortune-tellers, jugglers, geomancers, and the like *incantatory* impostors, daily delude them. *Brown.*

* *To* INCANTON. *v. a.* [*in* and *canton.*] To unite to a canton or separate community.—When the canton of Bern and Zurich proposed the incorporating Geneva in the cantons, the Roman catholics, fearing the protestant interest, proposed the *incantoning* of Constance as a counterpoise. *Add.*

* INCAPABILITY. } *n. s.* [from *incapable.*]
* INCAPABLENESS. } Inability natural; disqualification legal.—You have nothing to urge but a kind of *incapability* in yourself to the service. *Suckling.*

* INCAPABLE. *adj.* [*incapable*, Fr. *in* and *capable.*] 1. Wanting room to hold or contain: with *of* before the thing to be contained. 2. Wanting power: wanting understanding; unable to comprehend, learn, or understand.—

*Incapable* and shallow innocents!
You cannot guess who caused your father's death.
*Shak.*

3. Not able to admit or have any thing.—Wilmot, when he saw Goring put in the command, thought himself *incapable of* reparation. *Clarendon.* 4. Unable; not equal to any thing.—

Is not your father grown *incapable*
Of reasonable affairs? Is he not stupid
With age? *Shak.*

5. Disqualified by law.—Their lands are almost entirely taken from them, and they are rendered *incapable of* purchasing any more. *Swift.* 6. In conversation it is usual to say a man is *incapable of* falsehood, or *incapable of* generosity, or of any thing good or bad.

* INCAPACIOUS. *adj.* [*in* and *capacious.*] Narrow; of small content.—Souls that are made little and *incapacious*, cannot enlarge their thoughts to take in any great compass of times or things. *Burnet.*

* INCAPACIOUSNESS. *n. s.* [from *incapacious.*] Narrowness; want of containing space.

* *To* INCAPACITATE. *v. a.* [*in* and *capacitate.*] 1. To disable; to weaken.—Nothing of consequence should be left to be done in the last *incapacitating* hours of life. *Clarissa.* 2. To disqualify.—Monstrosity could not *incapacitate* from marriage. *Arbuthnot.*

(2.) * INCAPACITY. *n. s.* [*incapacité*, French; *in* and *capacity.*] Inability; want of natural power; want of power of body; want of comprehensiveness of mind.—It chiefly proceedeth from natural *incapacity*, and genial indisposition. *Brown.*—Admonition he imputes either to envy, or else ignorance and *incapacity* of estimating his worth. *Government of the Tongue.*—The inactivity of the soul is its *incapacity* to be moved with any thing common. *Arbuthnot.*

(2.) INCAPACITY, in the canon law, is of two kinds: 1. The want of a dispensation for age in a minor, for legitimation in a bastard, and the like: this renders the provision of a benefice void in its original. 2. Crimes and heinous offences, which annul provisions at first valid.

* *To* INCARCERATE. *v. a.* [*incarcero*, Lat.] To imprison; to confine. It is used in the Scots law to denote imprisoning or confining in a gaol; otherwise it is seldom found.—Contagion may be propagated by bodies, that easily *incarcerate* the infected air; as woollen clothes. *Harvey.*

* IN-

* INCARCERATION. *n. s.* [from *incarcerate*. Imprisonment; confinement.

(1.) * *To* INCARN. *v. a.* [*incarno*, Lat.] To cover with flesh.—The flesh will soon arise in that cut of the bone, and make exfoliation of what is necessary, and *incarn* it. *Wiseman.*

(2.) * *To* INCARN. *v. n.* To breed flesh.—The slough came off, and the ulcer happily *incarned*. *Wiseman.*

* *To* INCARNADINE. *v. a.* [*incarnadine*, Fr. *incarnadino*, pale red, Italian.] To dye red. This word I find only once.—

Will all great Neptune's ocean wash this blood
Clean from my hand? No, this my hand will rather
The multitudinous sea *incarnadine*,
Making the green one red. *Shak.*

* INCARNATE. *participial. adj.* [*incarnat*, Fr. from the verb.] 1. Clothed with flesh; embodied in flesh.—Undoubtedly even the nature of God itself, in the person of the Son, is *incarnate*, and hath taken to itself flesh. *Hooker.*—A most wise sufficient means of redemption and salvation, by the satisfactory death and obedience of the *incarnate* Son of God, Jesus Christ, God blessed for ever. *Sanderson.*—

Here shalt thou sit *incarnate*, here shalt reign
Both God and man. *Milton.*

2. It may be doubted whether *Swift* understood this word.—

But he's posseſt
*Incarnate* with a thousand imps. *Swift.*

3. In Scotland *incarnate* is applied to any thing tinged of a deep red colour, from its resemblance to a flesh colour.

* *To* INCARNATE. *v. a.* [*incarner*, French; *incarno*, Lat.] To clothe with flesh; to embody with flesh.—

I, who erst contended
With gods to sit the highest, am now constrain'd
Into a beast, and mix with bestial slime,
This essence to *incarnate* and imbrute. *Milton.*

(1.) * INCARNATION. *n. s.* [*incarnation*, Fr. from *incarnate*.] 1. The act of assuming body.—We must beware we exclude not the nature of God from *incarnation*, and so make the Son of God incarnate not to be very God. *Hooker.*—Upon the Annunciation, or our Lady-day, meditate on the *incarnation* of our blessed Saviour. *Taylor.*—2. The state of breeding flesh.—The pulsation under the cicatrix proceeded from the too lax *incarnation* of the wound. *Wiseman.*

(2.) INCARNATION, in theology, (§ 1. *def.* 1.) signifies the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ, the eternal word, was made man, to accomplish the work of our salvation. The era first used among Christians, whence they numbered their years, is the time of the incarnation, that is, of Christ's conception. This era was first established by Dionysius Exiguus, about the beginning of the 6th century, till which time the era of Diocletian had been in use. Some time after this, it was considered, that the years of a man's life were not numbered from the time of his conception, but from that of his birth; which occasioned them to postpone the beginning of this era for a year, retaining the cycle of Dionysius entire in every thing else. See CHRONOLOGY, § 65, 78, 87. At Rome they reckon the years from the birth of Christ, on the 25th December, which custom has obtained from the year 1431. In several other countries, they also reckon from the incarnation, but differ as to the day of the incarnation, fixing it, after the primitive manner, not to the day of the birth, but conception of our Saviour. The Florentines retain the day of the birth, and begin their year from Christmas.

(3.) INCARNATION, in surgery, the healing and filling up of ulcers and wounds with new flesh.

(1.) * INCARNATIVE. *n. s.* [*incarnatif*, Fr. from *incarn.*] A medicine that generates flesh.—I deterged the abscess, and incarned by the common *incarnatives*. *Wiseman.*

(2.) INCARNATIVES assist in filling up wounds or ulcers with flesh; or rather remove obstructions thereto.

* *To* INCASE. *v. a.* [*in* and *case*.] To cover; to inclose; to inwrap.—

Rich plates of gold the folding doors *incase*.
The pillars silver. *Pope.*

* INCAUTIOUS. *adj.* [*in* and *cautious*.] Unwary; negligent; heedless.—His rhetorical expressions may easily captivate any *incautious* reader. *Keil against Burnet.*

* INCAUTIOUSLY. *adv.* [from *incautious*.] Unwarily; heedlessly; negligently.—A species of palsy invades such as *incautiously* expose themselves to the morning air. *Arbuthnot.*

(1.) * INCENDIARY. *n. s.* [*incendiarius*, from *incendo*, Latin; *incendiaire*, French.] 1. One who sets houses or towns in fire in malice or for robbery. 2. One who inflames factions, or promotes quarrels.—Nor could any order be obtained impartially to examine impudent *incendiaries*. *King Charles.*—*Incendiaries* of figure and distinction, who are the inventors and publishers of gross falsehoods, cannot be regarded but with the utmost detestation. *Addison.*—Several cities of Greece drove them out as *incendiaries* and pests of commonweals. *Bentley.*

(2.) INCENDIARY, in law. See § 1. *def.* 1. A bare attempt to set fire to another's dwelling-house or outhouses, barn, or stable, unless it absolutely burns, does not fall within the description of *incendit et combussit*. But the burning and consuming of any part is sufficient; though the fire be afterwards extinguished. It must also be a malicious burning; otherwise it is only a trespass. This crime is called ARSON. Among the ancients, incendiaries were burnt. The punishment of *arson* was death by the ancient Saxon laws and Gothic constitutions; and in the reign of Edward I. incendiaries were burnt to death. The stat. 8 Hen. VI. c. 6. made the wilful burning of houses, under special circumstances, high treason; but it was reduced to felony by the general acts of Edward VI. and Mary I. This offence was denied the benefit of clergy by 21 Henry VIII. c. 1. which statute was repealed by 1 Edw. VI. c. 12; and arson was held to be ousted of clergy, with respect to the principal, by inference from the stat. 4 and 5 P. and M. c. 4. which expressly denied it to be accessory; though now it is expressly denied to the principal also, by 9 Geo. I. c. 22. See ARSON.

(1.) * IN-

(1.) * INCENSE. *n. f.* [*incenſum*, Lat. a thing burnt; *encens*, French.] Perfumes exhaled by fire in honour of ſome god or goddeſs.—

Upon ſuch ſacrifices, my Cordelia,
The gods themſelves throw *incenſe*. *Shak.*

Numa the rites of ſtrict religion knew;
On ev'ry altar laid the *incenſe* due. *Prior.*

(2.) INCENSE, or FRANKINCENSE, in the materia medica, &c. a dry reſinous ſubſtance, called alſo THUS and OLIBANUM. Incenſe is a rich perfume, with which the Pagans and Roman Catholics perfume their temples, altars, &c.—The word comes from the Latin *incenſum*, q. d. *burnt*; as taking the effect for the thing itſelf. The burning of incenſe made part of the daily ſervice of the ancient Jewiſh church. The prieſts drew lots to know who ſhould offer it: the deſtined perſon took a large ſilver diſh, in which was a cenſer full of incenſe; and being accompanied by another prieſt carrying ſome live coals from the altar, went into the temple. There, in order to give notice to the people, they ſtruck upon an inſtrument of braſs placed between the temple and the altar; and being returned to the altar, he who brought the fire left it there, and went away. Then the offerer of the incenſe having ſaid a prayer or two, waited the ſignal, which was the burning of the holocauſt; immediately upon which he ſet fire to the incenſe, the whole multitude continuing all the time in prayer. The quantity of incenſe offered each day was half a pound in the morning, and as much at night. One reaſon of this continual burning of incenſe might be, that the multitude of victims that were continually offered up, would have made the temple ſmell like a ſlaughter-houſe, and conſequently have inſpired the comers rather with diſguſt and averſion, than awe and reverence, had it not been overpowered by the agreeable fragrance of thoſe perfumes.

* *To* INCENSE. *v. a.* [from the noun.] To perfume with incenſe.

* *To* INCE'NSE. *v. a.* [*incenſus*, Lat.] To enkindle to rage; to inflame with anger; to enrage; to provoke; to irritate to anger; to heat; to fire; to make furious; to exaſperate.—

The world, too ſaucy with the gods,
*Incenſe* them to ſend deſtruction. *Shak.*

If 'gainſt yourſelf you be *incens'd*, we'll put you,
Like one that means his proper harm, in manacles. *Shak.*

He is attended with a deſperate train;
And what they may *incenſe* him to, being apt
To have his ear abus'd, wiſdom bids fear. *Shak.*

Tractable obedience is a ſlave
To each *incenſed* will. *Shak.*

Foul idolatries and other faults,
Heap'd to the popular ſum, will ſo *incenſe*
God as to leave them. *Milt.*

How could my pious ſon thy pow'r *incenſe?*
Or what, alas! is vanquiſh'd Troy's offence? *Dryden.*

* INCENSEMENT. *n. f.* [from *incenſe*.] Rage; heat; fury.—His *incenſement* at this moment is ſo implacable, that ſatisfaction can be none but by pangs of death. *Shak.*

* INCENSION. *n. f.* [*incenſio*, Lat.] The act of kindling; the ſtate of being on fire.—Sena loſeth its windineſs by decocting; and ſubtile or windy ſpirits are taken off by *incenſion* or evaporation. *Bacon.*

* INCENSOR. *n. f.* [Latin.] A kindler of anger; an inflamer of paſſions.—Many prieſts were impetuous and importunate *incenſors* of the rage. *Hayward.*

* INCENSORY. *n. f.* [from *incenſe*.] The veſſel in which incenſe is burnt and offered. *Ainſw.*

INCENSUS. See CENSUS, § 2.

(1.) * INCENTIVE. *adj.* [*incentivum*, Latin.] Inciting; encouraging; with *to*.—Competency is the moſt *incentive to* induſtry; too little makes men deſperate, and too much careleſs. *Dec. Piety.*

(2.) * INCENTIVE. *n. f.* 1. That which kindles.—Their unreaſonable ſeverity was not the leaſt *incentive*, that blew up into thoſe flames the ſparks of diſcontent. *King Charles.* 2. That which provokes; that which encourages; incitement; motive; encouragement; ſpur. It is uſed of that which incites, whether to good or ill; with *to*.—Congruity of opinion, to our natural conſtitution, is one great *incentive to* their reception. *Glanville.*—Even the wiſdom of God hath not ſuggeſted more preſſing motives, more powerful *incentives to* charity, than theſe, that we ſhall be judged by it at the laſt dreadful day. *Atterbury.*—It encourages ſpeculative perſons, with all the *incentives* of place, profit, and preferment. *Addiſon.*

* INCEPTION. *n. f.* [*inceptio*, Latin.] Beginning.—The *inception* of putrefaction hath in it a maturation. *Bacon.*

(1.) * INCEPTIVE. *adj.* [*inceptivus*, Lat.] Noting beginning.—An *inceptive* and definitive propoſition, as, the fogs vaniſh as the ſun riſes; but the fogs have not yet begun to vaniſh, therefore the ſun is not yet riſen. *Locke.*

(2.) INCEPTIVE, a word uſed by Dr Willis to expreſs ſuch moments, or firſt principles, which, though of no magnitude themſelves, are yet capable of producing ſuch as are. Thus a point has no magnitude itſelf, but is inceptive of a line which it produces by its motion. So a line, though it have no breadth, is yet inceptive of breadth; that is, it is capable, by its motion, of producing a ſurface which has breadth, &c.

* INCEPTOR. *n. f.* [Latin.] A beginner; one who is in his rudiments.

* INCERATION. *n. f.* [*incero*, Lat.] The act of covering with wax. *Dict.*

* INCERTITUDE. *n. f.* [*incertitude*, Fr. *incertitudo*, Lat.] Uncertainty; doubtfulneſs.

* INCESSANT. *adj.* [*in* and *ceſſans*, Lat.] Unceaſing; unintermitted; continual; uninterrupted.—

Raging wind blows up *inceſſant* ſhow'rs. *Shak.*

The *inceſſant* weeping of my wife
Forc'd me to ſeek delays. *Shak.*

If, by pray'r
*Inceſſant*, I could hope to change the will
Of him who all things can, I would not ceaſe
To weary him with my aſſiduous cries. *Milton.*

In form, a herald of the king ſhe flies
From peer to peer, and thus *inceſſant* cries. *Pope.*

* INCESSANTLY. *adv.* [from *inceſſant*.] Without intermiſſion; continually.—

Both his hands moſt filthy feculent,
Above the water were on high extent,
And fain'd to waſh themſelves *inceſſantly*. *F. Q.*

Who

Who reads
*Inceſſantly*, and to his reading brings not
A ſpirit and judgment equal or ſuperior. *Milt.*
—The Chriſtians, who carried their religion through ſo many perſecutions, were *inceſſantly* comforting one another with the example and hiſtory of our Saviour and his apoſtles. *Addiſon.*

(1.) * INCEST. *n. ſ.* [*inceſte*, Fr. *inceſtum*, Lat.] Unnatural and criminal conjunction of perſons within degrees prohibited.—

Is't not a kind of *inceſt* to take life
From thine own ſiſter's ſhame? *Shak.*

—He who entered into the firſt act, a young man like Pericles, prince of Tyre, muſt not be in danger in the fifth act of committing *inceſt* with his daughter. *Dryden.*

(2.) INCEST, by the rules of the church, was formerly very abſurdly extended even to the 7th degree; but it is now reſtricted to the 3d or 4th. Moſt nations look on inceſt with horror, Perſia and Egypt excepted. In the hiſtory of the ancient kings of thoſe countries, we meet with inſtances of brothers marrying their ſiſters, becauſe they thought it too mean to join in alliance with their own ſubjects, and ſtill more ſo to marry into any foreign family. Vortigern, k. of S. Britain, equalled, or rather exceeded them in wickedneſs, by marrying his own daughter. (See ENGLAND, § 13.) The preſent queen of Portugal was married to her uncle, and the prince of Brazil, the ſon of that inceſtuous marriage, is wedded to his aunt. But they had diſpenſations, for theſe unnatural marriages, from *his Holineſs!*

(3.) INCEST, SPIRITUAL, an ideal crime committed between perſons who have a ſpiritual alliance by means of baptiſm or confirmation. This ridiculous fancy was made uſe of, as an inſtrument of great tyranny in times when the power of the Pope was unlimited, even queens being ſometimes divorced upon this pretence.

(4.) INCEST, SPIRITUAL, is alſo underſtood of a vicar, or other beneficiary, who enjoys both the mother and daughter; that is, holds two benefices, one whereof depends upon the collation of the other. Such ſpiritual inceſt renders both the one and the other of theſe benefices vacant.

* INCESTUOUS. *adj.* [*inceſtueux*, Fr.] Guilty of inceſt; guilty of unnatural cohabitation.—

Hide me, thou bloody hand,
Thou perjure, thou ſimular of virtue,
That art *inceſtuous*. *Shak.*

—We may eaſily gueſs with what impatience the world would have heard an *inceſtuous* Herod diſcourſing of chaſtity. *South.*—

Ere you reach to this *inceſtuous* love,
You muſt divine and human rights remove.
*Dryden.*

* INCESTUOUSLY, *adv.* [from *inceſtuous.*] With unnatural love.—Macareus and Canace, ſon and daughter to Æolus, god of the winds, loved each other *inceſtuouſly*. *Dryden.*

INCESTUS. See CESTUS, § 2.

(1.) * INCH. *n. ſ.* [*inci*, Sax. *uncia*, Lat.] 1. A meaſure of length ſuppoſed equal to three grains of barley laid end to end; the twelfth part of a foot.—A foot is the ſixth part of the ſtature of man, a ſpan one eighth of it, and a thumb's breadth or *inch* one ſeventy-ſecond. *Holder on Time.*—

The ſun ſhould never miſs, in all his race,
Of time one minute, or one *inch* of ſpace.
*Blackmore.*

2. A proverbial name for a ſmall quantity.—

The Plebeians have got your fellow tribune;
They'll give him death by *inches*. *Shak.*

As in laſting, ſo in length is man,
Contracted to an *inch*, who was a ſpan. *Donne.*
—Is it ſo deſirable a condition to conſume by *inches*, and loſe one's blood by drops? *Collier.*—The commons were growing by degrees into power and property, gaining ground upon the patricians *inch* by *inch*. *Swift.* 3. A nice point of time.—

Beldame, I think, we watch'd you at an *inch*.
*Shak.*

(2.) INCH, [contracted from the Gaelic *innis*, an iſland.] a word prefixed to the names of different places in Scotland and Ireland, formerly, or ſtill, ſurrounded with water.

(3.) INCH, a pariſh of Scotland, in Wigtonſhire, 9 miles long, and in ſome parts equally broad. One half of it forms an extenſive plain, from Loch-Ryan to the Bay of Luce; on the E. and NE. is a beautiful range of hills, which ſtretch the whole length of the pariſh, and are partly arable, partly paſture. The ſoil is various; partly loam, partly light ſand and moſs. The pariſh was greatly improved by the late Earl of Stair; who, beſides rendering the barren grounds fertile, planted 20,000 trees annually for 20 years upon his eſtate in it. The crops are chiefly oats and potatoes; bear, wheat, ryegraſs, clover, and turnips, are alſo raiſed. About 2000 bolls of grain are ſold yearly. The population in 1791, ſtated by the Rev. Peter Fergusſon, in his report to Sir J. Sinclair, was 1450, and had decreaſed 63 ſince 1755. The number of ſheep of the Galloway breed was about 5000, and that of black cattle 2500. The climate is healthful, and longevity common. In 1790, there were 30 perſons above 80, two of 95, and one of 105 years of age. There are 15 lakes, and ſeveral mineral waters in the pariſh.

(4.) INCH, a ſmall iſland in the loch of Caſtle Kennedy, in the above pariſh, (N° 3.) to which it gives name.

(5.) INCH, a town in the above pariſh, 3 miles E. of Stranraer.

(6.) INCH, a peninſula of Ireland, in Down county, 74 miles from Dublin.

(7.) INCH, an iſland of Ireland, in Lough Swilly, 5 miles in circumference, and 6 NW. of Londonderry.

(8.) INCH OF CANDLE, SALE BY. See CANDLE, § 5.

(1.) * *To* INCH. *v. a.* [from the noun.] 1. To drive by inches.—

Valiant, they ſay, but very popular;
He gets too far into the ſoldiers graces,
And *inches* out my maſter. *Dryden.*

2. To deal out by inches; to give ſparingly. *Ainſ.*

(2.) * *To* INCH. *v. n.* To advance or retire a little at a time.

*To* INCHANT. *v. a.* See *To* ENCHANT.

INCHANTER. *n. ſ.* See ENCHANTER.

INCHANTMENT.

INCHANTMENT. *n. ſ.* See CONJURATION, § 2; ENCHANTMENT, § 1; FASCINATION, § 2, 2; and WITCHCRAFT, § 2.

INCH-BRAYOCK, INCH-BRIOCH, or (1.) INCH-BROYOCK, [Gael. *i. e.* The iſland of Trouts.] a ſmall iſland of Scotland, in the mouth of the South Eſk, between the harbour of Montroſe and the pariſh of Craig; comprehending 34 Scots acres. This iſlet, formerly allotted to paſturing of ſheep, and part of it to a burial place, is now become of no ſmall public utility, by its two bridges; the one a draw-bridge, built over the river from Fort hill in Montroſe to Inch-Brayock, and the other from Inch-Brayock to the lands of Craig. See MONTROSE, N° 1.

(2.) INCH-BROYOCK, the old name of the pariſh of Craig; from the above iſland. See CRAIG, N° 2.

INCH-CAILLOCH, [Gael. *i. e.* the Iſland of Old Women.] An iſland of Scotland in Lochlomond, where there was anciently a nunnery, and wherein the church of the pariſh of Buchanan ſtood, till 1621; whence it gave name to the pariſh. See BUCHANAN, N° 1.

INCH-COLM or COLUMBA, the iſle of Columba; an iſland in the frith of Forth, famous for its monaſtery. See FORTH, N° 3. printed by miſtake, 5. This monaſtery was founded in 1123, by Alexander I. on the following occaſion: In paſſing the frith of Forth he was overtaken with a violent ſtorm, which drove him to this iſland, where he met with the moſt hoſpitable reception from a poor hermit, then reſiding here in the chapel of St. Columba, who, for the three days that the king continued there tempeſt-bound, entertained him with the milk of his cow, and a few ſhell fiſh. The king, from the ſenſe of the danger he had eſcaped, and in gratitude to the ſaint to whom he attributed his ſafety, vowed ſome token of reſpect; and accordingly founded here a monaſtery of Auguſtines, and dedicated it to St. Columba. See COLUMBA, N° 2. Alan de Mortimer lord Aberdour, who attended Edward III. in his Scotch expedition, beſtowed half of theſe lands on the monks of this iſland for the privilege of a family burial-place in their church. The buildings made in conſequence of the piety of Alexander were very conſiderable. There are ſtill to be ſeen a large ſquare tower belonging to the church, the ruins of the church, and of ſeveral other buildings. The wealth of this place in the time of Edward III. proved ſo ſtrong a temptation to his fleet, then lying in the Forth, as to ſuppreſs all the horror of ſacrilege and reſpect to the ſanctity of the inhabitants. The Engliſh landed, and ſpared not even the furniture more immediately conſecrated to divine worſhip. But due vengeance overtook them; for in a ſtorm which inſtantly followed, many of them periſhed; thoſe who eſcaped, ſtruck with the juſtice of the judgment, vowed to make ample recompence to the injured ſaint. The tempeſt ceaſed; and they made the promiſed atonement. The Daniſh monument, figured by Sir Robert Sibbald, lies on the SE. ſide of the building on a riſing ground. It is of a rigid form, and the ſurface ornamented with ſcale-like figures. At each end is the repreſentation of a human head.

* INCHED. *adj.* [with a word of number before it.] Containing inches in length or breadth.—Poor Tom, proud of heart to ride on a bay trotting horſe over *four-inched* bridges. *Shak.*

INCH-EFFRAY, [Gael. *i. e.* The iſle of maſſes.] an ancient abbey of Perthſhire, in the pariſh of Madderty, now in ruins, ſeated on a riſing ground, formerly ſurrounded by the water of the Pow, and belonging to the Earl of Kinnoul. It was endowed with many privileges by David I. and Alexander III. Mauritius abbot of Inch-Effray was at the battle of Bannockburn. The property of this ancient abbey, and 6 or 7 acres of ground adjacent, conſtitute Lord Kinnoul patron of 12 pariſhes that were formerly attached to it.

INCHENHOFEN, a town of Germany in Upper Bavaria; 3 miles N. of Aicha, and 13 SE. of Ratis.

INCH-GARVIE, a ſmall iſland in the frith of Forth, near Queenſferry. See FORTH. It was anciently fortified, and after the alarm occaſioned by the appearance of Paul Jones and his ſquadron in the frith, in 1779, its fortifications were repaired, and 4 iron guns, twenty-pounders, mounted upon them, and furniſhed with 100 rounds of ammunition each. An artillery-man reſides upon it, to take care of the ſtores.

INCH-IGEELAGH, a village of Ireland, in Cork, among hills, 148 miles from Dublin.

INCHINNAN, a pariſh of Scotland in Renfrewſhire, 3 miles long, and 1½ broad, in the form of a cone. It has every kind of ſoil, but is in general fertile, though the crops are often damaged by inundations of the Clyde, the Griſe, and the White Cart. About 2100 acres are ſown with all kinds of grain: 100 are under firs, and 200 under ſown graſs. Huſbandry is much improved. The population in 1791, ſtated by the Rev. Thomas Burns, in his report to Sir J. Sinclair, was 306, and had decreaſed 91, ſince 1755, owing to the monopoly of farms. There is a fine bridge with 10 large arches at the conflux of the White Cart and Griſe.

* INCHIPIN. *n. ſ.* Some of the inſide of a deer. *Ainſworth.*

INCHIQUIN. [Gael. *i. e.* O. Quin's Iſland.] A town of Ireland, in Cork, SW. of Youghal.

INCH-KEITH, a ſmall iſland in the frith of Forth, half way between Leith and Kinghorn. See FORTH, N° 3. Its name was derived from the gallant Keith, who ſo greatly ſignalized himſelf by his valour in 1010, in the battle of Barry, in Angus, againſt the Danes; after which he received in reward the barony of Keith in Lothian, and this little iſle. In 1549 the Engliſh fleet, ſent by Edward VI. to aſſiſt the lords of the congregation againſt the queen dowager, landed, and began to fortify this iſland, of the importance of which they grew ſenſible, after their neglect of ſecuring the port of Leith ſo lately in their power. They left here five companies to cover the workmen under the command of Cotterel; but their operations were ſoon interrupted by M. Deſſe, general of the French auxiliaries, who took the place, after a gallant defence on the part of the Engliſh. The Scots kept poſſeſſion for ſome years; but at laſt the fortifications were deſtroyed by act of parliament,

to

to prevent it from being of any uſe to the former. The French gave it the name of *L'Iſle des Chevaux*, from its property of ſoon fattening horſes. In 1497, by order of council, all venereal patients in the neighbourhood of the capital were tranſported there, *ne quid deteterii caperet reſpublica.*

INCH-KENNETH, one of the Weſtern Iſlands of Scotland, 14 miles W. of Mull.

INCH-MAHOMO. See CALLANDER, N° 1.

INCH-MARIN, an iſland of Scotland in Loch-Lomond; equidiſtant from the pariſhes of Bonhil, Buchanan, Luſs, and Kilmarnock.

INCH-MARNOCH, [Gael. *i.e.* Marnoch's iſle,] a beautiful little iſland of Scotland, SW. of the iſle of Bute. It is about a mile long; and on the W. ſide are vaſt ſtrata of coral and ſhells. It derives its name from a chapel dedicated to St Marnoch, the ruins of which are ſtill to be ſeen.

INCH-MARTIN, a ſmall town of Scotland between Perth and Dundee, ſeated betwixt the Tay and the Earn.

* INCHMEAL. *n. ſ.* [*inch* and *meal.*] A piece an inch long.—

All th' infections that the ſun ſucks up
From bogs, fens, flats, on Proſpero fall, and make him
By *inchmeal* a diſeaſe! *Shak.*

INCH-MICHAEL, a village in Perthſhire.

INCHMICKERY, an iſlet in the Frith of Forth, near the iſle of Cramond.

* To INCHOATE. *v. a.* [*inchoo*, Lat.] To begin; to commence.—It is neither a ſubſtance perfect, nor a ſubſtance *inchoate*, or in the way of perfection. *Raleigh.*

* INCHOATION. *n. ſ.* [*inchoatus*, Lat.] Inceptions; beginning.—It diſcerneth of four kinds of cauſes; forces, frauds, crimes various of ſtellionate, and the *inchoations* or middle acts towards crimes capital, not actually perpetrated. *Bacon.*—The ſetting on foot ſome of thoſe parts would be looked upon as the firſt *inchoation* of them, which yet would be but their reviving. *Hale.*

(1.) * INCHOATIVE. *adj.* [*inchoatif*, Fr. *inchoativus*, Lat.] Inceptive; noting inchoation or beginning.

(2.) INCHOATIVE VERBS denote, according to Priſcian and other grammarians, verbs that are characteriſed by the termination *ſco* or *ſcor*, added to their primitives: as *augeſco* from *augeo*, *calesco* from *caleo*, *dulceſco* from *dulcis*, *iraſcor* from *ira*, &c.

INCHOFEN, or INCHOFER, } Melchior, a learned Jeſuit, born at Vienna, in 1584. After ſtudying the law, he joined the Jeſuits in 1607. He taught philoſophy and mathematics at Meſſina, and publiſhed, "The Bleſſed Virgin Mary's Letter to the people of Meſſina proved to be genuine:" fol. 1630. He wrote ſeveral other works, particularly a ſatire on the Jeſuits: and died at Milan, in 1648.

INCH-OU, a town of China, in Se-tchuen.

(1.) INCHTURE, or INCH-TOWER, a pariſh of Scotland, in Perthſhire, united to that of ROSSIE, in 1670. It is ſeated on the N. ſide of the Tay and Earn, between Perth and Dundee, and is about 4 miles long from N. to S. and 3 broad from E. to W. The ſoil is very rich, well cultivated, and fertile; and produces excellent crops of wheat, barley, peaſe, beans, oats, and clover, upon 3000 acres of arable land. The farm-houſes are elegant, and covered with blue ſlates. The population in 1791, ſtated by the Rev. J. Millar, in his report to Sir J. Sinclair was about 1000, and had increaſed 107 ſince 1755. There are 6 villages in the pariſh.

(2.) INCHTURE, a village in the above pariſh, 9 miles E. of Perth, containing 84 families and 360 ſouls, in 1791. The road from Perth to Dundee lies through it.

* To INCIDE. *v. a.* [from *incido*, to cut, Latin.]—Medicines are ſaid to *incide* which conſiſt of pointed and ſharp particles; as acids, and moſt ſalts, by which the particles of other bodies are divided from one another: thus expectorating medicines are ſaid to *incide* or cut the phlegm. *Quincy.*—The menſes are promoted by all ſaponaceous ſubſtances, which *incide* the mucus in the firſt paſſages. *Arbuthnot.*

(1.) * INCIDENCE. INCIDENCY. *n. ſ.* [*incido*, to fall, Lat. *incidence*, Fr.] 1. The direction with which one body ſtrikes upon another; and the angle made by that line, and the plane ſtruck upon, is called the angle of *incidence*. In the occurſions of two moving bodies, their *incidence* is ſaid to be perpendicular or oblique, as their directions or lines of motion make a ſtraight line or an oblique angle at the point of contact. *Quincy.*—In mirrours there is the like angle of *incidence*, from the object of the glaſs, and from the glaſs to the eye. *Bacon.*—He enjoys his happy ſtate moſt when he communicates it, and receives a more vigorous joy from the reflexion than from the direct *incidency* of his happineſs. *Norris.*—In equal *incidences* there is a conſiderable inequality of refractions, whether it be that ſome of the incident rays are refracted more and others leſs conſtantly, or one and the ſame ray is by refraction diſturbed. *Newton.*—The permanent whiteneſs argues, that in like *incidences* of the rays there is no ſuch ſeparation of the emerging rays. *Newton.* 2. [*Incidens*, Lat.] Accident; hap; caſualty.—

What *incidency* thou do'ſt gueſs of harm declare,
Is creeping towards me. *Shak.*

(2.) INCIDENCE. See MECHANICS, and OPTICS.

(3.) INCIDENCE, ANGLE OF. See ANGLE OF INCIDENCE.

(1.) * INCIDENT. *adj.* [*incident*, Fr. *incidens*, Lat.] 1. Caſual; fortuitous; occaſionally, happening accidentally; coming in beſide the main deſign; happening beſide expectation.—As the ordinary courſe of common affairs is diſpoſed of by general laws, ſo likewiſe men's rarer *incident* neceſſities and utilities ſhould be with ſpecial equity conſidered. *Hooker.*—I would note in children not only their articulate anſwers, but likewiſe ſmiles and frowns upon *incident* occaſions. *Wotton.*—In a complex propoſition, the predicate or ſubject is ſometimes made complex by the pronouns who, which, whoſe, whom, &c. which make another propoſition: as, every man, who is pious, ſhall be ſaved: Julius, whoſe ſurname was Cæſar, overcame Pompey: bodies, which are tranſparent, have many pores. Here the whole propoſition is called the primary or chief, and the additional propoſition is called an *incident* propoſition. *Watts.* 2. Happening; apt to happen.—Conſtancy is ſuch a firmneſs of

friendſhip as overlooks all thoſe failures of kindneſs, that through paſſion, *incident* to human nature, a man may be guilty of. *South.*

(1.) * INCIDENT. *n. ſ.* [*incident*, Fr. from the adjective.] Something happening beſide the main deſign; caſualty.—His wiſdom will fall into it as an *incident* to the point of lawfulneſs. *Bacon.*—No perſon, no *incident* in the play, but muſt be of uſe to carry on the main deſign. *Dryden.*

(2.) INCIDENT, in a poem, is an epiſode, or particular action, joined to the principal action, or depending on it. A comedy ſhould be full of agreeable incidents, to divert the ſpectators, and form the intrigue. The poet ought always to make choice of ſuch incidents as are ſuſceptible of ornament ſuitable to the nature of his poem. A variety of incidents well conducted is the beauty of a heroic poem, which ought always to take in a certain number of incidents to ſuſpend the cataſtrophe, that would otherwiſe break out too ſoon.

(4.) INCIDENT, in law, is a thing appertaining to, or following another, that is more worthy or principal. A court baron is inſeparably incident to a manor; and a court of pie powders to a fair.

(5.) INCIDENT DILIGENCE, in Scots law, a warrant granted by a lord ordinary in the court of ſeſſion, for citing witneſſes for proving any point, or for production of any writing neceſſary for preparing the cauſe for a final determination, or before it goes to a general proof.

* INCIDENTAL. *adj.* Incident; caſual; happening by chance; not intended; not deliberate; not neceſſary to the chief purpoſe.—The ſatisfaction you received from thoſe *incidental* diſcourſes which we have wandered into. *Milton.*—By ſome, religious duties ſcarce appear to be regarded at all, and by others only as an *incidental* buſineſs, to be done when they have nothing elſe to do. *Rogers.*

* INCIDENTALLY. *adv.* [from *incidental.*] Beſide the main deſign; occaſionally.—Theſe general rules are but occaſionally and *incidentally* mentioned in Scripture, rather to manifeſt unto us a former, than to lay upon us a new obligation. *Sanderſon.*—I treat either purpoſely or *incidentally* of colours. *Boyle.*

* INCIDENTLY. *adv.* [from *incident.*] Occaſionally; by the bye; by the way.—It was *incidently* moved amongſt the judges what ſhould be done for the king himſelf, who was attainted; but reſolved that the crown takes away defects. *Bacon's Henry* VII.

* *To* INCINERATE. *v. a.* [*in* and *cineres*, Lat.] To burn to aſhes.—By baking, without melting, the heat indurateth, then maketh fragile; laſtly, it doth *incinerate* and calcinate. *Bacon.*—Fire burneth wood, making it firſt luminous, then black and brittle, and laſtly broken and *incinerate*. *Bacon.*—Theſe dregs are ſoon *incinerated* and calcined into ſuch ſalts which produce coughs. *Harvey on Conſumptions.*

* INCINERATION. *n. ſ.* [*incineration*, Fr. from *incinerate.*] The act of burning any thing to aſhes.—I obſerved in the fixt ſalt of urine, brought by depuration to be very white, a taſte not unlike common ſalt, and very differing from the cauſtick lixiviate taſte of other ſalts made by *incineration*. *Boyle.*

* INCIRCUMSPECTION. *n. ſ.* [*in* and *circumſpection.*] Want of caution; want of heed.—An unexpected way of deluſion, whereby he more eaſily led away the *incircumſpection* of their belief. *Brown's Vulgar Errours.*

INCISA, a town of Italy, in the ci-devant duchy of Montſerrat, now annexed to the French empire, along with the reſt of the K. of Sardinia's late dominions on the continent. It is ſeated on the Belbo, 8 miles N. of Acqui, and 14 SE. of Aſti.

* INCISED. *adj.* [*inciſer*, Fr. *inciſus*, Lat.] Cut; made by cutting: as, an *inciſed* wound.—I brought the *inciſed* lips together. *Wiſeman's Surgery.*

* INCISION. *n. ſ.* [*inciſion*, Fr. *inciſio*, Latin.] 1. A cut; a wound made with a ſharp inſtrument. Generally uſed for wounds made by a chirurgeon.

Let us make *inciſion* for your love,
To prove whoſe blood is reddeſt, his or mine.
*Shakeſpeare.*

—God help thee, ſhallow man: God make *inciſion* in thee, thou art raw. *Shak.*—The reception of one is as different from the admiſſion of the other, as when the earth falls open under the *inciſions* of the plough, and when it gapes to drink in the dew of heaven, or the refreſhments of a ſhower. *South.*—A ſmall *inciſion* knife is more handy than a larger for opening the bag. *Sharp.* 2. Diviſion of viſcoſities by medicines.—Abſterſion is a ſcouring off, or *inciſion* of viſcous humours, and making them fluid, and cutting between them and the part; as in nitrous water, which ſcoureth linen. *Bacon.*

* INCISIVE. *adj.* [*inciſif*, Fr. from *inciſus*, Lat.] Having the quality of cutting or dividing.—The colour of many corpuſcles will cohere by being precipitated together, and be deſtroyed by the effuſion of very piercing and *inciſive* liquors. *Boyle.*

* INCISOR. *n. ſ.* [*inciſor*, Lat.] Cutter; tooth in the forepart of the mouth.

* INCISORY. *adj.* [*inciſoire*, Fr.] Having the quality of cutting.

* INCISURE. *n. ſ.* [*inciſura*, Lat.] A cut; an aperture.—In ſome creatures it is wide, in ſome with a deep *inciſure* up into the head, for the better catching and holding of prey, and comminuting of hard food. *Derham.*

INCITABILITAS. See EXCITABILITY, § 1.

INCITATIO. See EXCITEMENT, § 2.

* INCITATION. *n. ſ.* [*incitatio*, Lat.] Incitement; incentive; motive; impulſe; the act of inciting; the power of inciting.—Dr Ridley defines magnetical attraction to be a natural *incitation* and diſpoſition conforming unto contiguity, an union of one magnetical body unto another. *Brown.*—The multitude of objects do proportionably multiply both the poſſibilities and *incitations*. *Government of the Tongue.*—The mind gives not only licence, but *incitation* to the other paſſions to act with the utmoſt impetuoſity. *Decay of Piety.*

* *To* INCITE. *v. a.* [*incito*, Lat. *inciter*, Fr.] To ſtir up; to puſh forward in a purpoſe; to animate; to ſpur; to urge on.—

How many now in health
Shall drop their blood, in approbation
Of what your reverence ſhall *incite* us to? *Shak.*
No blown ambition doth our arms *incite*;
But love, dear love, and our ag'd father's right.
*Shakeſpeare.*

—Antiochus, when he *incited* Pruſias to join in war,

war, ſet before him the greatneſs of the Romans, comparing it to a fire, that took and ſpread from kingdom to kingdom. *Bacon.*—Nature and common reaſon, in all difficulties, where prudence or courage are required, do rather *incite* us to fly for aſſiſtance to a ſingle perſon than a multitude. *Swift.*

* INCITEMENT. *n. ſ.* [from *incite.*] Motive; incentive; impulſe; inciting cauſe.—A marvel it were, if a man of great capacity, having ſuch *incitements* to make him deſirous of all furtherances unto his cauſe, could eſpy in the whole ſcripture of God nothing which might breed at the leaſt a probable opinion of likelihood, that divine authority was the ſame way inclinable. *Hooker.*—Hartlib ſeems ſent hither by ſome good providence, to be the occaſion and *incitement* of great good to this iſland. *Milton.*—

If thou muſt reform the ſtubborn times,
From the long records of diſtant age
Derive *incitements* to renew thy rage. *Pope.*

* INCIVIL. *adj.* [*incivil*, Fr.] Unpoliſhed. See UNCIVIL.

* INCIVILITY. *n. ſ.* [*incivilité*, Fr. *in* and *civility.*] 1. Want of courteſy; rudeneſs.—He does offend againſt that reverence which is due to the common apprehenſions of mankind, whether true or not, which is the greateſt *incivility.* *Tillotſon.* 2. Act of rudeneſs. In this ſenſe it has a plural.—Abſtain from diſſolute laughter, uncomely jeſts, loud talking and jeering, which, in civil account, are called indecencies and *incivilities.* *Taylor.*

INCIVISM, *n. ſ.* a new word, ſignifying want of patriotiſm; the oppoſite of civiſm. See CIVISM. The late Prof. J. H. Beattie, in his Dialogue between Swift, a bookſeller, and Mercury, repeatedly quoted, (ſee BEATTIE, § 2; DESCRIPTION, § 2; &c.) wherein he ſatirizes the modern faſhionable dialect, introduces the bookſeller as boaſting that "no man could charge him with a ſingle act of *inciviſm*, or any thing that *went* to the *diſorganization* of the ſociety of which he was a member."

INCLE. *n. ſ.* narrow tape made of linen yarn.

* INCLEMENCY. *n. ſ.* [*inclemence*, Fr. *inclementia*, Lat.] Unmercifulneſs; cruelty; ſeverity; harſhneſs; roughneſs.—

And tho' by tempeſts of the prize bereft,
In heaven's *inclemency* ſome eaſe we find:
Our foes we vanquiſh'd by our valour left. *Dryd.*

* INCLEMENT. *adj.* [*in* and *clemens*, Latin.] Unmerciful; unpitying; void of tenderneſs; harſh. It is uſed oftener of things than of men.—

Teach us further by what means to ſhun
Th' *inclement* ſeaſons, rain, ice, hail, and ſnow. *Milton.*

I ſtand
Naked, defenceleſs, on a foreign land:
Propitious to my wants, a veſt ſupply,
To guard the wretched from th' *inclement* ſky. *Pope.*

* INCLINABLE. *adj.* [*inclinabilis*, Latin.] 1. Having a propenſion of will; favourably diſpoſed; willing; tending by diſpoſition with *to*.—People are not always *inclinable to* the beſt. *Spenſer.*—A marvel it were, if a man of capacity could eſpy in the whole ſcripture nothing which might breed a probable opinion, that divine authority was the ſame way *inclinable*. *Hooker.*—The gall and bitterneſs of certain mens writings, who ſpared him little, made him, for their ſakes, the leſs *inclinable to* that truth which he himſelf ſhould have honoured. *Hooker.*—

Deſire,
*Inclinable* now grown *to* touch or taſte,
Solicited her longing eye. *Milton.*

2. Having a tendency.—If ſuch a cruſt naturally fell, then it was more likely and *inclinable to* fall this thouſand years than the laſt; but if the cruſt was always gradually nearer and nearer to falling, that plainly evinces that it had not endured eternally. *Bentley.*

(1.) * INCLINATION. *n. ſ.* [*inclinaiſon*, *inclination*, Fr. *inclinatio*, Lat.] 1. Tendency towards any point: with *to*.—The two rays, being equally refracted, have the ſame *inclination to* one another after refraction which they had before; that is, the *inclination* of half a degree anſwering to the ſun's diameter. *Newton's Optics.* 2. Natural aptneſs.—Though moſt of the thick woods are grubbed up ſince the promontory has been cultivated, there are ſtill many ſpots of it which ſhew the natural *inclination* of the ſoil leans that way. *Addiſ.* 3. Propenſion of mind; favourable diſpoſition; incipient deſire.—The king was wonderfully diſquieted, when he found that the prince was totally aliened from all thoughts of, or *inclination to* the marriage. *Clarend.*—A mere *inclination to* a thing is not properly a willing of that thing; and yet, in matters of duty, men frequently reckon it for ſuch: for otherwiſe, how ſhould they ſo often plead and reſt in the honeſt and well-inclined diſpoſition of their minds, when they are juſtly charged with an actual non-performance of the law? *South.* 4. Love; affection; regard. In this ſenſe it admits *for*.—We have had few knowing painters, becauſe of the little *inclination* which princes have *for* painting. *Dryd.* 5. Diſpoſition of mind.

Bid him
Report the features of Octavia, her years,
Her *inclination*. *Shak. Ant. and Cleopatra.*

6. The tendency of the magnetical needle to the eaſt or weſt. 7. [In pharmacy.] The act by which a clear liquor is poured off from ſome fæces or ſediment by only ſtooping the veſſel, which is alſo called decantation. *Quincy.*

(2.) INCLINATION, (§ 1. *def.* 1.) in mathematics, ſignifies the mutual approach, tendency, or leaning of two lines or two planes towards each other, ſo as to make an angle.

(3.) INCLINATION, (§ 1. *def.* 3, 4.) in a moral ſenſe. See APPETITE, § 3.

* INCLINATORILY. *adv.* [from *inclinatory.*] Obliquely; with inclination to one ſide or the other; with ſome deviation from north and ſouth.—Whether they be refrigerated *inclinatorily*, or ſomewhat equinoxially, that is, toward the eaſtern or weſtern points, they diſcover ſome verticity. *Brown's Vulgar Errours.*

* INCLINATORY. *adj.* [from *incline.*] Having a quality of inclining to one or other.—If that *inclinatory* virtue be deſtroyed by a touch from the contrary pole, that end which before was elevated will then decline. *Brown's Vulgar Errours.*

INCLINATORY NEEDLE. See DIPPING NEEDLE.

(1.) * *To* INCLINE. *v. a.* [*incline*, Lat. *incliner*, Fr.] 1. To give a tendency or direction to any place or ſtate.—

The timely dew of sleep,
Now falling with soft slumb'rous weight, *inclines*
Our eye-lids. *Milton.*

Thus far both armies to Belinda yield;
Now to the baron fate *inclines* the field. *Pope.*

A tow'ring structure to the palace join'd;
To this his steps the thoughtful prince *inclin'd*. *Pope.*

2. To turn towards any thing, as desirous or attentive.—*Incline* our hearts to keep this law. *Com. Prayer.*—Ye have not *inclined* your ear unto me. *Jeremiah.*—

But that from us aught should ascend to heav'n,
So prevalent as to concern the mind
Of God, high-blest, or to *incline* his will;
Hard to belief may seem, yet this will prayer. *Milton.*

3. To bend; to incurvate.—

With due respect my body I *inclin'd*,
As to some being of superior kind. *Dryden.*

(2.) * *To* INCLINE, *v. n.* 1. To bend; to lean; to tend towards any part: with *to* or *towards*.—Her house *inclineth unto* death, and her paths unto the dead. *Prov.* ii. 18.—

Still *to* this place
My heart *inclines*, still hither turn my eyes;
Hither my feet unbidden find their way. *Rowe.*

2. To be favourably disposed to; to feel desire beginning.—

Doth his majesty
*Incline to* it, or no?
——He seems indifferent;
Or rather swaying more upon our part. *Shak.*

—Their hearts *inclined to* follow Abimelech. *Judg.*

INCLINED PLANE, in mechanics, one that makes an oblique angle with the horizon. See MECHANICS.

* *To* INCLIP, *v. a.* [*in* and *clip*.] To grasp; to inclose; to surround.

Whate'er the ocean pales, or sky *inclips*,
Is thine, if thou wilt ha't. *Shak. Ant. and Cleop.*

* *To* INCLOISTER. *v. a.* [*in* and *cloister*.] To shut up in a cloister.

*To* INCLOSE. *v. a.* See *To* ENCLOSE.

INCLOSURE. *n. s.* See ENCLOSURE. Improvements in husbandry have been greatly advanced by inclosures; (see RURAL ECONOMY;) but the inclosing of commons, however beneficial to the public, generally occasions great murmurings among the people who have from time immemorial enjoyed the privilege of feeding their cattle upon them. These might surely be easily and amicably silenced, by allowing such persons a suitable compensation, when the commons are to be inclosed and divided. See DUTHIL, N° 1.

* *To* INCLOUD. *v. a.* [*in* and *cloud*.] To darken; to obscure.—

In their thick breaths,
Rank of gross diet, shall we be *inclouded*,
And forc'd to drink their vapour? *Shak.*

* *To* INCLUDE. *v. a.* [*includo*, Latin.] 1. To inclose; to shut in: as, the shell *includes* a pearl. 2. To comprise; to comprehend.—This desire being recommended to her majesty, it liked her to *include* the same within one entire lease. *Bacon.*—The marvellous fable *includes* whatever is supernatural, and especially the machines of the gods. *Pope.*—Instead of inquiring whether he be a man of virtue, the question is only, whether he be a whig or a tory? under which terms all good and ill qualities are *included*. *Swift.*

* INCLUSIVE. *adj.* [*inclusif*, Fr.] 1. Inclosing; encircling.—

O, would that the *inclusive* verge
Of golden metal, that must round my brow,
Were red-hot steel, to sear me to the brain! *Shak. Richard III.*

2. Comprehended in the sum or number: as, from Wednesday to Saturday *inclusive*; that is, both Wednesday and Saturday taken into the number.

I'll search where ev'ry virtue dwells,
From courts *inclusive* down to cells. *Swift.*

* INCLUSIVELY. *adv.* [from *inclusive*.] The thing mentioned reckoned into the account. See INCLUSIVE.—Thus much shall serve for the several periods or growth of the common law, until the time of Edward I. *inclusively*. *Hale.*—All articulation is made within the mouth, from the throat to the lips *inclusively*; and is differenced partly by the organs used in it, and partly by the manner and degree of articulating. *Holder's El. of Speech.*

* INCOAGULABLE. *adj.* [*in* and *coagulable*.] Incapable of concretion.

* INCOEXISTENCE. *n. s.* [*in* and *coexistence*.] The quality of not existing together; non-association of existence. An unusual word.—Another more incurable part of ignorance, which sets us more remote from a certain knowledge of the coexistence or *incoexistence* of different ideas in the same subject, is, that there is no discoverable connection between any secondary quality and those primary qualities it depends on. *Locke.*

(1.) * INCOG. *adv.* [corrupted by mutilation from *incognito*, Latin.] Unknown; in private.

But if you're rough, and use him like a dog,
Depend upon it, he'll remain *incog*. *Addison.*

(2.) INCOG, or INCOGNITO, is applied to a person who is in any place where he would not be known: particularly to princes, or great men, when they travel without their ordinary train, or the usual marks of their distinction and quality.

* INCOGITANCY. *n. s.* [*incogitantia*, Latin.] Want of thought.—One man's fancies are laws to succeeders, who afterwards misname all unobsequiousness to their *incogitancy* presumption. *Boyle.*—Next to the stupid and merely vegetable state of *incogitancy*, we may rank partial and piece-meal consideration. *Decay of Piety.*

* INCOGITATIVE. *adj.* [*in* and *cogitative*.] Wanting the power of thought.—Purely material beings, as clippings of our beards, and sensible, thinking, perceiving beings, such as we find ourselves, we will call cogitative and *incogitative* beings. *Locke.*

* INCOGNITO. *adv.* [*incognitus*, Lat.] In a state of concealment.—

'Twas long ago
Since gods came down *incognito*. *Prior.*

* INCOHERENCE, } *n. s.* [*in* and *coherence*.]
* INCOHERENCY. } 1. Want of cohesion; looseness of material parts.—If plaister be beaten into an impalpable powder, when poured out it will emulate a liquor, by reason that the smallness and *incoherence* of the parts do both make them easy to be put into motion, and makes the pores they intercept so small, that they interrupt not the

the unity or continuity of the mass. *Boyle.* 2. Want of connection; incongruity; inconsequence of argument; want of dependence of one part upon another.—I find that laying the intermediate ideas naked in their due order, shews the *incoherence* of the argumentations better than syllogisms. *Locke.*—*Incoherences* in matter, and suppositions without proofs, put handsomely together, are apt to pass for strong reason. *Locke.*

* INCOHERENT. *adj.* [*in* and *coherent.*] 1. Wanting cohesion; loose; not fixed to each other.—Had the strata of stone become solid, but the matter whereof they consist continued lax and *incoherent*, they had consequently been as pervious as those of marble or gravel. *Woodward.* 2. Inconsequential; inconsistent; having no dependence of one part upon another.—We have instances of perception whilst we are asleep, and retain the memory of them; but how extravagant and *incoherent* are they, and how little conformable to the perfection of a rational being! *Locke.*

* INCOHERENTLY. *adv.* [from *incoherent.*] Inconsistently; inconsequentially.—The character of Eurylochus is the imitation of a person confounded with fears, speaking irrationally and *incoherently. Broome's Notes on the Odyssey.*

* INCOLUMITY. *n. s.* [*incolumitas*, Latin.] Safety; security. A word very little in use. The parliament is necessary to assert and preserve the national rights of a people, with the *incolumity* and welfare of a country. *Howel.*

* INCOMBUSTIBILITY. *n. s.* [from *incombustible.*] The quality of resisting fire so that it cannot consume.—The stone in the Appenines is remarkable for its shining quality, and the amianthus for its *incombustibility. Ray.*

(1.) * INCOMBUSTIBLE. *adj.* [*incombustible*, Fr. *in* and *combustible.*]—Not to be consumed by fire.—It agrees in this common quality ascribed unto both, of being *incombustible*, and not consumable by fire. *Wilkins.*

(2.) INCOMBUSTIBLE CLOTH. See ASBESTOS, § 3, 4. On this Cronstedt observes, that the natural store of the asbesti is in proportion to their economical use, both being very inconsiderable. "It is an old tradition (says he), that in former ages they made clothes of the fibrous asbesti, which are said to be composed by the wood *byssus*; but it is not very probable, since if one may conclude from some trifles now made of it, as bags, ribbons, and other things, such a dress could neither have an agreeable appearance, nor be of any conveniency or advantage. It is more probable, that the Scythians dressed their dead bodies, which were to be burned, in a cloth manufactured of this stone; and this perhaps has occasioned the above fable." M. Magellan confirms this opinion of Cronstedt, and informs us that some of the Romans also inclosed dead bodies in cloth of this kind. In 1756 or 1757, he tells us, that he saw a large piece of asbestos cloth found in a stone tomb, with the ashes of a Roman, as appeared by the epitaph. It was kept, with the tomb also, if our author remembers rightly, in the right-hand wing of the Vatican library at Rome. The under-librarian, to shew that it was incombustible, lighted a candle, and let some drops of wax fall on the cloth, which he set on fire with a candle in his presence, without any detriment to the cloth. Its texture was coarse, but much softer than he could have expected.

(3.) INCOMBUSTIBLE PAPER, as well as incombustible cloth, Dr Morse assures us in his *American Gazetteer*, is now made at the paper-mills, in some of the United States, where the asbestos abounds. Everlasting books have been proposed to be made of the asbestos. See BOOK, § 8.

* INCOMBUSTIBLENESS. *n. s.* [from *incombustible.*] The quality of not being wasted by fire.

(1.) * INCOME. *n. s.* [*in* and *come.*] Revenue; produce of any thing.—Thou who repinest at the plenty of thy neighbour, and the greatness of his *incomes*, consider what are frequently the dismal consequences of all this. *South.*—

No fields afford
So large an *income* to the village lord. *Dryden.*

—St Gaul has scarce any lands belonging to it, and little or no *income* but what arises from its trade: the great support of this little state is its linen manufacture. *Addison on Italy.*—Notwithstanding the large *incomes* annexed to some few of her preferments, this church hath in the whole little to subsist on. *Atterbury.*

(2.) INCOME. The bill for a tax on income was passed in Jan. 1798.

* INCOMMENSURABILITY. *n. s.* [from *incommensurable.*] The state of one thing with respect to another, when they cannot be compared by any common measure.

(1.) * INCOMMENSURABLE. *adj.* [French, from *in*, *con*, and *mensurabilis*, Latin.] Not to be reduced to any measure common to both; not to be measured together, such as that the proportion of one to the other can be told.—Our disputations about vacuum or space, *incommensurable* quantities, the infinite divisibility of matter and eternal duration, will lead us to see the weakness of our nature. *Watts.*

(2.) INCOMMENSURABLE, in geometry, is used where two lines, when compared to each other, have no common measure, how small soever, that will exactly measure them both. And in general, two quantities are said to be incommensurable, when no third quantity can be found that is an aliquot part of both.

(3.) INCOMMENSURABLE NUMBERS, are such as have no common divisor that will divide them both equally.

* INCOMMENSURATE. *adj.* [*in*, *con*, and *mensura*, Lat.] Not admitting one common measure.—The diagonal line and side of a quadrate, which, to our apprehension, are *incommensurate*, are yet commensurable to the infinite comprehension of the divine intellect. *More.*—As all other measures of time are reducible to these three; so we labour to reduce these three, though strictly of themselves *incommensurate* to one another, for civil use, measuring the greater by the less. *Holder on Time.*—If the year comprehend days, it is but as any greater space of time may be said to comprehend a less, though the less space be *incommensurate* to the greater. *Holder on Time.*

* *To* INCOMMODATE. } *v. a.* [*incommodo*,
* *To* INCOMMODE. } Lat. *incommoder*, Fr.] To be inconvenient to; to hinder or embarrass without very great injury.—A gnat, planted

ed upon the horn of a bull, begged the bull's pardon; but rather than *incommode* ye, says he, I'll remove. *L'Eſtrange.*—Although they ſometimes moleſt and *incommode* the inhabitants, yet the agent, whereby both the one and the other is effected, is of that indiſpenſable neceſſity to the earth and to mankind, that they could not ſubſiſt without it. *Woodward.*

* INCOMMODIOUS. *adj.* [*incommodus*, Lat.] Inconvenient; vexatious without great miſchief.—Things of general benefit, for in this world what is ſo perfect that no inconvenience doth ever follow it? may by ſome accident be *incommodious* to a few. *Hooker.*—Mens intentions in ſpeaking are to be underſtood, without frequent explanations and *incommodious* interruptions. *Locke.*

* INCOMMODIOUSLY. *adv.* [from *incommodious.*] Inconveniently; not at eaſe.

* INCOMMODIOUSNESS. *n. ſ.* [from *incommodious.*] Inconvenience.—Diſeaſes, diſorders, and the *incommodiouſneſs* of external nature, are inconſiſtent with happineſs. *Burnet.*

* INCOMMODITY. *n. ſ.* [*incommodité*, Fr. *incommoditas*, Latin.] Inconvenience.—Declare your opinion, what *incommodity* you have conceived to be in the common law, which I would have thought moſt free from all ſuch diſlike. *Spenſer's State of Ireland.*—If iron can be incorporated with flint or ſtone, without over great charge, or other *incommodity*, the cheapneſs doth make the compound ſtuff profitable. *Bacon.*—By conſidering the region and the winds, one might ſo caſt the rooms, which ſhall moſt need fire, that he ſhould little fear the *incommodity* of ſmoke. *Wotton's Architecture.*

* INCOMMUNICABILITY. *n. ſ.* [from *incommunicable.*] The quality of not being impartible.

* INCOMMUNICABLE. *adj.* [*incommunicable*, Fr. *in* and *communicable.*] 1. Not impartible; not to be made the common right, property, or quality of more than one.—They cannot aſk more than I can give, may I but reſerve to myſelf the *incommunicable* jewel of my conſcience. *K. Char.*—Light without darkneſs is the *incommunicable* claim of him that dwells in light inacceſſible. *Glanville.*—It was agreed on both ſides, that there was one ſupreme excellency, which was *incommunicable* to any creature. *Stilling.* 2. Not to be expreſſed; not to be told.—Neither did he treat them with theſe peculiarities of favour in the extraordinary diſcoveries of the goſpel only, but alſo of thoſe *incommunicable* revelations of the divine love, in reference to their own perſonal intereſt in it. *South.*

* INCOMMUNICABLY. *adv.* [from *incommunicable.*] In a manner not to be imparted or communicated.—To annihilate is both in reaſon, and by the conſent of divines, as *incommunicably* the effect of a power divine, and above nature, as is certain itſelf. *Hakewill on Providence.*

* INCOMMUNICATING. *adj.* [*in* and *communicating.*] Having no intercourſe with each other.—The judgments and adminiſtrations of common juſtice are preſerved from that confuſion that would enſue, if the adminiſtration was by ſeveral *incommunicating* hands, or by provincial eſtabliſhments. *Hale's Common Law.*

* INCOMPACT, } *adj.* [*in* and *compacted.*]
* INCOMPACTED. } Not joined; not cohering.—Salt, ſay they, is the baſis of ſolidity and permanency in compound bodies, without which the other four elements might be variouſly blended, but would remain *incompacted.* *Boyle.*

* INCOMPARABLE. *adj.* [*incomparable*, Fr. *in* and *comparable.*] Excellent above compare; excellent beyond all competition.—My heart would not ſuffer me to omit any occaſion, whereby I might make the *incomparable* Pamela ſee how much extraordinary devotion I bore to her ſervice. *Sidney.*

A moſt *incomparable* man, breath'd as it were
To an untirable and continuate goodneſs. *Shak.*
Her words do ſhew her wit *incomparable.*
*Shak. Henry* VI.
Now this maſk
Was cried *incomparable*, and th' enſuing night
Made it a fool and beggar. *Shak. Henry* VIII.
—If I could leave this argument of your *incomparable* beauty, I might turn to one which would equally oppreſs me with its greatneſs. *Dryden.*

* INCOMPARABLY. *adv.* [from *incomparable.*] 1. Beyond compariſon; without competition.—A founder it had, whom I think *incomparably* the wiſeſt man that ever the French church did enjoy, ſince the hour it enjoyed him. *Hooker.*—Self-preſervation will oblige a man voluntarily to undergo any leſs evil, to ſecure himſelf but from the probability of an evil *incomparably* greater. *South.* 2. Excellently; to the higheſt degree. A low phraſe.—There are the heads of Antoninus Pius, the Fauſtinas, and Marcus Aurelius, all *incomparably* well cut. *Addiſon.*

* INCOMPASSIONATE. *adj.* [*in* and *compaſſionate.*] Void of pity; void of tenderneſs.

* INCOMPATIBILITY. *n. ſ.* [properly *incompetibility*, *in* and *competo*, Lat.] Inconſiſtency of one thing with another.—He overcame that natural *incompatibility*, which hath been noted between the vulgar and the ſovereign favour. *Wotton.*—The reaſon of the ſtreſs reſts not upon the *incompetibility* of exceſs of one infinitude above another, either in intenſion or extenſion; but the *incompetibility* of any multitude to be infinite. *Hale.*

* INCOMPATIBLE. *adj.* [*incompatible*, Fr. rather *incompetible*, as it is ſometimes written; *in* and *competo*, Lat.] 1. Inconſiſtent with ſomething elſe; ſuch as cannot ſubſiſt or cannot be poſſeſſed together with ſomething elſe: it is followed by *with.*—Fortune and love have ever been ſo *incompatible*, that it is no wonder, madam, if, having had ſo much of the one for you, I have ever found ſo little of the other for myſelf. *Suckling.*—May not the outward expreſſions of love in many good Chriſtians be greater to ſome other object than to God? Or is this *incompatible with* the ſincerity of the love of God? *Hammond.*—We know thoſe colours which have a friendſhip with each other, and thoſe which are *incompatible*, by mixing together thoſe colours of which we would make trial. *Dryden.*—Senſe I have proved to be *incompatible with* mere bodies, even thoſe of the moſt compound and elaborate textures. *Bentley.* 2. It is uſed ſometimes with *to.*—The repugnancy of infinitude is equally *incompatible* to continued or ſucceſſive motion, and depends upon the impoſſibility of things ſucceſſive with infinitude. *Hale.*

* INCOMPATIBLY. *adv.* [for *incompetibly*, from *incompatible*.] Inconſiſtently.

* INCOMPETENCY. *n. ſ.* [*incompetence*, Fr. from *incompetent*.] Inability; want of adequate ability or qualification.—Our not being able to diſcern the motion of a ſhadow of a dial-plate, or that of the index upon a clock, ought to make us ſenſible of the *incompetency* of our eyes to diſcern ſome motions of natural bodies incomparably ſlower than theſe. *Boyle.*

* INCOMPETENT. *adj.* [*in* and *competent*.] Not ſuitable; not adequate; not proportionate. In the civil law it denotes ſome defect of right to do any thing.—Richard III. had a reſolution, out of hatred to his brethren, to diſable their iſſues, upon falſe and *incompetent* pretexts, the one of attainder, the other of illegitimation. *Bacon.*—Every ſpeck does not blind a man, nor does every infirmity make one unable to diſcern, or *incompetent* to reprove the groſſer faults of others. *Govern. of the Tongue.*—I thank you for the commiſſion you have given me: how I have acquitted myſelf of it muſt be left to the opinion of the world, in ſpight of any proteſtation which I can enter againſt the preſent age, as *incompetent* or corrupt judges. *Dryd.*—Laymen, with equal advantages of parts, are not the moſt *incompetent* judges of ſacred things. *Dryd.*—An equal attraction on all ſides of all matter, is juſt equal to no attraction at all; and by this means all the motion in the univerſe muſt proceed from external impulſe alone, which is an *incompetent* cauſe for the formation of a world. *Bentley.*

* INCOMPETENTLY. *adv.* [from *incompetent*.] Unſuitably; unduly.

* INCOMPLETE. *adj.* [*in* and *complete*.] Not perfect; not finiſhed.—It pleaſeth him in mercy to account himſelf *incomplete*, and maimed without us. *Hooker.*—In *incomplete* ideas we are apt to impoſe on ourſelves, and wrangle with others, eſpecially where they have particular and familiar names. *Locke.*

* INCOMPLETENESS. *n. ſ.* [from *incomplete*.] Imperfection; unfiniſhed ſtate.—The *incompleteneſs* of our ſeraphick lover's happineſs, in his fruitions, proceeds not from their want of ſatisfactorineſs, but of an entire poſſeſſion. *Boyle.*

* INCOMPLIANCE. *n. ſ.* [*in* and *compliance*.] 1. Untractableneſs; impracticableneſs; contradictious temper.—Self-conceit produces peeviſhneſs and *incompliance* of humour in things lawful and indifferent. *Tillotſon.* 2. Refuſal of compliance. Conſider the vaſt diſproportion between the worſt inconveniences than can attend our *incompliance* with men, and the eternal diſpleaſure of an offended God. *Rogers.*

* INCOMPOSED. *adj.* [*in* and *compoſed*.] Diſturbed; diſcompoſed; diſordered. Not much uſed.—Somewhat *incompoſed* they are in their trimming, and extraordinary tender of their young ones. *Howel.*

* INCOMPOSSIBILITY, *n. ſ.* [from *incompoſſible*.] Quality of being not poſſible but by the negation or deſtruction of ſomething.—The manifold *incompoſſibilities* and lubricities of matter cannot have the ſame fitneſſes in any modification. *More.*—Though the repugnancy of infinitude be equally incompetible to continued or ſucceſſive motion, and depends upon the *incompoſſibility* of the very nature of things ſucceſſive or extenſive with infinitude, yet that *incompoſſibility* is more conſpicuous in diſcrete quantity, that ariſeth from individuals already actually diſtinguiſhed. *Hale.*

* INCOMPOSSIBLE. *adj.* [*in*, *con*, and *poſſible*.] Not poſſible together; not poſſible but by the negation of ſomething elſe.

* INCOMPREHENSIBILITY. *n. ſ.* [*incomprehenſibilité*, Fr. from *incomprehenſible*.] Unconceivableneſs; ſuperiority to human underſtanding.

* INCOMPREHENSIBLE. *adj.* [*incomprehenſible*, Fr. *in* and *comprehenſible*.] 1. Not to be conceived; not to be fully underſtood.—His precepts tend to the improving and perfecting the moſt valuable part of us, and annexing *incomprehenſible* rewards as an eternal weight of glory. *Hammond.*

Stars that ſeem to roll
Spaces *incomprehenſible.* *Milton.*

—One thing more is *incomprehenſible* in this matter. *Locke.*—The laws of vegetation and propagation are the arbitrary pleaſure of God, and may vary in manners *incomprehenſible* to our imaginations. *Bentley.* 2. Not to be contained. Not now uſed.—Preſence every where is the ſequel of an infinite and *incomprehenſible* ſubſtance; for what can be every where but that which can no where be comprehended? *Hooker.*

* INCOMPREHENSIBLENESS. *n. ſ.* [from *incomprehenſible*.] Unconceivableneſs.—I might argue from God's *incomprehenſibleneſs*: if we could believe nothing but what we have ideas of, it would be impoſſible for us to believe God is incomprehenſible. *Watts.*

* INCOMPREHENSIBLY. *adv.* [from *incomprehenſible*.] In a manner not to be conceived.—We cannot but be aſſured that the God, of whom and from whom are all things, is *incomprehenſibly* infinite. *Locke.*

* INCOMPRESSIBILITY. *n. ſ.* [from *incompreſſible*.] Incapacity to be ſqueezed into leſs room.

* INCOMPRESSIBLE. *adj.* [*incompreſſible*, Fr. *in* and *compreſſible*.] Not capable of being compreſſed into leſs ſpace.—Hardneſs is the reaſon why water is *incompreſſible*, when the air lodged in it is exhauſted. *Cheyne.*

* INCONCEALABLE. *adj.* [*in* and *conceal*.] Not to be hid; not to be kept ſecret.—The *inconcealable* imperfections of ourſelves will hourly prompt us our corruption, and loudly tell us we are ſons of earth. *Brown's Vulgar Errours.*

* INCONCEIVABLE. *adj.* [*inconceivable*, Fr. *in* and *conceivable*.] Incomprehenſible; not to be conceived by the mind.—Such are Chriſt's promiſes, divine *inconceivable* promiſes; a bliſs to be enjoyed to all eternity, and that by way of return for a weak obedience of ſome few years. *Hamm.*—It is *inconceivable* to me, that a ſpiritual ſubſtance ſhould repreſent an extended figure. *Locke.*—How two ethers can be diffuſed through all ſpace, one of which acts upon the other, and by conſequence is reacted upon, without retarding, ſhattering, diſperſing, and confounding one another's motions, is *inconceivable*. *Newton.*

* INCONCEIVABLY. *adv.* [from *inconceivable*.] In a manner beyond comprehenſion; to a degree beyond human comprehenſion.—Does that man take a rational courſe to preſerve himſelf,

who

who refuſes the endurance of thoſe ſuffer troubles, to ſecure himſelf from a condition *inconceivably* more miſerable? *South.*

* INCONCEPTIBLE. *adj.* [*in* and *conceptible*; *conceptus*, Lat.] Not to be conceived; incomprehenſible; inconceivable. A word not uſed.—It is *inconceptible* how any ſuch man, that hath ſtood the ſhock of an eternal duration without corruption, ſhould after be corrupted. *Hale.*

* INCONCLUDENT. *adj.* [*in* and *concludens*, Lat.] Inferring no conſequence.—The depoſitions of witneſſes themſelves, as being falſe, various, contrariant, ſingle, *includent*. *Ayliffe.*

* INCONCLUSIVE. *adj.* [*in* and *concluſive*.] Not enforcing any determination of the mind; not exhibiting cogent evidence.

* INCONCLUSIVELY. *adv.* [from *inconcluſive*.] Without any ſuch evidence as determines the underſtanding.

* INCONCLUSIVENESS. *n. ſ.* [from *inconcluſive*.] Want of rational cogency.—A man, unſkilful in ſyllogiſm, at firſt hearing, could perceive the weakneſs and *inconcluſiveneſs* of a long, artificial, and plauſible diſcourſe, wherewith ſome others, better ſkilled in ſyllogiſm, have been miſled. *Locke.*

* INCONCOCT. } *adj.* [*in* and *concoct*.]
* INCONCOCTED. } Unripened; immature; not fully digeſted.—While the body, to be converted and altered, is too ſtrong for the efficient that ſhould convert it, it is all that while crude and *inconcoct*; and the proceſs is to be called crudity and inconcoction. *Bacon.*—I underſtand, remember, and reaſon better in my riper years, than when I was a child, and had my organical parts leſs digeſted and *inconcocted*. *Hale.*

* INCONCOCTION. *n. ſ.* [from *inconcoct*.] The ſtate of being indigeſted; unripeneſs; immaturity.—The middle action, which produceth ſuch imperfect bodies, is fitly called inquination, or *inconcoction*, which is a kind of putrefaction. *Bacon's Natural Hiſtory.*—While the body, to be converted and altered, is too ſtrong for the efficient that ſhould convert it, it is all that while crude and inconcoct: and the proceſs is to be called crudity and *inconcoction*. *Bacon's Natural Hiſtory.*

* INCONCURRING. *adj.* [*in* and *concur*.] Not concurring.—They derive effects not only from *inconcurring* cauſes, but things devoid of all efficiency. *Brown's Vulgar Errours.*

* INCONDITE. *adj.* [*inconditus*, Lat.] Irregular; rude; unpoliſhed.—

Now ſportive youth
Carol *incondite* rhymes with ſuiting notes,
And quaver inharmonious. *Philips.*

* INCONDITIONAL. *adj.* [*in* and *conditional*.] Without exception; without limitation; without ſtipulation.—From that which is but true in a qualified ſenſe, an *inconditional* and abſolute verity is inferred. *Brown.*

* INCONDITIONATE. *adj.* [*in* and *condition*.] Not limited; not reſtrained by any conditions; abſolute.—They aſcribe to God, in relation to every man, an eternal, unchangeable, and *inconditionate* decree of election or reprobation. *Boyle.*

* INCONFORMITY. *n. ſ. in* and [*conformity*.] Incompliance with the practice of others.—We have thought their opinion to be, that utter *inconformity* with the church of Rome was not an extremity whereunto we ſhould be driven for a time, but the very meaſurable itſelf, wherein they meant we ſhould ever continue. *Hooker.*

* INCONFUSION. *n. ſ.* [*in* and *confuſion*.] Diſtinctneſs. Not uſed.—The cauſe of the confuſion in ſounds, and the *inconfuſion* in ſpecies viſible, is, for that the ſight worketh in right lines, and ſo there can be no coincidence in the eye; but ſounds that move in oblique and accurate lines, muſt needs encounter and diſturb the one the other. *Bacon.*

* INCONGRUENCE. *n. ſ.* [*in* and *congruence*.] Unſuitableneſs; want of adaptation.—Humidity is but relative, and depends upon the congruity or *incongruence* of the component particles of the liquor to the pores of the bodies it touches. *Boyle.*

* INCONGRUITY. *n. ſ.* [*incongruité*, French, from *incongruous*.] 1. Unſuitableneſs of one thing to another.—The fathers make uſe of this acknowledgment of the *incongruity* of images to the deity, from thence to prove the *incongruity* of the worſhip of them. *Stillingfleet.* 2. Inconſiſtency; inconſequence; abſurdity; impropriety.—To avoid abſurdities and *incongruities*, is the ſame law eſtabliſhed for both arts: the painter is not to paint a cloud at the bottom of a picture, nor the poet to place what is proper to the end in the beginning of a poem. *Dryden.* 3. Diſagreement of parts; want of ſymmetry.—

She, whom after what form ſoe'er we ſee,
Is diſcord and rude *incongruity*;
She, ſhe is dead, ſhe's dead. *Donne.*

* INCONGRUOUS. *adj.* [*incongru*, Fr. *in* and *congruous*.] 1. Unſuitable; not fitting.—Wiſer heathens condemned the worſhip of God as *incongruous* to a divine nature, and a diſparagement to the deity. *Stillingfleet.* 2. Inconſiſtent; abſurd.

* INCONGRUOUSLY. *adv.* [from *incongruous*.] Improperly; unfitly.

* INCONNEXEDLY. *adv.* [*in* and *connex*.] Without any connexion or dependence. Little uſed.—Others aſcribed hereto, as a cauſe, what perhaps but caſually or *inconnexedly* ſucceeds. *Brown.*

* INCONSCIONABLE. *adj.* [*in* and *conſcionable*.] Void of the ſenſe of good or evil; without influence of conſcience. Not uſed.—So *inconſcionable* are theſe common people, and ſo little feeling have they of God, or their own ſouls good. *Spenſ.*

* INCONSEQUENCE. *n. ſ.* [*inconſequence*, French; *inconſequentia*, Latin.] Inconcluſiveneſs; want of juſt inference.—This he beſtows the name of many fallacies upon; and runs on with ſhewing the *inconſequence* of it, as though he did in earneſt believe it were an impertinent anſwer. *Stillingfl.*

* INCONSEQUENT. *adj.* [*in* and *conſequens*, Lat.] Without juſt concluſion; without regular inference.—The ground he aſſumes is unſound, and his illation from thence deduced *inconſequent*. *Hakewill.*—Men reſt not in falſe apprehenſions without abſurd and *inconſequent* deductions from fallacious foundations, and miſapprehended mediums, erecting concluſions no way inferrible from their premiſes. *Brown.*

* INCONSIDERABLE. *adj.* [*in* and *conſiderable*.] Unworthy of notice; unimportant; mean; of little value.—I am an *inconſiderable* fellow, and know nothing. *Denham.*—The moſt *inconſiderable* of creatures may at ſome time or other come to revenge

revenge itſelf upon the greateſt. *L'Eſtrange.*—Caſting my eyes upon the ants, continually taken up with a thouſand cares, very *inconſiderable* with reſpect to us, but of the greateſt importance for them, they appeared to me worthy of my curioſity. *Addiſon.*—May not planets and comets perform their motions more freely, and with leſs reſiſtance, in this ethereal medium than in any fluid, which fills all ſpace adequately without leaving any pores, and by conſequence is much denſer than quickſilver or gold? And may not its reſiſtance be ſo ſmall as to be *inconſiderable? Newton.*—If we were under any real fear of the papiſts, it would be hard to think us ſo ſtupid not to be equally apprehenſive with others, ſince we are likely to be the greateſt ſufferers; but we look upon them to be altogether as *inconſiderable* as the women and children. *Swift.*—Let no ſin appear ſmall or *inconſiderable* by which an almighty God is offended, and eternal ſalvation endangered. *Rogers.*

* INCONSIDERABLENESS. *n. ſ.* [from *inconſiderable.*] Small importance.—To thoſe who are thoroughly convinced of the *inconſiderableneſs* of this ſhort dying life, in compariſon of that eternal ſtate which remains for us in another life, the conſideration of a future happineſs is the moſt powerful motive. *Tillotſon.*—From the conſideration of our own ſmallneſs and *inconſiderableneſs*, in reſpect of the greatneſs and ſplendor of heavenly bodies, let us with the holy pſalmiſt raiſe up our hearts. *Ray.*

* INCONSIDERATE. *adj.* [*inconſideré*, Fr. *inconſideratus*, Latin.] 1. Careleſs; thoughtleſs; negligent; inattentive; inadvertent: uſed both of men and things.—

When thy *inconſiderate* hand
Flings ope this caſement with my trembling name,
Then think this name alive, and that thou thus
In it offend'ſt my genius. *Donne.*

If you lament it,
That which now looks like juſtice, will be thought
An *inconſiderate* raſhneſs. *Denham.*

—It is a very unhappy token of our corruption, that there ſhould be any ſo *inconſiderate* among us as to ſacrifice morality to politicks. *Addiſon.* 2. Wanting due regard; with *of* before the ſubject.—He who laid down his life for the redemption of the tranſgreſſions, which were under the firſt Teſtament, cannot be ſo *inconſiderate of* our frailties. *Decay of Piety.*

* INCONSIDERATELY. *adv.* [from *inconſiderate.*] Negligently; thoughtleſsly; inattentively.—The king, tranſported with juſt wrath, *inconſiderately* fighting and precipitating the charge, before his whole numbers came up, was ſlain in the purſuit. *Bacon.*—Joſeph was delighted with Mariamne's converſation, and endeavoured with all his art to ſet out the exceſs of Herod's paſſion for her; but when he ſtill found her cold and incredulous, he *inconſiderately* told her the private orders he left behind. *Addiſon.*

* INCONSIDERATENESS. *n. ſ.* [from *inconſiderate.*] Careleſſneſs; thoughtleſſneſs; negligence; want of thought; inadvertence; inattention.—If men do know and believe that there is ſuch a being as God, not to demean ourſelves towards him, as becomes our relation to him, is great ſtupidity and *inconſiderateneſs. Tillotſon.*

* INCONSIDERATION. *n. ſ.* [*inconſideration*, French; *in* and *conſideration.*] Want of thought; inattention; inadvertence.—S. Gregory reckons uncleanneſs to be the parent of blindneſs of mind, *inconſideration*, precipitancy or giddineſs in actions, and ſelf-love. *Taylor.*

* INCONSISTENCE. } *n. ſ.* [from *inconſiſtent.*]
* INCONSISTENCY. } 1. Such oppoſition as that one propoſition infers the negation of the other; ſuch contrariety that both cannot be together.—There is a perfect *inconſiſtency between* that which is of debt, and that which is of free gift. *South.* 2. Abſurdity in argument or narration; argument or narrative, where one part deſtroys the other; ſelf-contradiction. 3. Incongruity.—Mutability of temper, and *inconſiſtency with* ourſelves, is the greateſt weakneſs of human nature. *Addiſon.*—If a man would regiſter all his opinions upon love, politics, religion, and learning, what a bundle of *inconſiſtencies* and contradictions would appear at laſt! *Swift.* 4. Unſteadineſs; changeableneſs.

* INCONSISTENT. *adj.* [*in* and *conſiſtent.*] 1. Incompatible; not ſuitable; incongruous: followed by *with.*—Finding no kind of compliance, but ſharp proteſtations againſt the demands, as *inconſiſtent with* conſcience, juſtice, or religion, the conference broke off. *Clarendon.*—Compoſitions of this nature, when thus reſtrained, ſhew that wiſdom and virtue are far from being *inconſiſtent with* politeneſs and good humour. *Addiſon.* 2. Contrary, ſo as that one infers the negation or deſtruction of the other.—The idea of an infinite ſpace or duration is very obſcure and confuſed, becauſe it is made up of two parts very different, if not *inconſiſtent. Locke.* 3. Abſurd; having parts of which one deſtroys the other.

* INCONSISTENTLY. *adv.* [from *inconſiſtent.*] Abſurdly; incongruouſly; with ſelf-contradiction.

* INCONSISTING. *adj.* [*in* and *conſiſt.*] Not conſiſtent; incompatible with. Not uſed.—The perſons and actions of a farce are all unnatural, and the manners falſe; that is, *inconſiſting* with the characters of mankind. *Dryden.*

* INCONSOLABLE. *adj.* [*inconſolable*, Fr. *in* and *conſole.*] Not to be comforted; ſorrowful beyond ſuſceptibility of comfort.—Her women will repreſent to me that ſhe is *inconſolable*, by reaſon of my unkindneſs. *Addiſon.*—They take pleaſure in an obſtinate grief, in rendering themſelves *inconſolable. Fiddes's Sermons.*

* INCONSONANCY. *n. ſ.* [*in* and *conſonancy.*] Diſagreement with itſelf.

* INCONSPICUOUS. *adj.* [*in* and *conſpicuous.*] Indiſcernible; not perceptible by the ſight.—When an excellent experimenter had taken pains in accurately filling up a tube of mercury, we found that yet there remained ſtore of *inconſpicuous* bubbles. *Boyle.*

* INCONSTANCY. *n. ſ.* [*inconſtantia*, Latin; *inconſtance*, French; from *inconſtant.*] 1. Unſteadineſs; want of ſteady adherence; mutability of temper or affection.—I have ſuffered more for their ſakes, more than the villanous *inconſtancy* of man is able to bear. *Shak.*—

Be made the mark
For all the people's hate, the princeſs' curſes,

And his ſon's rage, or the old king's *inconſtancy*. *Denham.*

—Irreſolution on the ſchemes of life which offer to our choice, and *inconſtancy* in purſuing them, are the greateſt cauſes of all our unhappineſs. *Addiſon.* 2. Diverſity; diſſimilitude.—As much *inconſtancy* and confuſion is there in their mixtures or combinations; for it is rare to find any of them pure and unmixt. *Woodward.*

* INCONSTANT. *adj.* [*inconſtant*, French; *inconſtans*, Latin.] 1. Not firm in reſolution; not ſteady in affection; various of inclination; wanting perſeverance: of perſons.—He is ſo naturally *inconſtant*, that I marvel his ſoul finds not ſome way to kill his body. *Sidney.* 2. Changeable; mutable; variable: of things.—

O ſwear not by the moon, th' *inconſtant* moon,
That monthly changes in her circled orb,
Leſt that thy love prove likewiſe variable. *Shak.*

* INCONSUMABLE. *adj.* [*in* and *conſume.*] Not to be waſted.—By art were weaved napkins, ſhirts, and coats, *inconſumable* by fire, and wherein they burnt the bodies of kings. *Brown.*

* INCONSUMPTIBLE. *adj.* [*in* and *conſumptus*, Lat.] Not to be ſpent; not to be brought to an end; not to be deſtroyed by fire. This ſeems a more elegant word than *inconſumable*.—Before I give any anſwer to this objection of pretended *inconſumptible* lights, I would gladly ſee the effect undoubtedly proved. *Digby.*

* INCONTESTABLE. *adj.* [*inconteſtable*, Fr. *in* and *conteſt.*] Not to be diſputed; not admitting debate; uncontrovertible.—Our own being furniſhes us with an evident and *inconteſtable* proof of a Deity; and I believe no body can avoid the cogency of it, who will carefully attend to it. *Locke.*

* INCONTESTABLY. *adv.* [from *inconteſtable.*] Indiſputably; uncontrovertibly.

* INCONTIGUOUS. *adj.* [*in* and *contiguous.*] Not touching each other; not joined together.—They ſeemed part of ſmall bracelets, conſiſting of equally little *incontiguous* beads. *Boyle.*

(1.) * INCONTINENCE. INCONTINENCY. *n. ſ.* [*incontinentia*, Latin; *in* and *continence.*] Inability to reſtrain the appetites; unchaſtity.—

The cognizance of her *incontinency*
Is this; ſhe hath bought the name of whore thus dearly. *Shak.*
But beauty, like the fair Heſperian tree,
Laden with blooming gold, had need the guard
Of dragon watch with unenchanted eye,
To ſave her bloſſoms, and defend her fruit
From the raſh hand of bold *incontinence*. *Milton.*
This is my defence;
I pleas'd myſelf, I ſhunn'd *incontinence*,
And, urg'd by ſtrong deſires, indulg'd my ſenſe,
*Dryden.*

—The words *ſine veſte Dianam* agree better with Livia, who had the fame of chaſtity, than with either of the Julias, who were both noted of *incontinency*. *Dryden.*

(2.) INCONTINENCE. See CHASTITY and CONTINENCE.

(3.) INCONTINENCE, in the eye of the law, is of divers kinds; as in the caſe of getting baſtards, bigamy, rapes, ſodomy, or buggery; all of which are puniſhed by ſtatute. Stat. 25 Hen. VIII. cap. 6. 18 Eliz. cap. 7. 1 Jac. I. cap. 11. Incontinency of prieſts is puniſhable by the ordinary, by impriſonment, &c. 1 Hen. VII. cap. 4.

(4.) INCONTINENCE, in medicine, ſignifies an inability in any of the organs to retain what ſhould not be diſcharged without the concurrence of the will. It is moſt frequently uſed with regard to a DIABETES, or an involuntary diſcharge of urine. See MEDICINE, *Index.*

* INCONTINENT. *adj.* [*incontinens*, Latin; *in* and *continent.*] 1. Unchaſte; indulging unlawful pleaſure.—In theſe degrees have they made a pair of ſtairs to marriage, which they will climb incontinent, or elſe be *incontinent* before marriage. *Shak.*—Men ſhall be lovers of their own ſelves, falſe accuſers, *incontinent*, fierce. 2 *Tim.* iii. 3. 2. Shunning delay; immediate. This is a meaning now obſolete.—

They ran towards the far rebounded noiſe,
To weet what wight ſo loudly did lament;
Unto the place they came *incontinent*. *Fairy Q.*
Come, mourn with me for what I do lament,
And put on ſullen black *incontinent*. *Shak.*
He ſays he will return *incontinent*. *Shak.*

* INCONTINENTLY. *adv.* [from *incontinent.*] 1. Unchaſtely; without reſtraint of the appetites. 2. Immediately; at once. An obſolete ſenſe. *Spenſer.*—The cauſe of this war is no other than that we will not *incontinently* ſubmit ourſelves to our neighbours. *Hayward.*—*Incontinently* I left Madrid, and have been dogged and waylaid thro' ſeveral nations. *Arbuthnot and Pope.*

* INCONTROVERTIBLE. *adj.* [*in* and *controvertible.*] Indiſputable; not to be diſputed.

* INCONTROVERTIBLY. *adv.* [from *incontrovertible.*] To a degree beyond controverſy or diſpute.—The Hebrew is *incontrovertibly* the primitive and ſureſt text to rely upon; and to preſerve the ſame uncorrupt, there hath been uſed the higheſt caution humanity could invent. *Brown.*

* INCONVENIENCE. } *n. ſ.* [*inconvenient*,
* INCONVENIENCY. } French.] 1. Unfitneſs; inexpedience.—They plead againſt the *inconvenience*, not the unlawfulneſs of popiſh apparel; and againſt the *inconvenience*, not the unlawfulneſs of ceremonies in burial. *Hooker.* 2. Diſadvantage; cauſe of uneaſineſs; difficulty.—There is a place upon the top of mount Athos above all clouds of rain, or other *inconvenience*. *Rale. Hiſt.*—Man is liable to a great many *inconveniences* every moment, and is continually unſecure even of life itſelf. *Tillotſon.*—The *inconvenience* of old age makes him incapable of corporal pleaſures. *Dryd.*—Would not quickneſs of ſenſation be an *inconvenience* to an animal, that muſt lie ſtill where chance has once placed it? *Locke.*—Conſider the diſproportion between the worſt *inconveniences* that attend incompliance with men, and the eternal diſpleaſure of God. *Rogers.*—We are freed from many *inconveniences*, and we enjoy ſeveral advantages. *Atterbury.*—The things of another world, being diſtant, operate but faintly upon us; to remedy this *inconveniency*, we muſt frequently revolve their certainty and importance. *Atterbury.*

* INCONVENIENT. *adj.* [*inconvenient*, Fr. *in* and *conveniens*, Lat.] 1. Incommodious; diſadvantageous.—They lean to their old cuſtoms, though they be more unjuſt, and more *inconvenient* for the common people. *Spenſer on Ireland.*—

He

He knows that to be *inconvenient*, which we ſafely think convenient for us. *Smalridge.* 2. Unfit; inexpedient.—We are not to look that the church ſhould change her publick laws, although it chance that for ſome particular men the ſame be found *inconvenient*, eſpecially when there may be other remedy againſt particular inconveniences. *Hooker.*

* INCONVENIENTLY. *adv.* [from *inconvenient.*] 1. Unfitly; incommodiouſly. 2. Unſeaſonably. *Ainſworth.*

* INCONVERSABLE. *adj.* [*in* and *converſable.*] Incommunicative; ill qualified by temper for converſation; unſocial.—He is a perſon very *inconverſable*. *More.*

* INCONVERTIBLE. *adj.* [*in* and *convertible.*] Not tranſmutable; incapable of change. It entereth not the veins, but taketh leave of the permeant parts, and accompanieth the *inconvertible* portion unto the ſiege. *Brown's Vulgar Errours.*

* INCONVINCIBLE. *adj.* [*in* and *convincible.*] Not to be convinced; not capable of conviction.

* INCONVINCIBLY. *adv.* [from *inconvincible.*] Without admitting conviction.—It is injurious unto knowledge obſtinately and *inconvincibly* to ſide with any one. *Brown's Vulgar Errours.*

* INCONY. *adj.* [perhaps from *in* and *cony*, to know.] 1. Unlearned; artleſs. This ſenſe is uncertain. 2. In Scotland it denotes miſchievouſly unlucky: as, he's an *incony* fellow. This ſeems to be the meaning of Shakeſpeare.

O' my troth, moſt ſweet jeſts, moſt *incony* vulgar wit,
When it comes ſo ſmoothly off. *Shakeſp.*

INCORONATA, a town of Naples, in the province of Capitanata; 6 miles N. of Aſcoli.

* INCORPORAL. *adj.* [*in* and *corporal.*] Immaterial; diſtinct from matter; diſtinct from body.

Why do'ſt thou bend thine eye on vacancy,
And with th' *incorporal* air do'ſt hold diſcourſe?
*Shakeſpeare.*

—Learned men have not reſolved us whether light be corporal or *incorporal*: corporal they ſay it cannot be, becauſe then it would neither pierce the air, nor ſolid diaphonous bodies, and yet every day we ſee the air illightened: *incorporal* it cannot be, becauſe ſometimes it affecteth the ſight with offence. *Raleigh.*

* INCORPORALITY. *n. ſ.* [*incorporalité*, Fr. from *incorporal.*] Immaterialneſs; diſtinctneſs from body.

* INCORPORALLY. *adv.* [from *incorporal.*] Without matter; immaterially.

* INCORPORATE. *adj.* [*in* and *corporate.*] Immaterial; unbodied. This is now diſuſed to avoid confuſion, *incorporate* being rather uſed of things mingled.—Moſes forbore to ſpeak of angels, and things inviſible and *incorporate*. *Raleigh.*

(1.) * *To* INCORPORATE. *v. a.* [*incorporer*, Fr.] 1. To mingle different ingredients ſo as they ſhall make one maſs.—A fifteenth part of ſilver, *incorporate* with gold, will not be recovered, except you put a greater quantity of ſilver to draw to it the leſs. *Bacon's Natural Hiſtory.*

Who the ſwelling clouds in bladders ties,
To mollify the ſtubborn clods with rain,
And ſcatter'd duſt *incorporate* again? *Sandys.*

2. To conjoin inſeparably, as one body.—Villanous thoughts, Roderigo, when theſe mutualities ſo marſhal the way, hard at hand comes the maſter and main exerciſe, the *incorporate* concluſion. *Shakeſpeare's Othello.*

By your leaves, you ſhall not ſtay alone,
'Till holy church *incorporate* two in one. *Shak.*

Upon my knees
I charm you, by that great vow
Which did *incorporate* and make us one. *Shak.*

Death and I
Are found eternal, and *incorporate* both. *Milton.*

3. To form into a corporation or body politick. In this ſenſe they ſay, in Scotland, the *incorporate* trades in any community. The apoſtle affirmeth plainly of all men chriſtian, that be they Jews or Gentiles, bond or free, they are all *incorporated* into one company, they all make but one body. *Hooker.*—The ſame is *incorporated* with a majoralty, and nameth burgeſſes to parliament. *Carew.* 4. To unite; to aſſociate.

It is Caſca, one *incorporate*
To our attempts. *Shakeſpeare's Julius Cæſar.*

Your moſt grave belly was deliberate,
Not raſh, like his accuſers, and thus anſwer'd;
True is it, my *incorporate* friends, quoth he,
That I receive the general food at firſt,
Which you do live upon. *Shakeſp. Coriolanus.*

—The Romans did not ſubdue a country to put the inhabitants to fire and ſword, but to *incorporate* them into their own community. *Addiſon.* 5. To work into another maſs.—All this learning is ignoble and mechanical among them, and the Confutian only eſſential and *incorporate* in their government. *Temple.* 6. To embody; to give a material form.—Courteſy, that ſeemed *incorporated* in his heart, would not be perſuaded by danger to offer any offence. *Sidney.*—The idolaters, who worſhipped their images as gods, ſuppoſed ſome ſpirit to be *incorporated* therein, and ſo to make together with it a perſon fit to receive worſhip. *Stillingfleet.*

(2.) * *To* INCORPORATE. *v. n.* 1. To unite with ſomething elſe. It is commonly followed by *with*.—Painters colours and aſhes do better *incorporate with* oil. *Bacon's Natural Hiſtory.*—It is not univerſally true, that acid ſalts and oils will not *incorporate* or mingle. *Boyle.*

Thy ſoul
In real darkneſs of the body dwells,
Shut out from outward light,
T' *incorporate* with gloomy night. *Milton.*

2. Sometimes it has *into*.—It finds the mind unprepoſſeſſed with any former notions, and ſo eaſily gains upon the aſſent, grows up with it, and *incorporates into* it. *South.*

(1.) * INCORPORATION. *n. ſ.* [*incorporation*, Fr. from *incorporate.*] 1. Union of divers ingredients in one maſs.—Make proof of the *incorporation* of iron *with* flint; for if it can be incorporated without over great charge, the cheapneſs of the flint doth make the compound ſtuff profitable. *Bacon.*—This, with ſome additional, may further the intrinſick *incorporation*. *Bacon.* 2. Formation of a body politick. 3. Adoption; union; aſſociation; with *into*.—In him we actually are, by our actual *incorporation into* that ſociety which hath him for their head. *Hooker.*

(2.) INCORPORATION, in pharmacy, is much the ſame as IMPASTATION, being a reduction of

dry ſubſtances to the conſiſtence of a paſte, by the admixture of ſome fluid: thus pills, boles, torches, and plaſters, are made by incorporation. Another incorporation is when things of different conſiſtencies are by digeſtion reduced to one common conſiſtence.

(3.) INCORPORATION, or BODY CORPORATE. See CORPORATION, § I.—VIII.

(4.) INCORPORATIONS, or TRADES, in the polity of the Royal Boroughs of Scotland, are Societies of Tradeſmen or Artiſts, incorporated by royal charter, and endowed with certain exclufive privileges, agreeable to the nature of their reſpective profeſſions. Their number varies in the different Royal Boroughs, and they have more or leſs ſhare in the government of their reſpective burghs according to the conſtitution of each. Thus there are 14 incorporations in the metropolis; who chooſe their own convener, and each of which elects its own preſes or *deacon*; (See CONVENER, and DEACON, § 2.) who thus become members of the town council of Edinburgh; and together with the two trades counſellors, conſtitute nearly the half of that body. See EDINBURGH, § 23. There are alſo 14 incorporations in Glaſgow; (See GLASGOW, § 5.) 9 in DUNDEE, 7 in DUMFRIES, and 7 in PERTH, &c. See theſe articles.

(1.) * INCORPOREAL. *adj.* [*incorporalis*, Lat. *incorporel*, Fr. in and *corporeal*.] Immaterial; unbodied.—It is a virtue which may be called *incorporeal* and immateriate, whereof there be in nature but few. *Bacon.*

Thus *incorporeal* ſpirits to th' ſmalleſt forms
Reduc'd their ſhapes immenſe, *Milton.*

—Senſe and perception muſt neceſſarily proceed from ſome *incorporeal* ſubſtance within us. *Bent.*

(2.) INCORPOREAL. See METAPHYSICS.

* INCORPOREALLY. *adv.* [from *incorporeal*.] Immaterially; without body.—Hearing ſtriketh the ſpirits more immediately than the other ſenſes, and more *incorporeally* than the ſmelling. *Bacon.*

* INCORPORIETY. *n. ſ.* [*in* and *corporiety*.] Immateriality; diſtinctneſs from body.

* *To* INCORPSE. *v. a.* [*in* and *corpſe*.] To incorporate; to unite into one body. Not uſed.

He grew into his ſeat,
As he had been *incorps'd* and demy-natur'd
With the brave horſe. *Shak.*

* INCORRECT. *adj.* [*in* and *correct*.] Not nicely finiſhed; not exact; inaccurate; full of faults.

The piece you think is *incorrect*; why take it.
I'm all ſubmiſſion; what you'd have it make it. *Pope.*

* INCORRECTLY. *adv.* [from *incorrect*.] Inaccurately; not exactly.

* INCORRECTNESS. *n. ſ.* [*in* and *correctneſs*.] Inaccuracy: want of exactneſs.

* INCORRIGIBLE. *adj.* [*incorrigible*, Fr. *in* and *corrigible*.] 1. Bad beyond correction; depraved beyond amendment by any means; erroneous beyond hope of inſtruction: of perſons.

Provok'd by thoſe *incorrigible* fools,
I left declaiming in pedantick ſchools. *Dryden.*

—Whilſt we are *incorrigible*, God may in vengeance continue to chaſtiſe us with the judgment of war. *Smalridge.*—The moſt violent party men are ſuch as have diſcovered leaſt ſenſe of religion or morality; and when ſuch are laid aſide, as ſhall be found *incorrigible*, it will be no difficulty to reconcile the reſt. *Swift.* 2. Not capable of amendment of things.—The loſs is many times irrecoverable, and the inconvenience *incorrigible*. *More's Divine Dialogues.*—What are their thoughts of things, but variety of *incorrigible* errors. *L'Eſtr.*

* INCORRIGIBLENESS. *n. ſ.* [from *incorrigible*.] Hopeleſs depravity; badneſs beyond all means of amendment.—What we call penitence becomes a ſad atteſtation of our *incorrigibleneſs*. *Decay of Piety.*—I would not have chiding uſed, much leſs blows, 'till obſtinacy and *incorrigibleneſs* make it abſolutely neceſſary. *Locke.*

* INCORRIGIBLY. [from *incorrigible*.] To a degree of depravity beyond all means of amendment.—

Some men appear *incorrigibly* mad,
They cleanlineſs and company renounce. *Roſc.*

* INCORRUPT. } *adj.* [*in* and *corruptus*,
* INCORRUPTED. } Latin; *incorrumpu*, Fr.] 1. Free from foulneſs or depravation.—

Sin, that firſt
Diſtemper'd all things, and, of *incorrupt*,
Corrupted. *Milton.*

2. Pure of manners; honeſt; good. It is particularly applied to a mind above the power of bribes.

INCORRUPTIBLES, INCORRUPTIBLES, the name of a ſect which ſprang out of the EUTYCHIANS.—Their diſtinguiſhing tenet was, that the body of Jeſus Chriſt was incorruptible; by which they meant, that after and from the time wherein he was formed in the womb of his holy mother, he was not ſuſceptible of any change or alteration; not even of any natural and innocent paſſions, as of hunger, thirſt, &c. ſo that he eat without any occaſion, before his death, as well as after his reſurrection. And hence they took their name.

* INCORRUPTIBILITY. *n. ſ.* [*incorruptibilité*, Fr. from *incorruptible*.] Inſuſceptibility of corruption; incapacity of decay.—Philo, in his book of the world's *incorruptibility*, allegeth the verſes of a Greek tragick poet. *Hakewill.*

* INCORRUPTIBLE. *adj.* [*incorruptible*, Fr. *in* and *corruptible*.] Not capable of corruption; not admitting decay.—

In ſuch abundance lies our choice,
As leaves a great ſtore of fruit untouch'd,
Still hanging *incorruptible*. *Milton.*

—Our bodies ſhall be changed into *incorruptible* and immortal ſubſtances, our ſouls be entertained with the moſt raviſhing objects, and both continue happy throughout all eternity. *Wake.*

* INCORRUPTION. *n. ſ.* [*incorruption*, Fr. *in* and *corruption*.] Incapacity of corruption.—So alſo is the reſurrection of the dead: it is ſown in corruption, it is raiſed in *incorruption*. 1 *Cor.*

* INCORRUPTNESS. *n. ſ.* [*in* and *corrupt*.] 1. Purity of manners; honeſty; integrity.—Probity of mind, integrity, and *incorruptneſs* of manners, is preferable to fine parts and ſubtile ſpeculations. *Woodward.* 2. Freedom from decay or degeneration.

* *To* INCRASSATE. *v. a.* [*in* and *craſſus*, Lat.] To thicken; the contrary to attenuate.—If the cork be too light to ſink under the ſurface, the body of water may be attenuated with ſpirits of wine; if too heavy, it may be *incraſſated* with ſalt

ſalt. *Brown.*—Acids diſſolve or attenuate, alkalies precipitate or *incraſſate*. *Newton.*—Acids, ſuch as are auſtere, as unripe fruits, produce too great a ſtricture of the fibres, *incraſſate* and coagulate fluids; from whence pains and rheumatiſm. *Arbuthnot.*

* INCRASSATION. *n. ſ.* [from *incraſſate.*] 1. The act of thickening. 2. The ſtate of growing thick.—Nothing doth conglaciate but water; for the determination of quickſilver is fixation, that of milk coagulation, and that of oil *incraſſation. Brown.*

* INCRASSATIVE. *n. ſ.* [from *incraſſate.*] Having the quality of thickening.—The two latter indicate reſtringents to ſtench, and *incraſſatives* to thicken the blood. *Harvey.*

* INCREASE. *n. ſ.* [from the verb.] 1. Augmentation; the ſtate of growing more or greater.—

For three years he liv'd with large *increaſe*
In arms of honour, and eſteem in peace. *Dryd.*
Hail, bards triumphant! born in happier days,
Whoſe honours with *increaſe* of ages grow,
As ſtreams roll down, enlarging as they flow.
*Pope.*

2. Increment; that which is added to the original ſtock.—Take thou no uſury of him, nó *increaſe*. *Levit.* 3. Produce.—The *increaſe* of the threſhing-floor, and the *increaſe* of the wine-preſs, *Numb.*

As Heſiod ſings, ſpread waters o'er thy field,
And a moſt juſt and glad *increaſe* 'twill yield.
*Denham.*

—Thoſe grains which grew produced an *increaſe* beyond expectation. *Mortimer's Huſbandry.* 4. Generation.—

Into her womb convey ſterility;
Dry up in her the organs of *increaſe*,
And from her derogate body never ſpring a babe. *Shak.*

5. Progeny.—All the *increaſe* of thy houſe ſhall die in the flower of their age, *Samuel.*—

Him young Thoaſa bore, the bright *increaſe*
Of Phorcys. *Pope.*

6. The ſtate of waxing or growing full orbed. Uſed of the mood.—Seeds, hair, nails, hedges, and herbs, will grow ſooneſt, if ſet or cut in the *increaſe* of the moon. *Bacon.*

(1.) * *To* INCREASE. *v. a.* [*in* and *creſco.* See INCREASE.] To make more or greater.—

Hye thee from this ſlaughter houſe,
Leſt thou *increaſe* the number of the dead. *Shak.*

—He hath *increaſed* in Judah mourning and lamentation. *Sam.*—I will *increaſe* the famine. *Ezek.* v. 16.—I will *increaſe* them with men like a flock. *Ezek.* xxxvi.—It ſerves to *increaſe* that treaſure, or to preſerve it. *Temple.*

(2.) * *To* INCREASE. *v. n.* 1. To grow more in number, or greater in bulk; to advance in quantity or value, or in any quality capable of being more or leſs.—Hear and obſerve to do it, that it may be well with thee, and that ye may *increaſe* mightily. *Deut.* vi. 3.—Profane and vain babbling will *increaſe* unto ungodlineſs. 2. *Tim.* ii. 16.—From fifty to threeſcore he loſes not much in fancy; and judgment, the effect of obſervation, ſtill *increaſes. Dryden.*

Henry, in knots, involv'd his Emma's name
Upon this tree; and, as the tender mark
Grew with the year, and widen'd with the bark;
Venus had heard the virgin's ſoft addreſs,
That as the wound the paſſion might *increaſe*.
*Prior.*

2. To be fertile.—Fiſhes are more numerous or *increaſing* than beaſts or birds, as appears by their numerous ſpawn. *Hale.*

* INCREASER. *n. ſ.* [from *increaſe.*] He who increaſes.

* INCREATED. *adj.* Not created.—Since the deſire is infinite, nothing but the abſolute and *increated* Infinite can adequately fill it. *Cheyne.*

* INCREDIBILITY. *n. ſ.* [*incredibilité*, Fr. The quality of ſurpaſſing belief.—For objects of *incredibility*, none are ſo removed from all appearance of truth as thoſe of Corneille's Andromede. *Dryd.*

* INCREDIBLE. *adj.* [*incredibilis*, Lat.] Surpaſſing belief; not to be credited.—The ſhip Argo, that there might want no *incredible* thing in this fable, ſpoke to them. *Raleigh.*—

Preſenting things impoſſible to view,
They wander through *incredible* to true. *Granv.*

* INCREDIBLENESS. *n. ſ.* [from *incredible.*] Quality of being not credible.

* INCREDIBLY. *adv.* [from *incredible.*] In a manner not to be believed.

* INCREDULITY. *n. ſ.* [*incredulité*, French.] Quality of not believing; hardneſs of belief. He was more large in the deſcription of Paradiſe, to take away all ſcruple from the *incredulity* of future ages. *Raleigh.*

* INCREDULOUS. *adj.* [*incrédule*, Fr. *incredulus*, Latin.] Hard of belief; refuſing credit.—I am not altogether *incredulous* but there may be ſuch candles as are made of ſalamander's wool, being a kind of mineral which whiteneth in the burning, and conſumeth not. *Bacon.*

* INCREDULOUSNESS. *n. ſ.* [from *incredulous.*] Hardneſs of belief; incredulity.

* INCREMABLE. *adj.* [*in* and *cremo*, Lat.] Not conſumable by fire.—If from the ſkin of the ſalamander theſe *incremable* pieces are compoſed. *Brown's Vulgar Errours.*

* INCREMENT. *n. ſ.* [*incrementum*, Latin.] 1. Act of growing greater.—Divers conceptions are concerning the Nile's *increment*, or inundation. *Brown's Vulgar Errours.* 2. Increaſe; matter added.—This ſtratum is expanded at top, ſerving as the ſeminary that furniſheth matter for the formation and *increment* of animal and vegetable bodies. *Woodward.* 3. Produce.—

The orchard loves to wave
With winter winds: the looſen'd roots then drink
Large *increment*, earneſt of happy years. *Philips.*

* *To* INCREPATE. *v. a.* [*increpo*, Lat.] To chide; to reprehend.

* INCREPATION. *n. ſ.* [*increpatio*, Latin.] Reprehenſion; chiding.—The admonitions, fraternal or paternal, of his fellow Chriſtians, or of the governors of the church, than more public reprehenſions and *increpations. Hammond.*

* *To* INCRUST. } *v. a.* [*incruſto*, Latin;
* *To* INCRUSTATE. } *incruſter*, French.] To cover with an additional coat adhering to the internal matter.—The finer part of the wood will be turned into air, and the groſſer ſtick baked and *incruſtate* upon the ſides of the veſſel. *Bacon's Natural Hiſtory.*—Some rivers bring forth ſpars, and other mineral matter, ſo as to cover and *incruſt* the ſtones. *Woodward.*—

Save

ſomething wrong, but ſcarce criminal.—He will in vain endeavour to reform *indecency* in his pupil, which he allows to himſelf. *Locke.*

* INDECENT. *adj.* [*indecent*, Fr. *in* and *decent*.] Unbecoming; unfit for the ears. Characters, where obſcene words were proper in their mouths, but very *indecent* to be heard. *Dryd.*—'Till theſe men can prove theſe things, ordered by our church, to be either intrinſically unlawful or *indecent*, the uſe of them, as eſtabliſhed amongſt us, is neceſſary. *South.*

* INDECENTLY. *adv.* [from *indecent*.] Without decency; in a manner contrary to decency.

* INDECIDUOUS. *adj.* [*in* and *deciduous*.] Not falling; not ſhed. Uſed of trees that do not ſhed their leaves in winter.—We find the ſtatue of the ſun framed with rays about the head, which were the *indeciduous* and unſhaken locks of Apollo. *Brown.*

* INDECLINABLE. *adj.* [*indeclinable*, Fr. *indeclinabilis*, Lat.] Not varied by terminations.—Pondo is an *indeclinable* word, and when it is joined to numbers it ſignifies *libra*. *Arbuthnot.*

* INDECOROUS. *adj.* [*indecorus*, Lat. Indecent; unbecoming.—What can be more *indecorous* than for a creature to violate the commands, and trample upon the authority, of that awful Excellence to whom he owes his life? *Norris.*

* INDECORUM. *n. ſ.* [Latin.] Indecency; ſomething unbecoming.—

The ſoft addreſs, the caſtigated grace,
Are *indecorums* in the modern maid. *Young.*

* INDEED. *adv.* [*in* and *deed*.] 1. In reality; in truth; in verity.—Yet loving *indeed*, and therefore conſtant. *Sidney.*—Though ſuch aſſemblies be had *indeed* for religion's ſake, hurtful nevertheleſs they may prove, as well in regard of their fitneſs to ſerve the turn of heretics, and ſuch as privily will venture to inſtil their poiſon into new minds. *Hooker.*—Some who have not deſerved judgment of death, have been for their goods ſake caught up and carried ſtreight to the bough: a thing *indeed* very pitiful and horrible. *Spenſer.* 2. Above common rate. This uſe is emphatical.

Then didſt thou utter, I am yours for ever:
'Tis grace *indeed*. *Shak.*

Borrows, in mean affairs, his ſubjects pains;
But things of weight and conſequence *indeed*,
Himſelf doth in his chamber then debate. *Davies.*

—Such ſons of Abraham, how highly ſoever they may have the luck to be thought of, are far from being Iſraelites *indeed*. *South.*—

I were a beaſt, *indeed*, to do you wrong,
I who have lov'd and honour'd you ſo long.
*Dryden.*

3. This is to be granted that. A particle of connection.—This limitation, *indeed*, of our author, will ſave thoſe the labour who would look for Adam's heir amongſt the race of brutes; but will very little contribute to the diſcovery of one next heir amongſt men. *Locke.*—

Some ſons *indeed*, ſome very few we ſee,
Who keep themſelves from this infection free.
*Dryden.*

—There is nothing in the world more generally dreaded, and yet leſs to be feared, than death: *indeed*, for thoſe unhappy men whoſe hopes terminate in this life, no wonder if the proſpect of another ſeems terrible and amazing. *Wake.* 4. It is uſed ſometimes as a ſlight aſſertion or recapitulation in a ſenſe hardly perceptible or explicable, and though ſome degree of obſcure power is perceived, might, even where it is properly enough inſerted, be omitted without miſs.—I ſaid I thought it was confederacy between the juggler and the two ſervants; though *indeed* I had no reaſon ſo to think. *Bacon.*—There is *indeed* no great pleaſure in viſiting theſe magazines of war, after one has ſeen two or three of them. *Addiſon.* 5. It is uſed to note conceſſion in compariſons.—Againſt theſe, forces were prepared to the number of near one hundred ſhips; not ſo great of bulk *indeed*, but of a more nimble motion. *Bacon.*

* INDEFATIGABLE. *adj.* [*indefatigabilis*, *in* and *defatigo*, Lat.] Unwearied; not tired; not exhauſted by labour.—

Who ſhall ſpread his airy flight,
Upborne with *indefatigable* wings,
Over the vaſt abrupt. *Milton.*

—The ambitious perſon muſt riſe early and ſit up late, and purſue his deſign with a conſtant *indefatigable* attendance; he muſt be infinitely patient and ſervile. *South.*

* INDEFATIGABLY. *adv.* [from *indefatigable*.] Without wearineſs.—A man *indefatigably* zealous in the ſervice of the church and ſtate, and whoſe writings have highly deſerved of both. *Dryden.*

(1.) INDEFEASIBLE, *adj.* a term in law for what cannot be defeated or made void. See DEFEASIBLE.

(2.) INDEFEASIBLE RIGHT TO THE THRONE. See HEREDITARY, § 5.

* INDEFECTIBILITY. *n. ſ.* [from *indefectible*.] The quality of ſuffering no decay; of being ſubject to no defect.

* INDEFECTIBLE. *adj.* [*in* and *defectus*, Lat.] Unfailing; not liable to defect or decay.

* INDEFEISIBLE. *adj.* [*indefaiſible*, French.] Not to be cut off; not to be vacated; irrevocable.—So *indefeiſible* is our eſtate in thoſe joys, that, if we do not ſell it in reverſion, we ſhall, when once inveſted, be beyond the poſſibility of ill huſbandry. *Decay of Piety.*

* INDEFENSIBLE. *adj.* [*in* and *defenſus*, Lat. What cannot be defended or maintained.—As they extend the rule of conſulting Scripture to all the actions of common life, even ſo far as to the taking up of a ſtraw, ſo it is altogether falſe or *indefenſible*. *Sanderſon.*

(1.) * INDEFINITE. *adj.* [*indefinitus*, Lat. *indefini*, French.] 1. Not determined; not limited; not ſettled.—Though a poſition ſhould be wholly rejected, yet that negative is more pregnant of direction, than an *indefinite*; as aſhes are more generative than duſt. *Bacon.*—Her advancement was left *indefinite*; but thus, that it ſhould be as great as ever any former queen of England had. *Bacon.*—Tragedy and picture are more narrowly circumſcribed by place and time than the epic poem: the time of this laſt is left *indefinite*. *Dryden.* 2. Large beyond the comprehenſion of man, though not abſolutely without limits.—Though it is not infinite, it may be *indefinite*; though it is not boundleſs in itſelf, it may be ſo to human comprehenſion. *Spect.*

(2.) INDEFINITE

(2.) INDEFINITE, in grammar, is underſtood of nouns, pronouns, verbs, participles, articles, &c. which are left in an uncertain undeterminate ſenſe, and not fixed to any particular time, thing, or other circumſtance.

* INDEFINITELY. *adv.* [from *indefinite.*] 1. Without any ſettled or determinate limitation.—We obſerve that cuſtom, whereunto St Paul alludeth, and whereof the fathers of the church in their writings make often mention, to ſhew *indefinitely* what was done; but not univerſally to bind for ever all prayers unto one only faſhion of utterance. *Hooker.*—We conceive no more than the letter beareth; that is, four times, or *indefinitely* more than thrice. *Brown.*—A duty to which all are *indefinitely* obliged, upon ſome occaſions, by the expreſs command of God. *Smalridge.* 2. To a degree indefinite.—If the word be *indefinitely* extended, that is, ſo far as no human intellect can fancy any bounds of it, then what we ſee muſt be the leaſt part. *Ray.*

* INDEFINITUDE. *n. ſ.* [from *indefinite.*] Quanity not limited by our underſtanding, though yet finite.—They ariſe to a ſtrange and prodigious multitude, if not *indefinitude*, by their various poſitions, combinations, and conjunctions. *Hale.*

INDEH-SOU, a town of Turkey, in Natolia.

* INDELIBERATE. } *adj.* [*indeliberé*, Fr.
* INDELIBERATED. } *in* and *deliberate.*] Unpremeditated; done without conſideration.—Actions proceeding from blandiſhments, or ſweet perſuaſions, if they be *indeliberated*, as in children, who want the uſe of reaſon, are not preſently free actions. *Bramhall.*—The love of God better can conſiſt with the *indeliberate* commiſſions of many ſins, than with an allowed perſiſtance in any one. *Government of the Tongue.*

* INDELIBLE. *adj.* [*indelebile*, French; *indelebilis*, Latin; *in* and *delible.* It ſhould be written *indeleble.*] 1. Not to be blotted out or effaced.—Wilful perpetration of unworthy actions brands with *indelible* characters the name and memory. *King Charles.*

Thy heedleſs ſleeve will drink the colour'd oil,
And ſpot *indelible* thy pocket ſoil. *Gay.*

2. Not to be anulled.—They are endued with *indelible* power from above, to feed, to govern this houſhold, and to conſecrate paſtors and ſtewards of it to the world's end. *Spratt.*

* INDELICACY. *n. ſ.* [*in* and *delicacy.*] Want of delicacy; want of elegant decency.—Your papers would be chargeable with worſe than *indelicacy*, they would be immoral, did you treat deteſtable uncleanneſs as you rally an impertinent ſelf-love. *Addiſon.*

* INDELICATE. *adj.* [*in* and *delicate.*] Wanting decency; void of a quick ſenſe of decency.

INDELOVOY, a town of Hindooſtan, in Dowlatabad, 4 m. S. of Neermul, and 50 NNE. of Beder.

* INDEMNIFICATION. *n. ſ.* [from *indemnify.*] 1. Security againſt loſs or penalty. 2. Reimburſement of loſs or penalty.

* *To* INDEMNIFY. *v. a.* [*in* and *demnify.*] 1. To ſecure againſt loſs or penalty. 2. To maintain unhurt.—Inſolent ſignifies rude and haughty, *indemnify* to keep ſafe. *Watts.*

(1.) * INDEMNITY. *n. ſ.* [*indemnité*, Fr.] Security from puniſhment; exemption from puniſhment.—I will uſe all means, in the ways of amneſty and *indemnity*, which may moſt fully remove all fears, and bury all jealouſies and forgetfulneſs. *King Charles.*

(2.) INDEMNITY, in law, is a writing to ſecure one from damage and danger that may enſue from any act.

INDEN, a town of Switzerland, in the Valais, 18 miles E. of Sion.

INDEN-HOTUN, a town of Chineſe Tartary, capital of the Mantcheon Tartars, where they began to eſtabliſh their empire over the Chineſe. It is 420 miles ENE. of Peking. Lon. 142. 22. E. Ferro. Lat. 41. 46. N.

(1.) * *To* INDENT. *v. a.* [*in* and *dens*, a tooth, Lat.] To mark any thing with inequalities like a row of teeth; to cut in and out; to make to wave or undulate.—

About his neck
A green and gilded ſnake had wreath'd itſelf,
Who with her head, nimble in threats, approach'd
The opening of his mouth; but ſuddenly,
Seeing Orlando, it unlink'd itſelf,
And with *indented* glides did ſlip away
Into a buſh. *Shak.*

The ſerpent then, not with *indented* wave,
Prone on the ground, as ſince; but on his rear
Circular baſe of riſing folds, that tower'd
Fold above fold, a ſurging maze! *Milton.*

Trent, who, like ſome earth-born giant ſpreads
His thirty arms along the *indented* meads.
*Milton.*

—The margins on each ſide do not terminate in a ſtraight line, but are *indented.* *Woodward.*

(2.) * *To* INDENT. *v. n.* [from the method of cutting counterparts of a contract together, that, laid on each other, they may fit, and any want of conformity may diſcover a fraud.] To contract; to bargain; to make a compact.—

Shall we buy treaſon, and *indent* with fears,
When they have loſt and forfeited themſelves?
*Shak.*

—He deſcends to the ſolemnity of a pact and covenant, and has *indented* with us. *Decay of Piety.*

* INDENT. *n. ſ.* [from the verb.] Inequality; incifure; indentation. This is little uſed.—

Trent ſhall not wind with ſuch deep *indent*,
To rob me of ſo rich a bottom here. *Shak.*

* INDENTATION. *n. ſ.* [*in* and *dens*, Latin.] An indenture; waving in any figure.—The margins do not terminate in a ſtraight line, but are indented; each *indentation* being continued in a ſmall ridge to the *indentation* that anſwers it on the oppoſite margin. *Woodward.*

INDENTED, in heraldry, is when the outline of an ordinary is notched like the teeth of a ſaw.

(1.) * INDENTURE. *n. ſ.* [from *indent.*] A covenant, ſo named becauſe the counterparts are indented or cut one by the other; a contract of which there is a counterpart.—In Hall's chronicle much good matter is quite marred with *indenture* Engliſh. *Aſcham's Schoolmaſter.*—

The critic to his grief will find
How firmly theſe *indentures* bind. *Swift.*

(2.) INDENTURE, in *law.* See DEED, § 2.

* INDEPENDENCE. INDEPENDENCY. [*independance*, Fr. *in* and *dependence*.] Freedom; exemption from reliance or controul; ſtate over which none has power.—Dreams may give ſome idea of the great excellency of a human ſoul, and ſome intimations of its *independency* on matter. *Spectator*.—Let fortune do her worſt, whatever ſhe makes us loſe, as long as ſhe never makes us loſe our honeſty and our *independence*. *Pope*.—

Give me, I cry'd, enough for me,
My bread and *independency*:
So bought an annual rent or two,
And liv'd juſt as you ſee I do. *Pope*.

(2.) INDEPENDENCE MOUNT, a mountain of the United States, in Rutland county, Vermont.

(1.) * INDEPENDENT. *adj.* [*independant*, Fr. *in* and *dependent*.] Not depending; not ſupported by any other; not relying on another; not controlled. It is uſed with *on*, *of*, or *from*, before the object; of which *on* ſeems moſt proper, ſince we ſay to *depend on*, and conſequently *dependent on*.—Creation muſt needs infer providence, and God's making the world irrefragably, proves that he governs it too; or that a being of dependent nature remains nevertheleſs *independent upon* him in that reſpect. *South*.—Since all princes of *independent* governments are in a ſtate of nature, the world never was without men in that ſtate. *Locke*.—The town of St Gaul is a proteſtant republic *independent* of the abbot, and under the protection of the cantons. *Addiſon*. 2. Not relating to any thing elſe, as to a ſuperior cauſe or power.—The conſideration of our underſtanding, which is an incorporeal ſubſtance *independent from* matter; and the contemplation of our own bodies, which have all the ſtamps and characters of excellent contrivance; theſe alone do very eaſily guide us to the wiſe Author of all things. *Bentley*.

(2.) * INDEPENDENT. *n. ſ.* One who in religious affairs holds that every congregation is a complete church, ſubject to no ſuperior authority.—We ſhall, in our ſermons, take occaſion to juſtify ſuch paſſages in our liturgy as have been unjuſtly quarrelled at by preſbyterians, *independents*, or other puritan ſectaries. *Sanderſon*.—A very famous *independent* miniſter was head of a college in thoſe times. *Addiſon*.

(3.) THE INDEPENDENTS are a ſect of proteſtants, ſo called from their maintaining that each congregation of Chriſtians, which meets in one houſe for public worſhip, is a complete church, has full power to regulate every thing relating to religious government within itſelf, and is in no reſpect *dependent* upon, or accountable to, other churches.

(4.) INDEPENDENTS, HISTORY AND OPINIONS OF THE ENGLISH. The Independents aroſe in England during Elizabeth's reign. The hierarchy eſtabliſhed by her, the veſtments worn by the clergy, the book of common prayer, and, above all, the ſign of the croſs uſed in adminiſtering of baptiſm, were very offenſive to many of her ſubjects, who during the perſecutions of Q. Mary I. had taken refuge among the proteſtants of Germany and Geneva. They thought that the church of England reſembled in theſe particulars the anti-chriſtian church of Rome; and they called for a more thorough reformation and a *purer* worſhip. From this circumſtance they were ſtigmatized by their adverſaries with the general name of PURITANS. Elizabeth was not diſpoſed to comply with their demands; and the Puritans were not united among themſelves. Unanimous in nothing but in their antipathy to the forms of doctrine and diſcipline eſtabliſhed by law, they were ſoon divided into a variety of ſects. Of theſe the moſt famous was that which was formed about 1581 by *Robert Brown*, a man inſinuating in his manners, but neither ſteady nor conſiſtent in his principles and conduct. See BROWN, N° 9. He did not differ much, in point of doctrine, either from the church of England or from the reſt of the Puritans; but he had formed notions then new and ſingular, concerning the nature of the church and the rules of eccleſiaſtical government. He was for dividing the whole body of the faithful into ſeparate ſocieties or congregations; and maintained, that ſuch a number of perſons as could be contained in an ordinary place of worſhip ought to be conſidered as a *church*, and enjoy all the rights and privileges of an eccleſiaſtical community. Theſe ſmall ſocieties he pronounced *independent*, *jure divino*, and entirely exempt from the juriſdiction of the biſhops, in whoſe hands the court had placed the reins of ſpiritual government; as well as from that of preſbyteries and ſynods, which the Puritans regarded as the ſupreme viſible ſources of eccleſiaſtical authority. He alſo maintained, that the power of governing each congregation reſided in the people; and that each member had an equal ſhare in this government, and an equal right to order matters for the good of the whole ſociety. Hence all points both of doctrine and diſcipline were ſubmitted to the diſcuſſion of the whole congregation; and whatever was ſupported by a majority of voices paſſed into a law. The congregation alſo elected certain brethren to the office of paſtors, to perform the duties of public inſtruction and divine worſhip; reſerving however to themſelves the power of diſmiſſing theſe miniſters, and reducing them to the condition of private members, whenever they ſhould think ſuch a ſtep conducive to the ſpiritual advantage of the community. The right of the paſtors to preach was not excluſive, or peculiar to them alone. Any member who thought proper to exhort or inſtruct the brethren, was indulged in the liberty of *prophe-ſying* or preaching. The zeal with which Brown and his aſſociates propagated theſe opinions was in a high degree intemperate. He affirmed, that all communion was to be broken off with thoſe religious ſocieties that were founded upon a different plan from his; and treated the church of England as a ſpurious church, whoſe miniſters were unlawfully ordained, whoſe diſcipline was popiſh and antichriſtian, and whoſe ſacraments and inſtitutions were deſtitute of all efficacy and virtue. The ſect of this hot-headed innovator, unable to endure the ſevere treatment which their own violence brought upon them from an arbitrary adminiſtration, retired into the Netherlands, and founded churches at Middlebourg, Amſterdam, and Leyden; but their founder returned to England; and having renounced his principles of ſeparation, took orders in the eſtabliſhed church, and obtained a benefice. The Puritan exiles, whom he thus abandoned,

abandoned, soon split into parties, and their affairs declined. This engaged the wiser part of them to mitigate the severity of their founder's plan, and to soften the rigour of his uncharitable decisions. The person who had the chief merit of bringing about this reformation was *John Robinson*, one of their pastors, a man who had much piety, and no inconsiderable portion of learning. This well-meaning reformer, perceiving the defects that reigned in the discipline of Brown, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in new modelling the society, so as to render it less odious to its adversaries, and less liable to the just censure of those true Christians, who look upon charity as the chief end of the commandments. Hitherto the sect had been called BROWNISTS: (See that article.) But Robinson having, in his Apology, affirmed, *Cœtum quemlibet particularem esse totam, integram, et perfectam ecclesiam, ex suis partibus constantem, immediate et* INDEPENDENTER *(quoad alias ecclesias) sub ipso Christo*, the sect was henceforth called *Independents*, of which the apologist was considered as the founder. The Independents were much more commendable than the Brownists. They surpassed them both in the moderation of their sentiments and the order of their discipline. They did not, like Brown, pour forth bitter and uncharitable invectives against the churches which were governed by rules entirely different from theirs, nor pronounce them on that account unworthy of the Christian name. On the contrary, though they considered their own form of ecclesiastical government as of divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves, they had yet candour and charity enough to acknowledge, that true religion and solid piety might flourish in communities under the jurisdiction of bishops, or the government of synods and presbyteries. They were also much more attentive than the Brownists, in keeping on foot a regular ministry in their communities: for while the latter allowed promiscuously all ranks and orders of men to teach in public, the Independents had, and still have, a certain number of ministers, chosen respectively by the congregations where they are fixed; nor is any person among them permitted to speak in public, before he has submitted to a proper examination of his capacity and talents, and been approved of by the heads of the congregation. This society has produced divines as eminent for learning, piety, and virtue, as any church in Christendom. From 1642, the Independents are very frequently mentioned in the English annals. The English Independents assumed this title publicly in a piece which they published at London, in 1644, entitled *Apologetical Narration of the Independents*. But afterwards, to avoid the odium of sedition and anarchy charged on the sect, the true and genuine Independents renounced this title, and called themselves *Congregational Brethren*, and their religious assemblies *congregational churches*. The first Independent or congregational church in England was set up in 1616, by Mr Jacob, who had adopted the religious sentiments of Robinson. The charge alleged against them by Rapin, (in his Hist. of England, vol. ii. p. 514. fol. edit.) that they could not so much as endure ordinary ministers in the church, &c. is groundless. He was led into this mistake by confounding the Independents and Brownists. Other charges, no less unjustifiable, have been urged against the Independents, by this celebrated historian, and others. Rapin says, that they abhorred monarchy, and approved of a republican government. This might have been true with regard to many persons among them, in common with other sects; but it does not appear, from any of their public writings, that republican principles formed their distinguishing characteristic. On the contrary, in a public memorial drawn up by them in 1647, they declare, that they do not disapprove of any form of civil government, but do freely acknowledge, that a kingly government, bounded by just and wholesome laws, is both allowed by God, and also a good accommodation unto men. The Independents, however, have been generally ranked among the regicides, and charged with the death of Charles I. Whether this fact be admitted or denied, no conclusion can be fairly drawn from the greater prevalence of republican principles, or from violent proceedings at that period, that can affect the distinguishing tenets and conduct of the Independents in our times. It is certain, that the present Independents are steady friends to a limited monarchy. Rapin is farther mistaken, when he represents the religious principles of the English Independents as contrary to those of all the rest of the world. It appears from two confessions of faith, one composed by Robinson, on behalf of the English Independents in Holland, and published at Leyden in 1619, entitled, *Apologia pro Exulibus Anglis, qui Browniſtæ vulgò appellantur*; and another drawn up in London in 1658, by the principal members of this community in England, entitled, "A Declaration of the Faith and Order, owned and practised by the Congregational Churches in England, agreed upon and consented unto by their Elders and Messengers, in their Meeting at the Savoy, Oct. 12. 1658;" as well as from other writings of the Independents, that they differed from the rest of the reformed in no single point of any consequence, except that of ecclesiastical government; and their religious doctrines were almost entirely the same with those adopted by the church of Geneva. During the administration of Cromwell, the Independents acquired very considerable reputation and influence; and he made use of them as a check to the ambition of the Presbyterians, who aimed at a very high degree of ecclesiastical power, and who had succeeded, soon after the elevation of Cromwell, in obtaining a parliamentary establishment of their own church government. But after the restoration their cause declined, and in 1691 they entered into an association with the Presbyterians residing in and about London, comprised in nine articles, that tended to the maintenance of their respective institutions. These may be found in the 2d volume of Whiston's Memoirs, and the substance of them in Mosheim. At this time the Independents and Presbyterians, called from this association the *United Brethren*, were agreed with regard to doctrines, being generally Calvinists, and differed only with respect to ecclesiastical disci-

pline. But at preſent, though the Engliſh Independents and Preſbyterians form two diſtinct parties of Proteſtant Diſſenters, they are diſtinguiſhed by very trifling differences with regard to church government; and the denominations are more arbitrarily uſed to comprehend thoſe who differ in theological opinions. The Independents are generally more attached to the tenets diſtinguiſhed by the term ORTHODOX or CALVINISM, than the PRESBYTERIANS. INDEPENDENTISM is peculiar to Great Britain, the United States, and the Batavian republic. It was carried firſt to the American colonies, in 1620, and by ſucceſſive Puritan emigrants, in 1629, and 1633, from England. One Morel, in the 16th century, endeavoured to introduce it into France; but it was condemned at the ſynod of Rochelle, where Beza preſided; and again at the ſynod of Rochelle, in 1644. On this ſubject, ſee Moſheim's *Eccl. Hiſt.* by Maclean, *vol iv.* Neal's *Hiſt. of the Puritans*, vol. ii. iii. and iv. and Burnet's *Hiſt. of his own Times*, vol. i. &c.

(5.) INDEPENDENTS, PECULIAR TENETS OF THE. The Independents are diſtinguiſhed from other Proteſtant communities chiefly by the two following circumſtances: 1. They reject the uſe of all creeds and confeſſions drawn up by fallible men, requiring of their teachers no other teſt of orthodoxy than a declaration of their belief in the goſpel of Jeſus, and their adherence to the Scriptures as the ſole ſtandard of faith and practice. 2. They attribute no virtue whatever to the rite of ordination; for they declare, that the qualifications which conſtitute a regular miniſter of the New Teſtament, are, a firm belief in the goſpel, a principle of ſincere and unaffected piety, a competent ſtock of knowledge, a capacity for leading devotion and communicating inſtruction, a ſerious inclination to engage in the important employment of promoting the everlaſting ſalvation of mankind, and ordinarily an invitation to the paſtoral office from ſome particular ſociety of Chriſtians. Where theſe things concur, they conſider a perſon as fitted and authoriſed for the diſcharge of every duty which belongs to the miniſterial function; and they believe that the impoſition of the hands of biſhops or preſbyters would convey to him no powers or prerogatives, of which he was not before poſſeſſed.

(6.) INDEPENDENTS, REASONS URGED BY THE, AGAINST THE USE OF CREEDS. When the reformers ſeparated from the church of Rome, they drew up public confeſſions of faith, to which they demanded ſubſcription from their reſpective followers. Their object was to guard againſt dangerous hereſies, to aſcertain the meaning of Scripture language, and to promote the unity of the ſpirit in the bond of peace. Theſe were laudable ends; but of the means choſen for attaining them, Dr Taylor of Norwich, the glory of the Independent churches, and whoſe learning would have done honour to any church, expreſſes his opinion in the following indignant language: "How much ſoever the Chriſtian world valueth theſe creeds and confeſſions, I confeſs, for my own part, that I have no opinion of them. But we are told that they were generally drawn up by the ableſt divines. But what evidence is there of this? are divines in vogue and power commonly the moſt knowing and upright? But granting that the reformers were in thoſe days the ableſt divines; the ableſt divines educated in Popiſh ſchools, notwithſtanding any pretended learning, might comparatively be very weak and defective in ſcripture knowledge, which was a thing in a manner new to them. In times of great ignorance they might be men of eminence; and yet far ſhort of being qualified to draw up and decide the true and preciſe rules of faith for all Chriſtians. Yea, their very attempting to draw up, decide, and eſtabliſh, ſuch rules of faith, is an inconteſtible evidence of their ſurpriſing ignorance and weakneſs. How could they be able divines, when they impoſed upon the conſciences of Chriſtians their own deciſions concerning goſpel, faith, and doctrine? Was not this in fact to teach and conſtrain Chriſtians to depart from the moſt fundamental principle of their religion, *ſubjection and allegiance to Chriſt, the only teacher and lawgiver?* But if they were able men, were they infallible? No: they publicly affirmed their own fallibility; and yet they acted as if they had been infallible, and could not be miſtaken in preſcribing faith and doctrine. But even if they were infallible, who gave them commiſſion to do what the Spirit of God had done already? Could the firſt reformers hope to deliver the truths of religion more fully and more clearly than the Spirit of God? Had they found out more apt expreſſions than had occurred to the Holy Spirit? The Son of God 'ſpake not of himſelf; but as the Father ſaid unto him, ſo he ſpake.' (John xii. 50.) 'The Spirit of truth ſpake not of himſelf; but whatſoever he heard, that he ſpake.' (John xvi. 13.) 'The things of God the apoſtles ſpake, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth.' (1 Cor. ii. 13.) If the Chriſtian revelation was thus handed down to us from the fountain of Light with ſo much care and exactneſs, both as to matter and words, by the *Son of God*, by the *Spirit*, and by the *Apoſtles*, who were the ancient doctors and biſhops? or who were the firſt reformers? or who were any ſynods or aſſemblies of *divines*, that they *dared* to model Chriſtian faith into their own invented forms, and impoſe it upon the minds of men in their own deviſed terms and expreſſions? Hath Chriſt given authority to all his miniſters, to the end of the world, to new mould his doctrines by the rlues of human learning, whenever they think fit? or hath he delegated his power to any particular perſons? Neither the one nor the other. His doctrines are not of ſuch a ductile nature; but ſtand fixed, both as to matter and words, in the Scripture. And it is at any man's *peril*, who pretends to put them, *as they are rules of faith*, into any new dreſs or ſhape. I conclude therefore, that the firſt reformers, and all councils, ſynods, and aſſemblies, who have met together to collect, determine, and decide, to preſcribe and impoſe matters pertaining to Chriſtian faith, have acted without any warrant from Chriſt, and therefore have invaded the prerogative of him who is the ſole Prophet and Lawgiver to the church. Peace and unity, I know, is the pretended good deſign of thoſe creeds and confeſſions. But as God never ſanctified them for thoſe ends, ſo all the world knows they have produced the contrary

contrary effects; diſcord, diviſion, and the ſpilling of whole ſeas of Chriſtian blood, for 1400 years together."—Such ſentiments as theſe are now maintained by Chriſtians of various denominations; but they were firſt avowed by the Independents. The Independents acknowledge as divine truth every doctrine contained in the Scriptures; but they think ſcripture doctrines are moſt properly expreſſed in ſcripture language; and the ſame ſpirit of religious liberty, which makes them reject the authority of biſhops and ſynods in matters of diſcipline, makes them reject all ſuch authority in matters of faith. In either caſe, to call any man or body of men their *maſters*, would, in their opinion, be contrary to the words of him who ſays, "one is your maſter, even Chriſt, and all ye are brethren."

(7.) INDEPENDENTS, REASONS URGED BY THE, FOR CONGREGATIONAL CHURCHES, &c. In ſupport of this ſcheme, they obſerve, that the word εκκλησια, tranſlated *church*, is always uſed in Scripture to ſignify either a *ſingle congregation*, or the *place* where a ſingle congregation meets. Thus that unlawful aſſembly at Epheſus, brought together againſt Paul by the craftſmen, is called εκκλησια *a church*. Acts xix. 32, 39, 41. The word, however, is generally applied to a more ſacred uſe; but ſtill it ſignifies either the *body* aſſembling, or the *place* in which it aſſembles. The whole body of the diſciples at Corinth is called *the church*, and ſpoken of as coming together into *one place*. 1 Cor. xiv. 23. The place into which they came together we find likewiſe called *a church*. See 1 Cor. xi. 18, 20. Wherever there were more congregations than one, there were likewiſe more *churches* than one. See 1 Cor. xi. 18. The whole nation of Iſrael is indeed called a *church*, but it was no more than a ſingle congregation; for it had but one place of public worſhip, *viz.* firſt the tabernacle, and afterwards the temple. The Catholic church of Chriſt, his holy nation and kingdom, is alſo a ſingle congregation, having one place of worſhip, viz. *heaven*, where all the members aſſemble by faith and hold communion; and in which, when they ſhall all be fully gathered together, they will in fact be one glorious aſſembly. We find it called "the general aſſembly and church of the firſt-born, whoſe names are written in heaven." The Independent can find no other deſcription of a church in the New Teſtament; not a trace of a dioceſs or preſbytery conſiſting of ſeveral congregations all ſubject to one juriſdiction. The number of diſciples in Jeruſalem was certainly great before they were diſperſed by the perſecution; yet they are never mentioned as forming diſtinct aſſemblies, but as *one* aſſembly meeting with its elders in *one place*; ſometimes in the temple, ſometimes in Solomon's porch, and ſometimes in an upper room. After the diſperſion, the diſciples who fled from Jeruſalem, as they could no longer aſſemble in one place, are never called *a church* by themſelves, or *one church*, but the *churches* of Judea, Samaria, and Galilee, (Acts ix. 31. Gal. i. 22.) Whence the Independents conclude, that in Jeruſalem the words *church* and *congregation* were of the ſame import; and if ſuch was the caſe there, where the goſpel was firſt preached, we may reaſonably expect to find it ſo in other places. Thus when Paul on his journey calls the elders of the church of Epheſus to Miletus, he ſpeaks to them as the joint overſeers of a ſingle congregation. See Acts xx. 28. Had the church at Epheſus conſiſted of different congregations united under ſuch a juriſdiction as that of a modern preſbytery, it would have been natural to ſay, "Take heed to yourſelves, and to the *flocks* over which the Holy Ghoſt hath made you overſeers:" but this is a way of ſpeaking of which the Independents find not an inſtance in the whole New Teſtament. The ſacred writers, when ſpeaking of all the Chriſtians in a nation or province, never call them *the church* of ſuch a nation or province, but the *churches* of Galatia, (Gal. i. 2.), of Macedonia, (2 Cor. viii. 1.), and of Aſia. (1 Cor. xvi. 19.) On the other hand, when ſpeaking of the diſciples in a city or town, who might ordinarily aſſemble in one place, they uniformly call them *a church*; ſaying the church of Antioch, the church at Corinth, the church of Epheſus, and the like. In each of theſe churches or congregations there were *elders* or *preſbyters*, and *deacons*; and in every church there ſeems to have been more than one elder, in ſome many, who all "laboured in word and doctrine." Thus we read (Acts xiv. 23.) of Paul and Barnabas ordaining *elders* in every church; and (Acts xx. 17.) of a *company* of elders in the church of Epheſus, who were exhorted to "*feed* the flock, and to take heed to themſelves, and to all the flock over which the Holy Ghoſt had made them overſeers:" but of ſuch elders as are to be found in modern preſbyterian churches, who neither teach, nor are apt to teach, the Independents find no veſtige in the Scriptures, nor in the earlieſt writers of the Chriſtian church. The rule or government of this preſbytery or elderſhip in a church is not their own, but Chriſt's. They are not lords over God's heritage, nor can they pretend to more power over the diſciples than the apoſtles had. But when the adminiſtration of the apoſtles in the church of Jeruſalem, and other churches where they acted as elders, is inquired into by an Independent, it does not appear to him that they did any thing of common concern to the church, without the conſent of the multitude: nay, it ſeems they thought it neceſſary to judge and determine in diſcipline in preſence of the whole church. (Acts vi. 1—6. xv. 22. 1 Cor. v. 3, 4, 5.) Excommunication and abſolution were in the power of the *church* at Corinth, and not of the Elders, as diſtinguiſhed from the congregation. (1 Cor. v. 2 Cor. ii.) The apoſtle indeed ſpeaks of his delivering ſome unto Satan, (1 Tim. i. 20.) but it is by no means clear that he did it by himſelf, and not after the manner pointed at, 1 Cor. v. 4, 5; even as it does not appear, from his ſaying, in one epiſtle, that the gift was given unto Timothy by the putting on of *his* hands, that this was not done in the *preſbytery* of a church, as in the other epiſtle we find it actually was. The trying and judging of falſe apoſtles was a matter of the firſt importance: but it was done by the elders with the flock at Epheſus, (Rev. ii. 2. Acts xx. 28.); and that whole flock did in the days of Ignatius all partake of the Lord's ſupper, and pray together in one place. Even the power of binding and looſing, or the power of the

*keys*,

*keys*, as it has been called, was by our Saviour conferred not upon a particular order of disciples, but upon the *church*. See Matt. xviii. 15, 16, 17, 18. It is not said, if he shall neglect to hear the one or two, tell it to the *elders* of the church; far less can it be meant that the offended person should tell the cause of his offence to *all* the disciples in a presbytery or diocese consisting of many congregations: but he is required to tell it to that particular *church* or *congregation* to which they both belong; and the sentence of that assembly, pronounced by its elders, is in a very solemn manner declared to be final, from which there lies no appeal to any jurisdiction on earth. With respect to the *constituting* of elders in any church or congregation, the Independent reasons as follows: The officers of Christ's appointment are either ordinary and permanent in the church, or they were extraordinary and peculiar to the planting of Christianity. The extraordinary were employed in laying the plan of the gospel churches, and in publishing the New Testament revelation. Such were the apostles, the chosen witnesses of our Saviour's resurrection; such were the prophets inspired by the Holy Ghost for explaining infallibly the Old Testament by the things written in the New; and such were the evangelists, the apostles ministers. These can be succeeded by none in that which was peculiar to them, because their work was completed by themselves. But they are succeeded in all that was not peculiar to them by elders and deacons; the only two ordinary and permanent orders of ministers in the church. We have already seen, that it belongs to the office of the elder to feed the flock of Christ; and the only question to be settled is, how men are ordinarily called to that office? for about the office of the deacon there is little or no dispute. No man now can pretend to be so called of God to the ministry of the word as the apostles and other inspired elders were, whom he chose to be the publishers of his revealed truth, and to whose mission he bore witness in an extraordinary manner. But what the apostles were to those who had the divine oracles from their mouths, that their writings are to us: and therefore, as no man can lawfully pretend a call from God to make any addition to those writings, so neither can any man pretend to be lawfully called to the ministry of the word already written, but in the manner which that word directs. Now there is nothing of which the New Testament speaks more clearly, than of the *characters* of those who should exercise the office of elders in the church, and of the actual exercise of that office. The former are graphically drawn in the epistles to Timothy and Titus; and the latter is minutely described in Paul's discourse to the Ephesian elders, in Peter's exhortation to elders, and our Lord's commission to those ministers, with whom he promised to be always present even unto the end of the world. It is not competent for any man or body of men to add to, or diminish from the description of a gospel minister given in these places, so as to insist upon the necessity of any qualification which is not there mentioned, or to dispense with any qualification as needless which is there required. Neither has Jesus Christ, the only legislator to the church, given to any ministers or people any power or right whatsoever to call, send, elect, or ordain, to that office, any person who is not qualified according to the description given in his law; nor has he given any power or right to reject the least of them who are so qualified, and who desire the office of a bishop or elder. Let a man have hands laid upon him by such as could prove an uninterrupted descent by imposition of hands from the apostles; let him be set apart to that office by a company of ministers themselves, the most conformable to the scripture character, and let him be chosen by the most holy people on earth; yet if he answer not the New Testament description of a minister, he is not called of God to that office, and is no minister of Christ, but is indeed running unsent. No form of ordination can pretend to such a clear foundation in the New Testament as the description of the persons who should be elders of the church; and the laying on of hands, whether by bishops or presbyters, is of no more importance in the mission of a minister of Christ, than the waving of one's hand in the air, or the putting of it into his bosom; for now when the power of miracles has ceased, it is obvious that such a rite, by whomsoever performed, can convey no powers, whether ordinary or extraordinary. Indeed it appears to have been sometimes used even in the apostolic age without any such intention. (See Acts xiii. 3.) In a word, whoever in his life and conversation is conformable to the character which the inspired writers give of a bishop or elder, and is likewise qualified by his "mightiness in the scripture" to discharge the duties of that office, is fully authorised to administer the sacraments of baptism and the Lord's supper, to teach, exhort, and rebuke, with all long suffering and doctrine, and has all the call and mission which the Lord now gives to any man; whilst he who wants the qualifications mentioned, has not God's call, whatever he may have; nor any authority to preach the gospel of Christ, or to dispense the ordinances of his religion. From this view of the Independent principles, which is faithfully taken from their own writers, it appears, that, according to them, even the election of a congregation confers upon the man whom they may choose for their pastor no new powers, but only a new relation between him and a particular flock, giving him an exclusive right, either by himself or in conjunction with other pastors constituted in the same manner, to exercise among them that authority which he derives immediately from Christ, and which, in a greater or less degree, is possessed by every sincere Christian, according to his gifts and abilities.

(8.) INDEPENDENTS, SCOTS. There are two sects of Independents in Scotland: the first of whom have no peculiar denomination besides the general one of *Independents* or *Congregationalists*. Their religious sentiments are strictly Calvinistic, and agree in general with those of the English Independents. (See § 4.) The other sect is generally denominated in Scotland GLASSITES, from their founder Mr John Glass; (See GLASS, N° I.) and in England SANDEMANIANS, from Mr Robert Sandeman, who spread their doctrines in England

land and America. Some ſubdiviſions have lately taken place among them. For their definition of faith, and other peculiar opinions and practice, ſee SANDEMANIANS. Both theſe ſects agree in the general principles above ſet forth, (§ 6 and 7.) with regard to creeds and church government.

INDEPENDENTISM. *n. ſ.* the doctrine of the INDEPENDENTS. See that article, § 4—8.

* INDEPENDENTLY. *adv.* [from *independent.*] Without reference to other things.—Diſpoſe lights and ſhadows, without finiſhing every thing *independently* the one of the other. *Dryden.*

INDERSEE, a town of Germany, in Auſtria, 3 miles SW. of Tauffkirchen.

INDERTAUPLITZ, a river in Stiria.

INDERVAU, an iſland in the Perſian Gulf.

* INDESERT. *n. ſ.* [*in* and *deſert.*] Want of merit. This is an uſeful word, but not much received.—Thoſe who were once looked on as his equals, are apt to think the fame of his merit a reflection on their own *indeſerts. Addiſon.*

* INDESINENTLY. *adv.* [*indeſinenter*, Fr. *in* and *deſino*, Latin.] Without ceſſation.—They continue a month *indeſinently. Ray.*

* INDESTRUCTIBLE. *adj. in* and *deſtructible.*] Not to be deſtroyed.—Glaſs is ſo compact and firm a body, that it is *indeſtructible* by art or nature. *Boyle.*

* INDETERMINABLE. *adj.* [*in* and *determinable.*] Not to be fixed; not to be defined or ſettled.—There is not only obſcurity in the end, but beginning of the world; that, as its period is inſcrutable, ſo is its nativity *indeterminable. Brown.*

(1.) * INDETERMINATE. *adj.* [*indeterminé*, Fr. *in* and *determinate.*] Unfixed; not defined; indefinite.—The rays of the ſame colour were by turns tranſmitted at one thickneſs, and reflected at another thickneſs, for an *indeterminate* number of ſucceſſions. *Newton.*

(2.) INDETERMINATE PROBLEM, or UNLIMITED PROBLEM, in algebra, that which admits of a great number of different anſwers, or of innumerable different ſolutions. In ſuch problems, the number of unknown quantities concerned is greater than the number of conditions or equations, by which they are to be found; from which it happens, that generally ſome other conditions or quantities are aſſumed to ſupply the defect, which, being taken at pleaſure, give the ſame number of anſwers as varieties in thoſe aſſumptions. DIOPHANTUS was the firſt writer on Indeterminate Problems, in his *Algebra*, firſt publiſhed in 1575 by Xylander. His book being wholly on this ſubject, ſuch queſtions have been called DIOPHANTINE PROBLEMS. Des Cartes, Fermat, Frenicle, Wallis, Euler, Grange, &c. have cultivated this branch of algebra; and Mr John Leſlie, in the 2d Vol. of the *Edin. Philoſ. Tranſ.* has given an ingenious paper on the ſolution of Indeterminate Problems, by a new and general principle.

* INDETERMINATELY. *adv.* [*in* and *determinately.*] Indefinitely; not in any ſettled manner.—His perſpicacity diſcerned the loadſtone to reſpect the north, when ours beheld it *indeterminately. Brown.*—The depth of the hold is *indeterminately* expreſſed in the deſcription. *Arbuthnot.*

* INDETERMINATION. *n. ſ.* [*in* and *determination.*] Want of determination; want of fixed or ſtated direction.—By contingents I underſtand all things which may be done, and may not be done, may happen, or may not happen, by reaſon of the *indetermination* or accidental occurrence of the cauſes. *Bramhall againſt Hobbes.*

* INDETERMINED. *adj.* [*in* and *determined.*] Unſettled; unfixed.—We ſhould not amuſe ourſelves with floating words of *indetermined* ſignification, which we can uſe in ſeveral ſenſes to ſerve a turn. *Locke.*

INDEVILLARS, a town of France, in the dep. of Doubs; 6 miles SE. of Blamont.

* INDEVOTION. *n. ſ.* [*indevotion*, French; *in* and *devotion.*] Want of devotion; irreligious.—Let us make the church the ſcene of our penitence, as of our faults; deprecate our former *indevotion*, and, by an exemplary reverence, redreſs the ſcandal of profaneneſs. *Decay of Piety.*

* INDEVOUT. *adj.* [*indevot*, French; *in* and *devout.*] Not devout; not religious; irreligion.—He prays much, yet curſes more; whilſt he is meek, yet *indevout. Decay of Piety.*

* INDEX. *n. ſ.* [Latin.] 1. The diſcoverer; the pointer out.—Taſtes are the *indexes* of the different qualities of plants, as well as of all ſorts of aliment. *Arbuthnot.*—That which was once the *index* to point out all virtues, does now mark out that part of the world where leaſt of them reſides. *Decay of Piety.* 2. The hand that points to any thing, as to the hour or way.—They have no more inward ſelf-conſciouſneſs of what they do or ſuffer, than the *index* of a watch, of the hour it points to. *Bentley.* 3. The table of contents to a book.—

In ſuch *indexes*, although ſmall
To their ſubſequent volumes, there is ſeen
The baby figure of the giant maſs
Of things to come, at large. *Shak.*

—If a book has no *index*, or good table of contents, 'tis very uſeful to make one as you are reading it; and in your *index* to take notice only of parts new to you. *Watts.*

(2.) INDEX, in anatomy, the FORE FINGER, ſo called from *indico*, *I point*; becauſe that finger is generally ſo uſed; whence alſo the extenſor indicis is called INDICATOR.

(3.) INDEX, in arithmetic and algebra, ſhows to what power any quantity is involved, and is otherwiſe called its EXPONENT.

(4.) INDEX, EXPURGATORY, a catalogue of prohibited books in the church of Rome. The firſt catalogues of this kind were made by the inquiſitors; and afterwards approved of by the council of Trent, with ſome retrenchments and additions. Thus an index of heretical books being formed, it was confirmed by a bull of Clement VIII. in 1595, and printed with ſeveral introductory rules; by the 4th of which, the uſe of the ſcriptures in the vulgar tongue is forbidden to all perſons without a particular licence; and by the 10th rule it is ordained, that no book ſhall be printed at Rome, without the approbation of the Pope's vicar, or ſome perſon delegated by the Pope; nor in any other places, unleſs allowed by the biſhop of the dioceſe, or ſome perſon deputed by him, or by the inquiſitor of heretical pravity. The Trent index being thus publiſhed, Philip II. of Spain ordered another to be printed at Antwerp,

in

in 1471, with considerable enlargements. Another was published in Spain in 1584; a copy of which was snatched out of the fire when the English plundered Cadiz. Afterwards there were several expurgatory indexes printed at Rome and Naples, and particularly in Spain.

(5.) *The* INDEX OF A BOOK is that part annexed to a book, referring to the particular matters therein contained. Dr Johnson is wrong (§ 1, *def.* 3.) in reckoning an index synonymous with a "*table of contents.*" They are as different as the *beginning* and *end* of a book. The contents of a book are only intended to give a *general* and *summary* view of what is *contained* in it, in the order of its division into *Parts*, *Chapters*, or *Sections*; and as readers generally wish to know the subject or contents of a book before they peruse it, ought always to be prefixed to the work. The index, on the other hand, is intended to *point out* every important *particular* in a book, in its alphabetical order, that the reader may at once, and without difficulty, find out any article he wishes to be informed of, that is discussed or mentioned in the work; and as these are hardly completely known even to the author, till the work is finished, the index always appears with most propriety subjoined to the work. Every book of any extent ought to have both contents and index. Most modern indexes to books are very carelessly compiled. About a century or two ago, very complete indexes were made to various learned works, by the editors of the classics *in usum delphini*, as well as by Minellius, Farnabius, Oudendorp, Ruddiman, and other literati. But now the compilation of an index, being thought too great a drudgery by many authors, is often entrusted to persons very ill qualified for the task; in consequence of which modern indexes are seldom either complete or properly arranged. And if the work is extensive, the reader is often perplexed with three or four different indexes, or an index divided into as many parts; while one complete general index, properly compiled and arranged, would answer the purpose much better. Thus that valuable and important work, *Sir John Sinclair's Statistical Account of Scotland*, has no fewer than three indexes, besides several alphabetical lists, yet there is a vast mass of useful information contained in the 21 volumes of that excellent work, which the inquisitive reader will search for in vain through all those lists and indexes; in the compilation of which elegance has evidently been preferred to utility.

(6.) INDEX OF A GLOBE, is a little style fitted on to the N. pole, and turning round with it, pointing to certain divisions in the hour circle. It is sometimes also called *gnomon*. See GEOGRAPHY, and GNOMON,

* INDEXTERITY. *n. s.* [*in* and *dexterity.*] Want of dexterity; want of readiness; want of handiness; clumsiness; awkwardness.—The *indexterity* of our consumption-curers demonstrates their dimness in beholding its causes. *Harvey on Cons.*

(1.) INDIA, an extensive region in Asia, which lies between 66° and 93° E. lon. and 7° and 33° N. lat. Under this name, the Europeans have erroneously understood all the countries which lie S. of Tartary, and extend from the eastern frontiers of Persia to the eastern coasts of China, and they have included likewise under the denomination of the E. Indies the islands of Japan, with all the islands in the Eastern and Indian Oceans, as far S. as New Holland. But the name of India can be applied, with propriety, to that country only which is distinguished in Asia as well as in Europe by the name of Hindoostan. The countries to the E. of the river Burrampooter, viz. Aracan, Assam, Burmah, Cambodia, Cochin-China, Laos, Malacca, Pegu, Siam, and Tonquin, which geographers have hitherto distinguished by the name of the Peninsula beyond the Ganges, are no more to be considered as belonging to India, than the bordering countries of China, Thibet, Tartary, or Persia. See HINDOOSTAN, § 1—3, 9.

(2.) INDIA, ANCIENT ACCOUNTS OF. By the name of *India* the ancients understood only the western peninsula, on this side the Ganges, and the peninsula beyond it, having little or no knowledge of the countries which lie farther eastward. But though originally they were acquainted only with the western parts of Hindoostan, they gradually extended the name of *India* over the other countries they discovered to the eastward; so that probably they would have involved all the rest in the same general designation, had they been as well acquainted with them as the moderns are. By whom these countries were originally peopled, is a question which in all probability will never be solved. Certain it is, that some works in these parts discover marks of astonishing skill and power in the inhabitants, such as the images in the island of ELEPHANTA; the ROCKING STONES of immense weight, yet so nicely balanced that a man can move them with his hand; the OBSERVATORY at Benares, &c. (See ELEPHANTA, STONE, N° 15. and OBSERVATORY, N° 3. These stupendous works are by Mr Bryant attributed to the Cushites or Babylonians, the first distinct nation in the world, and who of consequence must for some time have possessed in a manner the sovereignty of the whole earth; and it is probable, that the subjects of Nimrod, *the beginning* of whose kingdom was in Shinar, might extend themselves eastward, and thus fill the fertile regions of the east with inhabitants, without thinking it worth while for a long time to meddle with the less mild and rich countries to the westward. Thus would be formed that great, and for some time insuperable, division betwixt the inhabitants of India and other countries; so that the western nations knew not even of the existence of the Indians but by obscure report; while the latter, ignorant of their own origin, invented a thousand idle tales concerning the antiquity of their nation, which some of the moderns have been credulous enough to believe and record as facts. The first among the western nations, who distinguished themselves by their application to navigation and commerce, and who were of consequence likely to discover these distant nations, were the Egyptians and Phenicians. The former, however, soon lost their inclination for naval affairs, and held all sea-faring people in detestation as profane persons; though the extensive conquests of Sesostris, if we can believe them, must have in a great measure supplied this defect. He is said to have fitted out a fleet of 400 sail in the Arabian Gulph or Red Sea, which

which conquered all the countries lying along the *Erythræan Sea* to India; (See ERYTHRÆUM, N° 2.) while the army led by himself marched through Asia, and subdued all the countries to the Ganges; after which he crossed that river, and advanced to the eastern ocean. Great disputes have been carried on with respect to this conqueror, and his expedition; but Dr Robertson, in his *Disquisition concerning ancient India*, doubts whether any such expedition ever was made; 1. On account of the aversion the Egyptians entertained to seafaring people, as well as the magnitude of the armaments, which could not have been soon reared in any nation unaccustomed to maritime affairs. 2. Because Herodotus makes no mention of the conquest of India by Sesostris, though he relates his history at some length: and Diodorus Siculus, who first mentions it, informs us that he had it from the Egyptian priests; who related "many things rather from a desire to promote the honour of their country than from attention to truth." 3. On account of many improbabilities, or rather impossibilities, contained in Diodorus's relations. And, 4. because the judicious geographer Strabo rejected the account altogether, and ranks the exploits of Sesostris in India with the fabulous ones of Bacchus and Hercules.

(3.) INDIA, ANCIENT HISTORY OF, TO THE EXPEDITION OF ALEXANDER THE GREAT. Whether the Egyptians traded with India, or not, it is certain that the Tyrians kept up a constant intercourse with some parts of India by navigating the Arabian gulf, or the Red sea. Of this navigation they became masters by taking from the Idumeans some maritime places on the coast; but as the distance betwixt the nearest place of that sea and Tyre was considerable, the land carriage must have been very tedious and expensive; for which reason it was necessary to become masters of a port on the E. of the Mediterranean, nearer to the Red sea than Tyre. With this view they took possession of Rhinvelura, the nearest port on the Mediterranean to the Arabian gulf; and to that port all the goods from India were conveyed by a much shorter and less expensive route than over land. This is the first authentic account of any intercourse betwixt India and the western part of the world: and to this we are without doubt in a great measure to ascribe the vast wealth and power for which the city of Tyre was anciently renowned; for in other respects the whole territory of Phœnicia was but of little consequence. Notwithstanding the frequency of these voyages, however, the ancients have left little account of them. The most particular description we have of the wealth, power, and commerce of ancient Tyre, is in the prophecies of Ezekiel. If the Tyrians kept any journals of their voyages, it is probable that they were lost when the city was destroyed by Alexander the Great. Though the Israelites, in the reigns of David and Solomon, carried on an extensive and lucrative commerce, yet Dr Robertson is of opinion that they did not trade to any part of India. There are only two places mentioned to which their ships sailed, viz. Ophir and Tarshish; both of which are now supposed to have been situated on the E. coast of Africa; the ancient TARSHISH, according to Mr Bruce, was the present MOENA; and Ophir the kingdom of Sofala, so remarkable in former times for its mines, that it was called by Oriental writers the *golden* Sofala. See OPHIR, and TARSHISH. Thus the Indians continued long unknown to the western nations, and undisturbed by them, probably in alliance with, or in subjection to, the mighty empire of BABYLON, from which the country was originally peopled; and the possession of this vast region will easily account for the immense, and otherwise almost incredible, wealth and power of the ancient Babylonish monarchs. Soon after the destruction of that monarchy by the Persians, we find Darius Hystaspes undertaking an expedition against the Indians. Herodotus informs us, that he sent Scylax of Caryandra to explore the river Indus; who sailed from *Caspatyrus*, a town at its source, and near the territories of Pactya, eastward to the sea; and thence, turning westward, arrived at the place where the Phœnicians had formerly sailed round Africa, after which Darius subdued the Indians, and became master of that coast. His conquests, however, were not extensive, as they did not reach beyond the territory watered by the Indus; yet the acquisition was very important, as the revenue derived from the conquered territory, according to Herodotus, was near a third of that of the whole Persian empire. He tells us, that the empire was divided into 20 satrapies or governments; which yielded a revenue of 14,560 Euboic talents, amounting in the whole to 2,807,437l. sterling. The amount of the revenue from the conquered provinces of India therefore must have been considerably short of a million. But very little knowledge of the country was acquired by this expedition of Darius: for the Greeks paid no regard to the transactions of *Barbarians*; and as for Scylax, he told so many incredible stories in the account he gave of his voyage, that he was disbelieved in almost every thing, whether true or false. The Greeks acquired much more knowledge of India, by Alexander's expedition, although he went no farther into the country than the territory now called PANJAB, all of which he did not traverse. Its SW. boundary is formed by a river anciently called the *Hyfudrus*, now the SETLEGE. The breadth of this district from Ludhana on the Setlege, to Attock on the Indus, is computed to be 259 geographical miles in a straight line; and Alexander's march, computed in the same manner, did not exceed 200; nevertheless, by the spreading of his numerous army over the country, and the exact measurement and delineation of all his movements by men of science whom he employed, a very extensive knowledge of the western part of India was obtained.

(4.) INDIA, HISTORY OF ALEXANDER'S EXPEDITION TO, WITH ITS STATE AT THAT PERIOD. Of this celebrated conqueror's exploits previous to this expedition, an account will be found under the article MACEDON. Having arrived at the Indus, which his army crossed by a bridge of boats, he refreshed his troops for a month on the other side of that river, in the dominions of his ally Taxiles; who gave him 30 elephants, and from enmity to PORUS, another famous Indian prince of great courage and conduct, joined his

army with 700 horſe and 5000 foot. During this receſs he alſo received ambaſſadors with preſents and offers of ſervice from Ambiſures and Doxareas, other two potent Indian monarchs. After this he reached the Hydaſpes, about the ſummer ſolſtice, (the ſeaſon, when by the melting of the ſnow on the hills, its waters are broadeſt, deepeſt, and moſt rapid;) where Porus lay encamped with a great army of tall, robuſt, hardy, and well diſciplined troops, to hinder his paſſage. Porus had made ſuch judicious diſpoſitions, that Alexander had to exert his utmoſt military ſkill, before he could get the better of his vigilance. At laſt, however, partly by ſtratagem, partly by his uſual good fortune, a ſtorm of thunder, lightning, and hail, happening in the preciſe time to conceal his movements from the enemy, and ceaſing juſt in the critical moment, when his troops were ready to paſs the river, he croſſed the Hydaſpes, with 5000 horſe and 6000 foot, before Porus had ſufficient time to oppoſe him. He ſent his ſon, however, with 2000 horſe and 120 armed chariots for that purpoſe; but Alexander defeated them with great ſlaughter, killed Porus's ſon, and took the armed chariots. Upon this diſaſter Porus, leaving part of his army and elephants to oppoſe Craterus, marched out of his camp at the head of 30,000 foot, 4000 horſe, 300 chariots, and 200 elephants; and chooſing a firm plain, where theſe laſt could act with advantage, waited the arrival of the Macedonians. Soon after they came up, when a ſhort but very bloody battle enſued. Porus's cavalry fought bravely, but were ſoon routed; and though they rallied were again defeated, as well as his numerous body of foot; many of whom were trampled to death by the elephants, who, being wounded by the Macedonian archers, occaſioned as much confuſion among the Indian troops as among the Macedonians. Porus himſelf behaved with the greateſt valour and intrepidity; but Craterus coming up with his troops, fell upon the flying Indians, and increaſed the ſlaughter ſo much, that 20,000 foot and 3000 horſe were killed, beſides two of Porus's ſons and moſt of his officers; and all the elephants and chariots were either deſtroyed or taken. Alexander had given ſtrict orders not to injure Porus, and ſent Taxiles to perſuade him to ſurrender, which he refuſed, but was afterwards prevailed upon to do by his old friend *Meroe*, an Indian in Alexander's ſervice. Alexander immediately gave Porus his liberty, and ſoon after reſtored him to his kingdom, to which he annexed many valuable provinces; ſo that, except in the loſs of his ſons and his troops, he was a conſiderable gainer upon the whole. Nor was Alexander a loſer by his generoſity, for Porus remained his faithful ally ever after. In memory of this victory, Alexander cauſed two cities to be built: one on the field of battle, named NICÆA; the other on the river, named BUCEPHALA, after his horſe who died here. The ſoldiers who fell in battle he buried with great honours; offered ſacrifices, and exhibited ſhows on the banks of the Hydaſpes. He then entered the territories of the *Glauſæ*, in which were 37 cities and many villages; all which being delivered up without fighting, he added them to the dominions of Porus, as well as thoſe of another Porus, whom he conquered, which lay on the banks of the Hydraotes, a branch of the Indus. Notwithſtanding this ſucceſs, the *Catheri*, *Oxydracæ*, and *Malli*, 3 of the moſt warlike nations of India, confederated and raiſed a great army againſt Alexander; who immediately ſet out, and in a few days reached SANGALA, a city on the top of a hill, with a lake behind it, where the confederates lay encamped, ſurrounded by 3 circular lines of carriages locked together. In theſe ſtrong entrenchments Alexander attacked them, and though they made a gallant defence, he ſucceſſively forced their entrenchments, and took the city by ſtorm two days after; when 17,000 Indians were killed, and 70,000 taken priſoners, with 500 horſe and 300 chariots; while the killed and wounded of the Macedonians were only 1300. The people of the adjacent cities immediately fled to the mountains, and though promiſed kind treatment upon their ſubmitting, refuſed to return. Whereupon Alexander ordered Sangala to be raſed, and gave the territories to thoſe who had ſubmitted to him. He next prepared to paſs the Hyphaſis, and reduce under his ſubjection the rich and fertile countries beyond its banks, which were inhabited by a civilized and martial people; but all his rhetoric and all his popularity could not prevail upon his troops to proceed farther. He therefore reſolved to make the Hyphaſis the boundary of his dominions; and having erected 12 large altars, he offered ſacrifices, and exhibited ſhows with great magnificence: after which, arriving at the Hydaſpes, he ſailed down the Indus into the ocean: having for that purpoſe equipped a fleet of 80 large ſhips with 3 banks of oars, and 2000 ſmall veſſels and tranſports, under the moſt ſkilful Phœnician, Cyprian, Carian, and Egyptian navigators. Craterus and Hephæſtion had marched before with another diviſion of the army, and in 3 days the fleet arrived oppoſite to their camps; where Alexander was informed, that the Oxydracæ and Malli were raiſing forces to oppoſe him. Upon this he reſolved to reduce them, but at the confluence of the Aceſines and Hydaſpes, ran no ſmall riſk of his life, by the rapidity of the currents, eddies, and whirlpools, at their junction, which ſwallowed up many of his long veſſels with all the men on board. After eſcaping this danger, Alexander went on ſhore, and having divided his army into different bodies, under Craterus, Hephæſtion, Ptolemy, and himſelf, he marched through the deſert, and ſurpriſed the Malli, who did not ſuſpect that he would have ventured through that barren and dreary region. After taking ſeveral of their cities and caſtles, and ſlaughtering the inhabitants, many of whom fled and abandoned their cities, while others burned themſelves rather than ſurrender, he at laſt marched to their capital; but finding the inhabitants had fled, he proceeded to the Hydraotes, where he found 50,000 men encamped on the oppoſite bank to prevent his paſſage. He entered the river, however, with a party of horſe, which ſo terrified the Indians, that their

whole army fled, and retired to a city, which Alexander invefted that fame night, and ſtormed next day. Upon this the Indians abandoned it and retired to the caſtle; whereupon Alexander gave orders to ſcale the walls, and was himſelf the firſt to mount a ladder, being followed by Leonatus, Peuceſtas, and Abreas. But in this deſperate enterpriſe he ſuffered for his valour; for after killing ſeveral of the enemy with his own hand, and puſhing others over the walls, he was ſo galled by the Indian arrows, that his own battalion, mounting in haſte to aſſiſt him, broke down the ladders; whereupon Alexander threw himſelf down into the caſtle, as did alſo Peuceſtas, Abreas and Leonatus; on which the Indian general ruſhed forward to attack him, but was inſtantly diſpatched by Alexander, as well as ſeveral others who followed him. Upon this the reſt fled, but threw darts, ſtones, &c. at a diſtance. Abreas was mortally wounded in the head with an arrow; and ſoon after Alexander was dangerouſly wounded by another, which pierced through his breaſt-plate. He, however, defended himſelf valiantly, till by the vaſt effuſion of blood he fainted, and fell on his ſhield; whereupon Peuceſtas covered him with the ſacred ſhield of Pallas on the one ſide, as did Leonatus on the other, with his own, though both were ſeverely wounded. Mean time the ſoldiers on the outſide, eager to ſave their king, ſupplied their want of ladders by driving large iron pins into the walls, and mounting by theſe, came to the king's aſſiſtance, and ſlaughtered the Indians without mercy. Alexander continued for ſome time in a dangerous way, but at laſt recovered his ſtrength. The Mali and Oxydracæ, finding farther reſiſtance vain, ſent ambaſſadors with offers of ſubmiſſion, which were accepted: and Alexander, having ſettled theſe countries to his mind, proceeded down the Indus, and during his voyage, received the ſubmiſſion of ſeveral other Indian princes. Obſerving on his arrival at the iſle of Pattala, that the Indus divided into two branches, he firſt ſailed down the right hand branch to the ocean; and though in this part of his voyage he ſuſtained great difficulties, and was nearly ſhipwrecked at its mouth, he ſailed back again to Pattala, reſolving to ſail down the other branch, to ſee which was moſt ſafe and commodious for his fleet; which he had determined to ſend by ſea, through the Perſian Gulf up the Tygris, to meet him and his army in Meſopotamia. But as the practicability of this depended upon the Etefian winds, it was neceſſary to lay up the fleet till the wind ſhould prove favourable. He therefore ſailed through this branch of the Indus, ſought on the ſea-coaſt for bays and creeks to anchor in, cauſed pits to be dug for freſh water, and took every other precaution for preſerving his troops in eaſe and ſafety, till the ſeaſon ſhould permit them to continue their voyage. In all this he ſucceeded to his wiſh, as he found this branch at its mouth ſpread over a level country, and forming a large lake where his fleet could anchor in ſafety. He therefore appointed Leonatus and a part of his army to carry on ſuch works as were neceſſary, and leaving the fleet to the care of Nearchus, departed with the reſt of his army to march back to Babylon. This he did, much againſt the advice of his friends, through a wild and uncultivated deſert, wherein he and his troops ſuffered incredible hardſhips, and many of them periſhed by heat, thirſt, and want of proviſions. During this journey he received deputies from the Oritæ and Gedroſii, with their ſubmiſſion; after which, leaving Leonatus to ſecure their obedience, he marched from Gedroſia to Caramania, where he got freſh ſupplies. (See MACEDON.) By his voyage down the Indus, Alexander contributed much more to enlarge the geographical knowledge of India, than by all his marches and conqueſts by land. According to Major Rennel, the ſpace of country, through which he ſailed on the Indus, was not leſs than 1000 miles; and as, during the whole of that navigation, he obliged the nations on both ſides the river to ſubmit to him, we may be certain that the country on each ſide was explored to ſome diſtance. An exact account not only of his military operations, but of every thing worthy of notice relating to the countries through which he paſſed, was preſerved in the journals of his three officers, Lagus, Nearchus, and Ariſtobulus; and theſe journals, Arrian followed in the compoſition of his hiſtory. From theſe authors we learn, that in the time of Alexander, the weſtern part of INDIA was poſſeſſed by 7 very powerful monarchs. The territory of Porus, which Alexander firſt conquered, and then reſtored to him, is ſaid to have contained no fewer than 2000 towns; and the king of the Praſii had aſſembled an army of 20,000 cavalry, 2000 armed chariots, and a great number of elephants, to oppoſe the Macedonian monarch on the banks of the Ganges. The navigable rivers with which the Panjab country abounds, afforded then, and ſtill continue to afford, an intercourſe from one part to another by water: and as theſe rivers probably had then many ſhips on them for commerce, Alexander might eaſily collect all the number he is ſaid to have had, viz. 2000; ſince it is reported, that Semiramis was oppoſed by double the number on the Indus, when ſhe invaded India. Dr Robertſon differs from M. Rennel, with reſpect to the ſurpriſe which Alexander and his army expreſſed, when they ſaw the high tides at the mouth of the Indus. This he thinks might very naturally have been the caſe, notwithſtanding what Herodotus had written concerning the flux and reflux obſervable in the Red Sea. All that is mentioned by Herodotus concerning this phenomenon is, that "in the Red Sea there is a regular ebb and flow of the tide every day." No wonder, therefore, that the Macedonians ſhould be ſurpriſed and terrified at the very high tides in the Indian ocean, which theſe few words of Herodotus had by no means led them to expect. In like manner the Romans were ſurpriſed at the tides in the Atlantic, when they had conquered ſome of the countries bordering upon that ocean. Cæſar deſcribes the aſtoniſhment of his ſoldiers at a ſpring tide in Britain, which greatly damaged his fleet; and indeed, conſidering the very little riſe of the tide in the Mediterranean, to which alone the Greeks and Romans had acceſs, we may reckon the account given by Arrian highly proba-

ble. The country on each ſide the Indus was found, in the time of Alexander, to be in no degree inferior in population to the kingdom of Porus. The climate, ſoil, and productions of India, as well as the manners and cuſtoms of the inhabitants, are exactly deſcribed, and the deſcriptions found to correſpond in a ſurpriſing manner with modern accounts. The ſtated change of ſeaſons, now known by the name of MONSOONS, the periodical rains, the ſwellings and inundations of the rivers, with the appearance of the country during the time they continue, are particularly deſcribed. The deſcriptions of the inhabitants are equally particular; their living entirely upon vegetables; their diviſion into tribes or caſts, with many of the particularities related under the article HINDOOS, are to be met with in the accounts of Alexander's expedition. His military operations, however, extended but a very little way into India properly ſo called; no farther indeed than the modern province of LAHORE, and the countries on the banks of the Indus from Moultan to the ſea; though, had he lived to undertake another expedition, as he intended, it is very probable that he would have ſubdued a vaſtly greater tract of country; nor indeed could any thing probably have ſet bounds to his conqueſts, but death or revolts in diſtant provinces. To ſecure the obedience of thoſe countries, Alexander built a number of fortified cities; and the farther eaſtward he extended his conqueſts, the more neceſſary did he find this taſk. Three he built in India itſelf; two on the banks of the Hydaſpes, and a third on the Aceſines, both navigable rivers, falling into the Indus after they have united their ſtreams. By theſe he intended not only to keep the adjacent countries in awe, but to promote a commercial intercourſe betwixt different parts both by land and water. With this view, on his return to Suſa, he ſurveyed the courſe of the Euphrates and Tigris, cauſing the cataracts or dams to be removed which the Perſian monarchs had built, to obſtruct the navigation of theſe rivers, in conformity to a maxim of their ſuperſtition, that it was unlawful to defile any of the elements, which they imagined was done by navigators. After the navigation was thus opened, he propoſed that the valuable commodities of India ſhould be imported into the other parts of his dominions by the Perſian gulf, and through the Red Sea to Alexandria in Egypt, and thence diſperſed all over Europe.

(5.) INDIA, HISTORY OF, FROM ALEXANDER'S EXPEDITION, TO THAT OF ANTIOCHUS, THE GREAT. The death of Alexander having put an end to all his great ſchemes, the eaſtern part of his dominions devolved firſt on Pytho the ſon of Agenor, and afterwards on Seleucus. The latter was ſenſible of the advantages of keeping India in ſubjection. With this view, he undertook an expedition into that country, partly to confirm his authority, and partly to defend the Macedonian territories againſt SANDRACOTTUS king of the Praſii, who threatened to attack them. The particulars of his expedition are very little known; Juſtin being the only author who mentions them. Plutarch tells us that Seleucus carried his arms farther into India than Alexander; and Pliny, whoſe authority is of conſiderably greater weight than either, corroborates the teſtimony of Plutarch in this inſtance, though his words are obſcure. Bayer thinks they imply that Seleucus marched from the Hyphaſis, to the Hyſudrus, thence to Palibothra, and thence to the mouth of the Ganges; the diſtances of the principal ſtations being marked, and amounting in all to 2244 Roman miles. But Dr Robertſon thinks it very improbable that the expedition of Seleucus ſhould have been continued ſo far, as in that caſe "the ancients would have had a more accurate knowledge of that part of the country than they ſeem ever to have poſſeſſed." The career of Seleucus in the eaſt was ſtopped by Antigonus, who prepared to invade the weſtern part of his dominions. The former was therefore obliged to conclude a treaty with Sandracottus, whom he allowed to remain in poſſeſſion of his territories; but Dr Robertſon is of opinion, that during the lifetime of Seleucus, which continued 42 years after the death of Alexander, no diminution of the Macedonian territories took place. With a view of keeping up a friendly intercourſe with the Indian prince, Seleucus ſent MEGASTHENES, one of Alexander's officers, to Palibothra, capital of the kingdom of the Praſii, on the banks of the Ganges. This city is by Dr Robertſon ſuppoſed to be the modern ALLAHABAD, contrary to the opinion of Major Rennel, who ſuppoſes it to be PATNA. As Megaſthenes reſided in this city for a conſiderable time, he made many obſervations on the country of India in general, which he afterwards publiſhed. But he mingled with his relations the moſt extravagant fables; ſuch as ridiculous accounts of men with ears ſo large that they could wrap themſelves up in them; of tribes with one eye, without mouths or noſes, &c. if the extracts from his book, given by Arrian, Diodorus, and other ancient writers, can be credited. After the embaſſy of Megaſthenes to Sandracottus, and that of his ſon Damaichus to Allitrochidas, the ſucceſſor of Sandracottus, we hear no more of the affairs of India with regard to the Macedonians, until the time of Antiochus the Great, who made a ſhort incurſion into India about 197 years after the death of Seleucus. All that we know of this expedition is, that the Syrian monarch, after finiſhing a war he carried on againſt the two revolted provinces of Parthia and Bactria, entered India, where he obliged Sophagaſenus, king of the country which he invaded, to pay a ſum of money, and give him a number of elephants. It is probable, that the ſucceſſors of Antiochus were obliged, ſoon after his death, to abandon all their Indian territories.

(6.) INDIA, HISTORY OF, FROM ANTIOCHUS'S EXPEDITION TO THE ESTABLISHMENT OF ITS TRADE WITH EGYPT. After the loſs of India by the Syrians, an intercourſe was kept up for ſome time betwixt it and the Greek kingdom of BACTRIA. This laſt became an independent ſtate about 69 years after the death of Alexander; and, according to the few hints we have concerning it in ancient authors, carried on a great traffic with India.

dia. Nay, the Bactrian monarchs are ſaid to have conquered more extenſive tracts in that region than Alexander himſelf had done. Six princes reigned over this new kingdom in ſucceſſion; ſome of whom, elated with the conqueſts they had made and the power they had acquired, aſſumed the title of *Great King*, by which the Perſian monarchs were diſtinguiſhed in their higheſt ſplendour. Strabo informs us, that the Bactrian princes were deprived of their territories by the Scythian Nomades, who came from the country beyond the Saxartes, and were known by the names of *Aſii*, *Paſiani*, *Tacbari*, and *Scaurauli*. This is confirmed by the teſtimony of ſome Chineſe hiſtorians, quoted by M. de Guignes. According to them, about 126 years before the Chriſtian era, a powerful horde of Tartars puſhed from their native ſeats on the confines of China, and obliged to move farther to the weſt, paſſed the Iaxartes, and, pouring in upon Bactria like an irreſiſtible torrent, overwhelmed that kingdom, and put an end to the dominion of the Greeks, after it had laſted near 130 years. From this time to the cloſe of the 15th century, all thoughts of eſtabliſhing any dominion in India were totally abandoned by the Europeans. The only object now was to promote a commercial intercourſe with that country; and Egypt was the medium by which that intercourſe was to be promoted. PTOLEMY, the ſon of Lagus, firſt raiſed the power and ſplendour of Alexandria, by carrying on a trade to India; and, to make the navigation more ſecure, he built the celebrated light-houſe at PHAROS; a work ſo magnificent as to be reckoned one of the wonders of the world. His ſon Ptolemy Philadelphus proſecuted the ſame plan very vigorouſly. In his time the Indian commerce once more began to centre in Tyre; but to remove it effectually from thence, he formed a canal between Arſinoe on the Red Sea, near the place where Suez now ſtands, and the Peluſiac or eaſtern branch of the Nile. This canal was 100 cubits broad and 30 deep; ſo that by means of it the productions of India might have been conveyed to Alexandria entirely by water. We know not whether this work was ever finiſhed, or whether it was found uſeleſs on account of the dangerous navigation towards the northern extremity of the Red Sea; but it is certain that no uſe was made of it, and a new city, named BERENICE, ſituated almoſt under the tropic upon the weſtern ſhore of the Red Sea, became the ſtaple of Indian commerce. From thence the goods were tranſported by land to Coptos, a city, 3 miles from the Nile, to which it was joined by a navigable canal. Thus, however, there was a very tedious land carriage of no leſs than 258 Roman miles through the barren deſert of Thebais; but Ptolemy cauſed ſearch to be made everywhere for ſprings, and wherever theſe were found, he built inns for the accommodation of travellers; and thus the commerce of India was carried on till Egypt became ſubject to the Romans.

(7.) INDIA, HISTORY OF, FROM THE ESTABLISHMENT OF ITS TRADE WITH EGYPT, TO ITS INTERCOURSE WITH THE ROMANS. Ships during this period ſailed from Berenice, and coaſting along the Arabian ſhore to the promontory of Syagrus, (now Cape Raſalgate,) held their courſe along the coaſt of Perſia, till they arrived at the mouth of the weſtern branch of the Indus. They either ſailed up this branch till they came to Pattala, (now Tatta,) at the upper part of the Delta, or continued their courſe to ſome other emporium on the W. part of the Indian coaſt. A more convenient courſe was afterwards found by ſailing directly to ZIZENIS, a place concerning which there is now ſome diſpute. Monteſquieu will have it to be the kingdom of Sigertis, on the coaſt adjacent to the Indus, and which was conquered by the Bactrian monarchs; but Major Rennel is of opinion that it was a port on the Malabar coaſt. Dr Robertſon does not pretend to decide this diſpute; but is of opinion, that during the time of the Ptolemies very little progreſs was made in the diſcovery of India. He conteſts the opinion of Major Rennel, that "under the Ptolemies the Egyptians extended their navigation to the extreme point of the Indian continent, and even ſailed up the Ganges to Palibothra, now Patna." In this caſe, he thinks, that the interior parts of India muſt have been much better known to the ancients, than we have any reaſon to believe they were. He owns that Strabo mentions the ſailing up the Ganges, but then it is only curſorily and in a ſingle ſentence; whereas, if ſuch a conſiderable inland voyage of above 400 miles, through a populous and rich country, had been cuſtomary, or even if it had been ever performed by the Roman, Greek, or Egyptian traders, it muſt have merited a particular deſcription, and muſt have been mentioned by Pliny and other writers, as there was nothing ſimilar to it in the practice of navigation among the ancients."—The extreme danger of navigating the Red Sea in anoient times ſeems to have been the principal reaſon which induced Ptolemy to remove the communication with India, from Arſinoe to Berenice, as there were other harbours on the ſame coaſt conſiderably nearer the Nile than it. After the ruin of Coptos by the emperor Dioclefian, the Indian commodities were conveyed from the Red Sea to the Nile from Coſſeir, (ſuppoſed by Dr Robertſon to be the PHILOTERAS PORTUS of Ptolemy,) to Cous, the *Vicus Apollinis*, a journey of four days. Hence Cous, from a ſmall village, became an opulent city; but in proceſs of time, the trade from India removed from Cous to Kene, farther down the river. It was to this monopoly of Indian commerce, that Egypt owed its vaſt wealth and power, during the time of its Macedonian monarchs; but it appears ſurpriſing that no attempt was made by the Syrian monarchs to rival them in it, eſpecially as the latter were in poſſeſſion of the Perſian gulf, from whence they might have imported the Indian commodities by a much ſhorter navigation than could be done by the Egyptians. On the conqueſt of Egypt by the Romans, the Indian commodities continued, as uſual, to be imported to Alexandria in Egypt, and from thence to Rome; but the moſt ancient communication betwixt the E. and W. parts of Aſia ſeems never to have been entirely given up. Syria and Paleſtine are ſeparated from Meſopotamia by a deſert; but the paſſage through it was much facilitated by its affording a ſtation which abounded in water. Hence the poſſeſſion of this ſtation became an object of ſuch conſequence, that Solomon built

built upon it the city called in Syria TADMOR, and in Greek PALMYRA. Both theſe names are expreſſive of its ſituation in a ſpot adorned with palm trees. Though its ſituation for trade may to us ſeem very unfavourable (being 60 miles from the Euphrates, by which alone it could receive the Indian commodities, and 203 from the neareſt coaſt of the Mediterranean), yet the value and ſmall bulk of the goods in queſtion rendered the conveyance of them by a long carriage over land not only practicable but lucrative and advantageous. Hence the inhabitants became opulent and powerful, and long maintained its independence even after the Syrian empire became ſubject to Rome. After the reduction of Palmyra by the emperor Aurelian, however, it did not any more recover its ſplendour; the trade gradually turned into other channels, and the city was reduced to ruins, which ſtill exiſt, and manifeſt its former grandeur. See PALMYRA.

(8.) INDIA, HISTORY OF, FROM ITS INTERCOURSE WITH THE ROMANS, TILL THE TRANSFER OF ITS TRADE TO THE SARACENS. The exceſſive eagerneſs of the Romans for Aſiatic luxuries of all kinds kept up an unceaſing intercourſe with India, during the whole time that the empire continued in its power; and even after the deſtruction of the weſtern part, it was kept up betwixt Conſtantinople and thoſe parts of India which had been viſited formerly by merchants from the weſtern empire. Long before this period, however, a much better method of ſailing to India had been diſcovered by one Hippalus, the commander of an Indian ſhip, who lived about 80 years after Egypt had been annexed to the Roman empire. This man having obſerved the periodical ſhifting of the monſoons, and how ſteadily they blew from the eaſt or weſt during ſome months, ventured to leave the coaſt, and ſail boldly acroſs the Indian ocean, from the mouth of the Arabian gulf to Muſiris, a port on the Malabar coaſt; which diſcovery was reckoned a matter of ſuch importance, that the name of *Hippalus* was given to the wind by which he performed the voyage. Pliny gives a very particular account of the manner in which the Indian traffic was now carried on, mentioning the particular ſtages, and the diſtances between them: viz. From Alexandria to Juliopolis was two miles; and there the cargo deſtined for India was ſhipped on the Nile, and carried to Coptos, diſtant 303 miles, the voyage being uſually performed in 12 days. From Coptos they were conveyed by land to Berenice, diſtant 258 miles, and halting at different ſtations as occaſion required. The journey was finiſhed on the 12th day; but on account of the heat the caravan travelled only in the night. The ſhips left Berenice about midſummer, and in 30 days reached Occlis, now *Gella*, at the mouth of the Arabian gulf, or Cape (now Cape FARTAQUE) on the coaſt of Arabia Felix; from whence they ſailed in 40 days to Muſiris, already mentioned. Their homeward voyage began early in December; when ſetting ſail with a NE. wind, and meeting with a S. or SW. one when they entered the Arabian gulf, the voyage was completed in leſs than a year. With regard to the ſituation of Muſiris, as well as of Barace, another Indian port to which the ancients traded, Major Rennel and Dr Robertſon agree, that they ſtood between Goa and Tellicherry; and that probably the modern Meerzaw or Merjee is the Muſiris, and Barcelore the Barace of the ancients. Ptolemy, who flouriſhed about A. D. 200, having the advantage of ſo many previous diſcoveries, gives a more particular deſcription of India than is to be met with in any of the ancient writers; notwithſtanding which, his accounts are frequently inconſiſtent not only with modern diſcoveries, but with thoſe of more ancient geographers than himſelf. A moſt capital error in his geography is, that he makes the peninſula of India ſtretch from the Sinus Barygazenus, or gulf of Cambay, from W. to E. inſtead of extending, according to its real direction, from N. to S. and this error appears the more extraordinary, that Megaſthenes had publiſhed a meaſurement of this peninſula, nearly conſonant to truth, which had been adopted with ſome variations by Eratoſthenes, Strabo, Diodorus Siculus, and Pliny. His information concerning the ſituation of places, however, was much more accurate. With reſpect to ſome diſtricts on the eaſtern part of the peninſula, as far as the Ganges, he comes nearer the truth than in his deſcriptions of any of the reſt. Theſe are particularly pointed out by M. d'Anville, who has determined the modern names of many of Ptolemy's ſtations, as Kilkare, Negapatam, the mouth of the river Cauveri, Maſulipatam, &c. The peninſula of Malacca was in all probability the boundary of the ancient diſcoveries by ſea, but by land they had correſpondence with countries ſtill farther diſtant. While the Seleucidæ continued to enjoy the empire of Syria, the trade with India continued to be carried on by land in the way already mentioned. The Romans having extended their dominions as far as the Euphrates, found this method of conveyance ſtill eſtabliſhed, and the trade was by them encouraged and protected. The progreſs of the caravans being frequently interrupted by the Parthians, particularly when they travelled towards thoſe countries, where ſilk and others of the moſt valuable manufactures were procured, it thence became an object to the Romans to conciliate the friendſhip of the ſovereigns of thoſe diſtant countries. That ſuch an attempt was actually made, we know from the Chineſe hiſtorians, who tell us, that *Antoun*, by whom they mean the emperor Marcus Antoninus, the king of the people of the weſtern ocean, ſent an embaſſy to Ounti, who reigned in China A. D. 166; but though the fact is mentioned, we are left in the dark as to the iſſue. It is certain, however, that during the times of the Romans ſuch a trade was carried on; and we may conclude, that by means of ſome of theſe adventurers, Ptolemy was enabled to determine the ſituation of many places which he has laid down in his geography, and which correſpond very nearly with the obſervations of modern times. With regard to the Indian iſlands, conſidering the little way they extended their navigation, they could not be acquainted with many of them. The principal one was that of CEYLON, called by the ancients *Taprobane*. The name was entirely unknown in Europe before the time of Alexander the Great; but that conqueror, though he did not viſit, had

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ſomehow heard of it; with regard to any particulars, however, he ſeems to have been very ſlenderly informed; and the accounts of ancient geographers concerning it are confuſed and contradictory. The other iſlands deſcribed by Ptolemy to the eaſtward of Taprobane, are, according to Dr Robertſon, thoſe called *Andaman* and *Nicobar* in the gulf of Bengal. From the time of Ptolemy to that of the Emperor Juſtinian's, we have no account of any intercourſe of the Europeans with India, or of any progreſs made in the geographical knowledge of the country. Under that emperor one Coſmas, an Egyptian merchant, made ſome voyages to India, whence he acquired the ſurname of INDICOPLEUSTES. Having afterwards turned monk, he publiſhed ſeveral works; one of which, named *Chriſtian Topography*, has reached us. In this, though mixed with many ſtrange reveries, he relates, with great ſimplicity and appearance of truth, what he had ſeen in his travels or had learned from others. He deſcribes ſeveral places on the weſtern coaſt of the hither peninſula, which he calls the chief ſeat of the pepper trade; and from one of the ports on that coaſt named MALE, Dr Robertſon thinks that the name of *Malabar* may probably be derived, as well as that of *Maldives*, given to a cluſter of iſlands lying at no great diſtance. Coſmas informs us alſo, that in his time the iſland of Taprobane had become a great ſtaple of trade. He ſuppoſed it to lie about half way betwixt the Perſian gulf and the country of the Sinæ; in conſequence of which commodious ſituation it received the ſilk of the Sinæ, and the precious ſpices of the remote regions of the eaſt, which were from thence conveyed to all parts of India, Perſia, and the Arabian gulf. He calls it not *Taprobane*, but *Sieldibia*, derived from *Selendib*, or *Serendib*, the name by which it is ſtill known all over the eaſt. From him alſo we learn, that the Perſians, having overthrown the empire of the Parthians, applied themſelves with great diligence and ſucceſs to maritime affairs; in conſequence of which they became formidable rivals to the Romans in the Indian trade. The latter being thus in danger of loſing entirely that lucrative branch, partly by this rivalſhip, and partly by the frequent hoſtilities betwixt the two empires, Juſtinian formed a ſcheme of preſerving ſome ſhare of the trade by means of his ally the Emperor of Abyſſinia. In this he was diſappointed, though afterwards he obtained his end in a way entirely unexpected. Two monks who had been employed as miſſionaries in different parts of the eaſt, and had penetrated as far as the country of the Seres or China, induced by the liberal promiſes of Juſtinian, brought a quantity of the eggs of ſilkworms in a hollow cane. They were then hatched by the heat of a dunghill; and, being fed with the leaves of the mulberry, worked and multiplied as well as in thoſe countries of which they are natives. Vaſt numbers were ſoon reared in Greece; from whence they were exported to Sicily, and from thence to Italy; in all which countries ſilk manufactures have ſince been eſtabliſhed. On the conqueſt of Egypt by the Saracens in 640, the India trade was of courſe transferred to them; and they ſoon began to purſue it with much more vigour than the Romans had done. The city of BASSORA was built by the Caliph Omar, upon the W. bank of the great river formed by the union of the Euphrates with the Tigris. Thus the command of both rivers was ſecured, and the new city ſoon became a place of ſuch conſequence as ſcarce to yield to Alexandria itſelf.

(9.) INDIA, HISTORY OF, TILL THE ERECTION OF THE EMPIRE OF GAZNA. Dr Robertſon takes notice, that, from the evidence of an Arabian merchant who wrote in 852, it appears, that not only the Saracens, but the Chineſe alſo, were deſtitute of the mariner's compaſs; contrary to the general opinion, that this inſtrument was known in the eaſt long before its diſcovery in Europe. Notwithſtanding this diſadvantage, they penetrated far beyond Siam, which had ſet bounds to the navigation of the Europeans. They became acquainted with Sumatra and other Indian iſlands; extending their navigation as far as Canton in China. A regular commerce was now carried on from the Perſian gulf to all the countries lying betwixt it and China, and even with China itſelf. Many Saracens ſettled in India properly ſo called, and in the countries beyond it. In the city of Canton they were ſo numerous, that the emperor permitted them to have a cadi or judge of their own religion; the Arabian language was underſtood and ſpoken in every place of conſequence; and ſhips from China are even ſaid to have viſited the Perſian gulf. According to the Arabian accounts of thoſe days, the peninſula of India was at that time divided into 4 kingdoms. The firſt was compoſed of the provinces ſituated on the Indus and its branches, the capital of which was MOULTAN. The 2d had the city of CANOGE, which, from its remaining ruins, appears to have been a very large place. The Indian hiſtorians relate, that it contained 30,000 ſhops in which betel nut was ſold, and 60,000 ſets of muſicians and ſingers who paid a tax to government. The 3d kingdom was that of CACHEMIRE, firſt mentioned by Maſſoudi, who gives a ſhort deſcription of it. The 4th kingdom, GUZERAT, is repreſented by the ſame author as the moſt powerful of the whole. Another Arab writer, who flouriſhed about the middle of the 14th century, divides India into three parts; the northern, comprehending all the provinces on the Indus; the middle, extending from Guzerat to the Ganges; and the ſouthern, which he denominates *Comar*, from Cape Comorin. From the relation of the Arabian merchant above mentioned, explained by the commentary of another Arabian who had likewiſe viſited the eaſtern parts of Aſia, we learn many particulars concerning the inhabitants of theſe diſtant regions at that time, which correſpond with what is obſerved among them at this day. They take notice of the general uſe of ſilk among the Chineſe, and the manufacture of procelain, which they compare to glaſs. They alſo deſcribe the tea plant, with the manner of uſing its leaves; whence it appears, that in the 9th century the uſe of this plant in China was as common as it is at preſent. They mention likewiſe the great progreſs which the Indians had made in aſtronomy; a circumſtance which ſeems to have been unknown to the Greeks and Romans: they aſſert, that in this branch of ſcience the Indians were far ſuperior to the moſt enlightened nations

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of the weſt, on which account their ſovereign was called the *King of Wiſdom*. The ſuperſtitions, extravagant penances, &c. known to exiſt at this day among the Indians, are alſo mentioned by thoſe writers; all which particulars manifeſt that the Arabians had a knowledge of India far ſuperior to that of the Greeks or Romans. The induſtry of the Mohammedans, in exploring the moſt diſtant regions of the eaſt, was rivalled by the Chriſtians of Perſia, who ſent miſſionaries all over India and the countries adjoining, as far as China itſelf. But while the weſtern Aſiatics thus kept up a conſtant intercourſe with theſe parts, the Europeans had in a manner loſt all knowledge of them. The port of Alexandria, from which they had formerly been ſupplied with the Indian goods, was now ſhut againſt them; and the Arabs, ſatisfied with ſupplying the demands of their own ſubjects, neglected to ſend any by the uſual channels to the towns on the Mediterranean. The inhabitants of Conſtantinople and ſome other great towns were ſupplied with Chineſe commodities by the moſt tedious and difficult paſſage imaginable. The ſilk of that country was purchaſed in the moſt weſterly province named Chenſi; from thence it was conveyed by a caravan, which marched 80 or 100 days, to the banks of the Oxus. Here it was embarked, and carried down the river to the Caſpian ſea; whence, after a dangerous voyage acroſs that ſea, it was carried up the river Cyrus as far as it is navigable; after which it was conducted by a land-carriage of five days to the river Phaſis, then down that ſtream into the Euxine, and thence to Conſtantinople. The paſſage of goods from Hindooſtan was leſs tedious; being carried either directly to the Caſpian or to the Oxus, but by a paſſage much ſhorter than that from China; after which they were conveyed down the Phaſis to the Euxine, and thus to Conſtantinople. A trade thus carried on muſt have been liable to a thouſand diſadvantages. The goods conveyed over ſuch vaſt tracts of land could not be ſold but at a very high price, even ſuppoſing the journey had been attended with no danger; but as the caravans were continually expoſed to the aſſaults of barbarians, the price muſt on that account have been greatly enhanced. In ſpite of every difficulty, however, this commerce flouriſhed, and Conſtantinople became a conſiderable mart for Eaſt Indian commodities; and from it all the reſt of Europe was chiefly ſupplied with them for more than two centuries. The perpetual hoſtilities in which the Chriſtians and Mohammedans were during this period engaged, contributed ſtill to increaſe the difficulty; but the more this difficulty increaſed, the more deſirous the Europeans ſeemed to be of poſſeſſing the luxuries of Aſia. About this time the cities of Amalfi and Venice, with ſome others in Italy, having acquired a great degree of independence, began to exert themſelves in promoting domeſtic manufactures, and importing the productions of India, in much larger quantities than formerly. Some traces of this revival of a commercial ſpirit, according to Dr Robertſon, may be obſerved from the end of the 7th century. But during the 7th and 8th centuries, it is very probable that no commercial intercourſe whatever took place betwixt Italy and Alexandria; for, prior to this period, all the public deeds of the Italian and other cities of Europe had been written upon paper made of the Egyptian papyrus, but after that upon parchment. About the end of the 10th century, a conſiderable revolution took place in India, by the conqueſts of Mahmud Gazni, who erected the empire of GAZNA.

(10.) INDIA, HISTORY OF, TO THE END OF THE GAZNIAN EMPIRE. The authentic hiſtory of Hindooſtan, as given by the Indian hiſtorians, is reckoned to commence with the conqueſts of Mahmud Gazni. All before that period, Major Rennel thinks, is not to be depended on. Mahmud's kingdom had ariſen out of that of the Saracens, who had extended their conqueſts immenſely, under the Khaliff Al-Walid, both to the E. and W. Mahmud was the 3d from Abiſtagi, a governor of Khoraſan, who had revolted from the king of Buckharia. He poſſeſſed great part of the ancient BACTRIA. GAZNA, near the ſource of the Indus, and BALKH, were his chief cities. After conquering the reſt of Bactria, he invaded Hindooſtan, A. D. 1000, and reduced the province of Moultan, which was inhabited by the Kuttry and Rajpoot tribes, (the *Catheri* and *Malli* of Alexander,) who ſtill retained their ancient bravery, and made a very formidable reſiſtance. Mahmud being equally influenced by a love of conqueſt and a ſuperſtitious zeal to exterminate the Hindoo religion, a league was at laſt formed againſt him among all the Indian princes, from the Ganges to the Nerbudda. Their allied troops were, however, defeated, and in 1008 the famous temple of Nagracut in the Panjab was deſtroyed. In 1011, Mahmud deſtroyed the city and temple of Tanaſar, and reduced Delhi. In 1018 he took Canoge, and demoliſhed the temples of that and ſeveral other cities; but failed in his attempts on Agimere. In his 12th expedition in 1024, he reduced the whole peninſula of Guzerat, and deſtroyed the famous temple of Sumnaut, as well as thoſe of all the other cities he conquered. At his death in 1028, he poſſeſſed the E. and largeſt part of Perſia, with the Indian provinces from the W. part of the Ganges to Guzerat, and thoſe between the Indus and the mountains of Agimere. In 1158, this extenſive empire began to fall to pieces. The W. and largeſt part was ſeized by the Gauri, while the E. contiguous to the Indus, remained in the poſſeſſion of Cuſroe, whoſe capital was Lahore. In 1184 his ſons were expelled by the Gauri, and in 1194 Mohammed Gori penetrated into Hindooſtan as far as Benares, committing as great devaſtation as Mahmud Gazni had done. He alſo reduced the S. part of Agimere, and the territory S. of the Jumna, the fort of Gualior, &c. On his death in 1205, the empire of Gazna was again divided, and the PATAN or *Afghan* empire was founded by Cuttun, who had the Indian part, the Perſian remaining to Eldoze. Cuttub made Delhi his capital; and in 1210 his ſucceſſor, Altumiſh, reduced the greateſt part of Hindooſtan Proper. One of his ſons obtained the government of Bengal, and from this period, one of the emperor's ſons had always that government. During his reign, the bloody JENGHIZ khan put an end to the other branch of the Gaznian empire, as related under the article GAZNA, but Hindooſtan was left undiſturbed.

(11.) INDIA,

(11.) INDIA, HISTORY OF, TO ITS CONQUEST BY TAMERLANE. The kingdom of Malwa, which had been reduced in 1205 by Cuttub, ſhook of the yoke in 1265, and the Rajpoots revolted. The moſt dreadful confuſion and maſſacres followed, from this period almoſt to the time that the Britiſh government commenced. The empire being ſubdivided among a ſet of rapacious governors, the people were reduced to the loweſt degree of miſery. To add to their diſtreſs, the MOGULS made ſuch frequent and formidable invaſions, that at laſt the emperor Feroſe II. allowed them to ſettle in the country, in 1292. The emperor was incited by Alla, governor of Gurrah, to attempt the conqueſt of the Deccan; and Alla being employed in that buſineſs, wherein he amaſſed an immenſe quantity of treaſure, no ſooner accompliſhed it, than he depoſed and murdered Feroſe, and aſſumed the ſovereignty of Hindooſtan. After this he reduced the forts of Guzerat, Ratanpour, and Cheitore; and in 1303, the city of Warangole, capital of Tellingala. After this the remainder of Malwa was ſubdued; in 1306 the conqueſt of the Deccan was undertaken; and in 1310, Alla carried his army into Dowlatabad and the Carnatic. But all this uſurper's expeditions, and thoſe of his general Cafoor, ſeem to have been made more with the view of plunder, than of permanent conqueſt. The quantity of riches Cafoor amaſſed was ſo great, that it is ſaid that his ſoldiers carried away only the gold, leaving the ſilver behind as too cumberſome. In 1322, ſeveral places rebelled, but were reduced, and the Carnatic ravaged from ſea to ſea, in 1326, when Alla died. His ſucceſſors were not able to retain the dominions he left. Under Mohammed III. the inhabitants of the Deccan revolted, and drove the Mahometans completely out of all their territories, except the city of Dowlatabad. In 1344, Beljaldeo, king of the Deccan, who had headed the revolt, founded the city of BISNAGUR. Many provinces in Bengal, Guzerat, and Panjab, alſo revolted. Feroſe III. who ſucceeded Mohammed in 1351, was a wiſe prince, who preferred the improvement of his empire by the arts of peace, to the extenſion of it by war and conqueſt. In his reign, which laſted 37 years, agriculture, commerce, and manufactures, were encouraged. But upon his death, in 1388, a civil war broke out, which continued 5 years, till Mahmud III. ſucceeded in 1393. During this period Hindooſtan exhibited the uncommon phenomenon of two emperors reſiding in the ſame capital, yet at war with each other. In this unfortunate ſituation of affairs, TAMERLANE, after ſubduing all the W. of Tartary and Aſia, turned his arms againſt Hindooſtan, and made an eaſy conqueſt of it. But the bloody monſter, not contented with his victory, ordered a general maſſacre of the inhabitants, in conſequence of which, it is ſaid, that 100,000 of them were murdered in one hour. In January 1399, he defeated the Indian army, with great ſlaughter, and ſoon after took the city of Delhi, (See DELHI, N° 2.) which then conſiſted of 3 cities, ſurrounded by walls. Though no reſiſtance was made, and of courſe there was no pretence for bloodſhed, yet a quarrel was picked within a few days by his Tartar ſoldiers, who pillaged the city, maſſacred moſt of the people, and ſold the reſt for ſlaves. The ſpoils, in plate and jewels, were immenſe. After this dreadful carnage, Tamerlane marched through the other provinces of Hindooſtan, every where defeating the Indians, and ſlaughtering the worſhippers of fire. On the 25th of March this bloody conqueror retired, leaving Mahmud in poſſeſſion of the throne, reſerving only Panjab to himſelf.

(12.) INDIA, HISTORY OF, TO THE INVASION BY SHAH NADIR. The death of Mahmud III. in 1413, put an end to the Patan dynaſty. He was ſucceeded by Chizer, a deſcendant of Mahomet the impoſtor, and his poſterity continued to reign, till 1450, when Alla II. abdicated the throne, and Belloli, an Alghan, took poſſeſſion of it. Under him a prince who reſided at Jionpour became ſo formidable, that he left him only the ſhadow of authority. Belloli's ſon, however, recovered a great part of the empire, about 1501, when he made Agra his reſidence. In the reign of Ibraham II. Sultan Baber, a deſcendant of Tamerlane, conquered a conſiderable part of the empire. His firſt expedition was in 1518, and in 1525 he took Delhi. On the death of Baber, who reigned only 5 years, his ſon Humaioon was driven from the throne, and obliged to take ſhelter among the Rajpoot princes of Agimere. The ſovereignty was uſurped by Sheer khan, who in 1545 was killed at the ſiege of Cheitore. His territories extended from the Indus to Bengal; but the government was ſo unſettled, than no fewer than 5 ſovereigns ſucceeded within 9 years after his death. This induced a ſtrong party to join in recalling Humaioon; who is ſaid to have been a prince of great virtue and abilities; but he lived only one year after his return. Upon his death, in 1555, his ſon Acbar ſucceeded, whom Mr Rennel eſteems one of the greateſt princes that ever reigned in Hindooſtan. He was then only 14 years of age, but during his long reign of 51 years, he eſtabliſhed the empire on a more ſure foundation than it had probably ever been before. His firſt years were ſpent in reducing the revolted provinces, and in ſecuring their future obedience, not only by appointing faithful governors, but by attending to the rights and privileges of the people, and eſtabliſhing an unlimited toleration in religion. In 1585, he invaded the Deccan; but though the war continued 20 years, the only progreſs made was the reduction of Candeiſh, Tellingana, the W. part of Berar, and the N. part of Amednagur. The city of AMEDNAGUR was taken in 1601, after a tedious and bloody ſiege. Under his ſucceſſor, Jehan Guire, the war was faintly carried on, the empire being diſturbed by his rebellious ſon, Shah Jehan, and his councils diſtracted by the influence of his miſtreſs, Noor Jehan. In this monarch's reign, Sir Thomas Roe, the firſt Britiſh ambaſſador at the court of Hindooſtan, arrived. Jehan Guire died in 1627, and was ſucceeded by his ſon Shah Jehan, who puſhed the conqueſt of the Deccan with vigour, but in ſo deſtructive a manner, that moſt of the princes ſubmitted. A war next broke out with the Portugueſe, which ended in their expulſion from Hoogly. Shah Jehan was a very wicked and debauched prince; and his rebellion againſt his father was retaliated by

that of his ſon, AURENG-ZEBE, who dethroned him. Aureng-Zebe diſguiſed his ambition under the maſk of religion, and committed the greateſt crimes under that pretence. He engaged in a war with his brothers, Morad and Dara, whom he defeated and put to death, and then pretended to lament their misfortune. He, however, treated his father with tenderneſs till his death in 1666. From 1660, when Aureng-Zebe attained full poſſeſſion of the throne, till 1678, a profound tranquillity prevailed throughout the empire; but from a jealouſy of Sevagee, the founder of the Mahratta ſtate, he undertook the conqueſt of the Deccan: and having quelled a rebellion of the Patans beyond the Indus, he perſecuted the Hindoos ſo ſeverely, that the Rajpoot tribes in Agimere commenced a war againſt him. In this war, having headed his armies in perſon, he was hemmed in among the mountains, and would have been taken priſoner, had not the Rajpoots generouſly allowed him to eſcape, as well as his empreſs, whom they actually had taken priſoner. This did not prevent him from renewing his incurſions into that country, in 1681. He took and razed Chectore, committing great devaſtations, and deſtroying the Hindoo temples and idols every where; but was at laſt obliged to abandon his perſecutions, and allow the Hindoos to remain in peace. He reduced the greateſt part of the Deccan, and even during the laſt five years of his life was employed in the field. His long abſence from his capital occaſioned rebellions to break out in various parts; and about this period the JATS, or *Jauts*, firſt made their appearance in the province of Agra. At his death, in 1707, his empire extended from 10° to 35° Lat. and nearly as many degrees in Lon. "His revenue," ſays Major Rennel, "exceeded 35,000,000 l. ſterling, in a country where proviſions are about four times as cheap as in England. But ſo weighty a ſceptre could be wielded only by a hand like Aureng-Zebe's; and accordingly in 50 years after his death, a ſucceſſion of weak princes and wicked miniſters reduced this aſtoniſhing empire to nothing." He left four ſons; Mauſum, Azem, Kaum-Buſh, and Acbar. This laſt had rebelled againſt his father, and been obliged to fly to Perſia 30 years before. A civil war commenced between Mauſum and Azem; and a deciſive battle was fought, wherein 300,000 men were engaged on each ſide, and Azem was defeated and killed. Mauſum then aſſumed the title of *Bahader Shah*, and, during his ſhort reign of 5 years, gave proofs of conſiderable abilities. He defeated and killed his brother Kaum Buſh; after which he reduced the SEIKS, a new ſect of religioniſts, who, in the reign of Shah Jehan, had ſilently eſtabliſhed themſelves along the eaſtern mountains, and had now taken up arms in Lahore, ravaging the country to the banks of the Jumnah. Bahader Shah died at Lahore, after a ſhort illneſs, and the empire was again conteſted among his 4 ſons. Of theſe the 2d, named *Azem Oſſhaun*, took poſſeſſion of the treaſures, but was oppoſed by his brothers, who agreed to divide the empire. Azem was defeated and killed, in a battle gained chiefly by the valour of Shah Jehan, the youngeſt, who was willing to abide by the agreement. But the intrigues of Zoolfecar khan, an omrah in high truſt, prevented this. A new civil war took place, in which Jehan was killed. The two ſurviving brothers tried their fortune in a 3d battle, in which Jehander, the eldeſt, being victor, took poſſeſſion of the throne; but in nine months was dethroned by Furrokſeire, the ſon of Azem Oſſhaun; aſſiſted by Houſſein Ali khan and Abdoollah khan, two brothers, who had extenſive governments in the Eaſtern provinces. In 1713, the Seiks again took arms, and, in 1716, were grown ſo formidable, that the emperor marched againſt them. About this time, the Engliſh Eaſt India Company obtained the famous *Firmaun*, or grant, by which their goods of export and import were exempted from duties. Furrokſeire was depoſed and murdered by the brothers Houſſein and Abdoollah, who ſet up another emperor, whom they alſo depoſed and murdered in the ſame year: and thus in 11 years after Aureng-Zebe's death, 11 of his poſterity, who had either poſſeſſed or been competitors for the throne, were exterminated; and the government declined ſo rapidly, that the empire ſeemed ready to fall to pieces. In 1718, the two brothers raiſed to the throne Mohammed Shah, the grandſon of Bahader; who, warned by the fate of his predeceſſors, ſoon rid himſelf of theſe two powerful ſubjects, though at the expenſe of a civil war. But new enemies ſtarted up. Nizam Al Mulek, viceroy of the Deccan, in 1722, had been offered the place of Vizier, or prime miniſter, but did not accept it. Independence was his aim, and the increaſing power of the Mahrattahs furniſhed him with a pretence for augmenting his army. Perſuaded that he had a party at court, he, in 1738, came thither, with a great body of armed followers; but finding that the intereſt of the emperor was ſtill too powerful for him, he invited the famous Perſian Uſurper, NADIR Shah, or KOULI *Khan*, to invade Hindooſtan. This villanous invitation was readily accepted, and Nadir entered the country without oppoſition.

(13.) INDIA, HISTORY OF, TO THE WAR BETWEEN THE FRENCH AND BRITISH, IN 1748. Nadir Shah, though far advanced into Hindooſtan, yet conſidered the iſſue of matters to be ſo uncertain, that he offered to evacuate the country and retire for 50 lacks of rupees, about half a million ſterling. The intrigues of the Nizam and his party hindered the emperor from complying with this demand; inſtead of which he abſurdly threw himſelf upon the uſurper's mercy, who then took poſſeſſion of Delhi, and demanded a ranſom of 30 millions ſterling. After a conference with the emperor, Nadir ſeized upon 200 cannon, with ſome treaſure and jewels, which he ſent off to Candahar. He then marched back to Delhi, where a mob aroſe about the price of corn. While Nadir endeavoured to quell it, a muſket was fired at him, which narrowly miſſed him; whereupon the barbarian ordered a general maſſacre of the inhabitants, which his bloody troops inſtantly executed, and ſlaughtered 120,000, or, according to ſome, 150,000 perſons. This was followed by a ſeizure of all the jewels, plate, &c. which could be found; beſides exacting the 30 millions, which was done with the utmoſt rigour; inſomuch that many of the inhabitants killed themſelves to avoid the

the tortures to which those were subjected, who were not able to raise the money demanded of them. During these horrid scenes, Nadir caused the marriage of his son to be celebrated with a grand-daughter of Aureng-Zebe; and after having extorted all that he demanded, took leave of the emperor, with professions of *friendship*, putting the crown on his head with his own hand, and giving him advice with regard to his government. This bloody tyrant left Delhi on the 6th May, 1739, after massacring about 200,000 persons, and carrying off goods and treasure to the value of 125 millions sterling. Mohammed had also ceded to him all the provinces of Hindoostan W. of the Indus. The villanous Nizam possessed almost all the remaining power of the empire, which he employed to establish himself in the sovereignty of the Deccan. Bengal had become independent in 1738, under Aliverdy Cawn, and was not long after invaded by a vast army of Mahrattahs in the emperor's name, who, not being able to pay them his arrears of tribute, sent them to Bengal to collect it themselves. About the same time, the Rohillas, a tribe from the mountains between India and Persia, erected an independent state on the E. of the Ganges, 80 miles from Delhi. The empire seemed now to be running fast to its dissolution. Nadir Shah being murdered, Abdallah, one of his generals, seized on the E. part of Persia, and the adjacent Indian provinces which Mohammed Shah had ceded to Nadir, and formed them into the kingdom of Candahar, or Abdalli. (See CANDAHAR.) In 1739, Mohammed Shah died, and was succeeded by his son Ahmed; during whose reign, which lasted only 6 years, the division of the remainder of the empire took place; and nothing remained to the family of Tamerlane, but a small tract of territory round Delhi. The Jats established themselves in Agra; Oude was seized on by Seifdar Jang, father of the late Sujah Dowlah; Allahabad by Mohammed Kouli; Agimere reverted to its ancient lords the Rajpoots; Malivah was divided between the Poonah Mahrattahs, and several native Zemindars; and the Mahrattahs, besides their dominion in the Deccan, possessed the greatest part of Berar, Guzerat, and Orissa. Abdallah having established his empire of Candahar, entered Lahore and Moultan: and now "the whole country of Hindoostan (says Major Rennel) was in commotion, each party fearing the machinations or attacks of the other; so that all regular government was at an end, and villany was practised in every form. Perhaps in the annals of the world it has seldom happened, that the bonds of government were so suddenly dissolved, over a portion of country containing at least 30 millions of inhabitants." In 1748, the Nizam ul Mulek died at the age of 104; and was succeeded by his son, Nazirjung, to the prejudice of his elder brother Gazi, vizier to the nominal emperor. The contest that followed on this occasion, for the throne of the Deccan, and the nabobship of Arcot, first engaged the British and French to act as auxiliaries on opposite sides. But before we proceed to the history of the war that ensued, it is proper to take a retrospective view of the various revolutions that took place in the trade to India, from the 12th century to this important period.

(14.) INDIA, HISTORY OF THE EUROPEAN TRADE WITH, FROM THE 12TH TO THE 18TH CENTURY. The mutual antipathy which the Christians and Mohammedans bore against each other, long retarded commerce between them; but at last the caliphs, perceiving the advantages of such a traffic, were induced to allow it, while the eagerness with which the Christians coveted the Indian products and manufactures, prompted them to carry it on. But scarce was the traffic begun, when it seemed in danger of being totally interrupted by the crusades. (See CROISADES.) Notwithstanding the enthusiastical zeal of these adventurers, however, there were many to whom commerce was a greater object than religion. This had always been the case with numbers of the pilgrims who visited the holy places at Jerusalem even before the commencement of the crusades: but these, after they took place, instead of retarding the progress of this kind of commerce, proved the means of promoting it to a great degree. "Various circumstances (says Dr. Robertson) concurred towards this. Great armies, conducted by the most illustrious nobles of Europe, and composed of men of the most enterprising spirit in all the kingdoms of it, marched towards Palestine, through countries far advanced, beyond those which they left, in every species of improvement. They beheld the dawn of prosperity in the republics of Italy, which had begun to vie with each other in the arts of industry, and in their efforts to engross the lucrative commerce with the east. They next admired the more advanced state of opulence and splendour in Constantinople, raised to a pre-eminence above all cities then known by its extensive trade, particularly that which it carried on with India and the countries beyond it. They afterwards served in those provinces of Asia through which the commodities of the east were usually conveyed, and became masters of several cities which had been staples of that trade. They established the kingdom of Jerusalem, which subsisted near 200 years. They took possession of the throne of the Greek empire, and governed it above half a century. Amidst such a variety of events and operations, the ideas of the fierce warriors of Europe gradually opened and improved; they became acquainted with the policy and arts of the people whom they subdued; they observed the sources of their wealth, and availed themselves of all this knowledge. Antioch and Tyre, when conquered by the crusaders, were flourishing cities inhabited by opulent merchants, who supplied all the nations trading in the Mediterranean with the productions of the east; and as far as can be gathered from incidental occurrences mentioned by the historians of the holy war, who being mostly priests and monks, had their attention directed to objects very different from those relating to commerce, there is reason to believe, that both in Constantinople while subject to the Franks, and in the ports of Syria acquired by the Christians, the long established trade with the east continued to be protected and encouraged." Our author next

ſhows in what manner the commerce of the Italian ſtates was promoted by the Cruſades, until at laſt, having entirely engroſſed the Eaſt India trade, they ſtrove with ſuch eagerneſs to find new markets for their commodities, that they extended a taſte for them to many parts of Europe where they had formerly been little known. The rivalſhip of the Italian ſtates terminated at laſt in a treaty with the ſultan of Egypt in 1425, by which the port of Alexandria and others in Egypt were opened to the Florentines as well as the Venetians; and ſoon after, that people began to obtain a ſhare in the trade to India. The following account of the manner in which the India trade was carried on in the beginning of the 14th century, is given by Marino Sanudo, a Venetian nobleman. The merchants of Venice were ſupplied with the commodities they wanted in two different ways. Thoſe of ſmall bulk and great value, ſuch as cloves, nutmegs, gems, pearls, &c. were carried up the Perſian gulf to Baſſora, thence to Bagdad, and afterwards to ſome port on the Mediterranean. The more bulky goods, ſuch as pepper, cinnamon, and other ſpiceries, were brought in the uſual manner to the Red ſea, and thence to Alexandria. The goods brought by land, however, were always liable to be ſeized by barbarians; and therefore the ſupply that way was ſcanty, and the price extravagantly dear, while, on the other hand, the Sultan of Egypt, by impoſing duties upon the Eaſt India cargoes to the amount of a full third of the value, ſeemed to render it impoſſible that the owners ſhould find purchaſers for their goods. This, however, was far from being the caſe; the demand for India goods continually increaſed; and thus a communication, formerly unknown, betwixt all the nations of Europe, was begun and kept up. All this time, however, there had been no direct communication betwixt Europe and India, as the Mohammedans would never allow any Chriſtian to paſs through their dominions into that country. The dreadful incurſions and conqueſts of the Tartars under Jenghiz khan, however, had ſo broken the power of the Mohammedans in the N. of Aſia, that a way was now opened to India through the dominions of theſe barbarians. About the middle of the 13th century, therefore, Marc Polo, a Venetian, by getting acceſs to the khan of the Tartars, explored many parts of the eaſt, which had long been unknown even by name to the Europeans. He travelled through China from Peking on its northern frontier to ſome of its moſt ſouthern provinces. He viſited alſo different parts of Hindooſtan, and firſt mentions Bengal and Guzerat by their modern names, as great and flouriſhing kingdoms. He obtained alſo ſome account of an iſland which he called *Zipangri*; (probably *Japan*;) he viſited Java and ſeveral neighbouring iſlands; Ceylon, and the coaſt of Malabar as far as the Gulf of Cambay; to all which he gave the names they have at this day. The diſcovery of ſuch immenſe regions unknown before in Europe, furniſhed vaſt room for ſpeculation and conjecture; and while the public attention was yet engaged by theſe diſcoveries, the deſtruction of Conſtantinople by the Turks gave a very conſiderable turn to the Eaſt India commerce, by throwing it almoſt entirely into the hands of the Venetians. Hitherto the Genoeſe had rivalled that ſtate in this commerce, and had poſſeſſed themſelves of many important places on the coaſt of Greece, as well as the port of Caffa on the Black ſea. Nay, they had even eſtabliſhed themſelves at Conſtantinople, in the ſuburb of Pera, in ſuch a manner as almoſt entirely to exclude the Greeks themſelves from any ſhare in this commerce; but by the deſtruction of Conſtantinople they were driven out of all theſe poſſeſſions, and ſo thoroughly humbled, that they could no longer contend with the Venetians; ſo that, during the latter part of the 15th century, that republic ſupplied the greater part of Europe with the productions of the eaſt, and carried on trade to an extent far beyond what had been known in former times. The mode in which they now carried on this trade was ſomewhat different from what had been practiſed by ancient nations. The Tyrians, Greeks, and Romans, had ſailed directly to India in queſt of the commodities they wanted; and their example has been imitated by the navigators of modern Europe. In both periods the Indian commodities were paid for in gold and ſilver; and great complaints were made on account of the drain of theſe precious metals, which were thus buried in India, never to return. The Venetians, however, were exempted from this loſs; for having no direct intercourſe with India, they ſupplied themſelves from the warehouſes they found in Egypt and Syria, ready filled with the precious commodities they wanted; and theſe they purchaſed more frequently by barter than with ready money. Thus not only the republic of Venice, but all the cities which were emporia for the India goods imported by it, were raiſed to ſuch a pitch of power and ſplendor as ſcarce ever belonged to any European ſtate. The citizens of Bruges, from which place the other European nations had been long ſupplied with theſe goods, diſplayed ſuch magnificence in their dreſs, buildings, and manner of living, as excited the envy of their queen, Joan of Navarre, when ſhe viſited them. On the removal of the ſtaple from Bruges to Antwerp, the latter ſoon diſplayed the ſame opulence; and in ſome cities of Germany, particularly Augſburgh, the great mart for Indian commodities in that country, ſome merchants acquired ſuch large fortunes as entitled them to high rank in the empire. The moſt accurate method, however, of attaining ſome knowledge of the profits the Venetians had on their trade, is by conſidering the rate of intereſt on money borrowed at that time. This, from the cloſe of the 11th century to the commencement of the 16th, was no leſs than 20 per cent. and ſometimes more. Even as late as 1500, it was 10 or 12 in every part of Europe. Hence we may conclude, that the profits of money applied in trade had been then extremely high; and the condition of the inhabitants of Venice at that time warrants us to make the concluſion. "In the magnificence of their houſes (ſays Dr Robertſon,) in richneſs of furniture, in profuſion of plate, and in every thing which contributed either towards elegance or parade in their mode of living, the nobles of Venice ſurpaſſed the ſtate of the greateſt monarch beyond the Alps. Nor was all this diſplay the effect of an oſtentatious and inconſiderate diſſipation; it was the natural conſe-

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quence of ſucceſsful induſtry, which, having accumulated wealth with eaſe, is entitled to enjoy it in ſplendour." This ſuperiority of wealth diſplayed by the Venetians excited the envy of the other ſtates of Europe. They ſaw that the Eaſt India trade was the principal ſource from whence their wealth was derived. Some of them endeavoured to obtain a ſhare by applying to the ſultans of Egypt and Syria, to gain admiſſion into their ports upon the ſame terms with the Venetians; but either by the ſuperior intereſt of the latter with thoſe princes, or from the advantage they had of being long eſtabliſhed in the trade, the Venetians always prevailed. So intent indeed were the other European powers in obtaining ſome ſhare of this lucrative commerce, that application was made to the ſovereign of Ruſſia, to open an intercourſe by land with China, though the capitals of the two empires are upwards of 6000 miles diſtant. This, however, was beyond the power of the Ruſſian prince at that time; and the Venetians imagined, that their power and wealth were fully eſtabliſhed on the moſt permanent baſis, when two events, altogether unforeſeen and unexpected, gave it a mortal blow, from which it never has recovered. Theſe were the diſcovery of America and that of the paſſage to the Eaſt Indies by the Cape of Good Hope. The former put Spain in poſſeſſion of immenſe treaſures; which being gradually diffuſed all over Europe, ſoon called forth the induſtry of other nations, and made them exert themſelves in ſuch a manner, as of itſelf muſt have ſoon leſſened the demand for Indian productions. The diſcovery of the paſſage to India by the Cape of Good Hope, however, was the moſt effectual and ſpeedy means of humbling the Venetians. After a tedious courſe of voyages along the weſtern coaſt of Africa, continued for near half a century, Vaſco de Gama, an active and enterpriſing Portugueſe officer, doubled the Cape of Good Hope, and, coaſting along the eaſtern ſhore of the continent, ſailed next acroſs the Indian ocean, and landed at Calecut on the coaſt of Malabar, on the 22d of May 1498, ten months and two days after leaving the port of Liſbon. On his arrival in India he was at firſt received with great kindneſs by the ſovereign of that country, ſtyled the *Samorin*; but afterwards, from what cauſes we cannot now well determine, the Indian prince ſuddenly changed all his kindneſs into mortal enmity, and attempted to cut off Gama with his whole party. The Portugueſe general, however, found means to eſcape every plot that was laid againſt him; and loaded his ſhips not only with the products of that part of the country, but with many of the valuable products of the more remote regions. On his return to Portugal, De Gama was received with all imaginable honours. The Portugueſe nation, nay all the nations in Europe, the Venetians alone excepted, rejoiced at the diſcovery which had been made. The latter beheld in it the certain and unavoidable downfal of their power; while the Portugueſe, preſuming upon the right of prior diſcovery, which they took care to have confirmed by a papal grant, plumed themſelves on the thoughts of having the whole Indian commerce centre in their nation. The expectations of the one, and the apprehenſions of the other, ſeemed at firſt to be well-founded. A ſucceſſion of gallant officers ſent into the eaſt from Portugal accompliſhed the greateſt and moſt arduous undertakings. In 24 years after the voyage of De Gama, they had made themſelves maſters of many important places in India; and among the reſt the city of MALACCA, where the great ſtaple of trade throughout the whole Eaſt Indies was eſtabliſhed. As this city ſtands nearly at an equal diſtance from the eaſtern and weſtern extremities of all the countries comprehended under the name of *Indies*, it was frequented by the merchants of China, Japan, and all the kingdoms on the Continent, the Moluccas and other iſlands in that quarter, as well as by thoſe of Malabar, Ceylon, Coromandel, and Bengal. Thus the Portugueſe acquired a moſt extenſive influence over the internal commerce of India; while, by the ſettlements they had formed at Goa and Diu, they were enabled to engroſs the trade on the Malabar coaſt, and greatly to obſtruct the long eſtabliſhed intercourſe of Egypt with India by the Red Sea. Their ſhips now frequented every port in the eaſt, where any valuable commodities were to be had, from the Cape of Good Hope to the river of Canton in China; and all along this immenſe extent, of more than 4000 leagues, they had a chain of forts and factories eſtabliſhed to protect their trade. They had likewiſe made themſelves maſters of ſeveral ſtations favourable to commerce along the coaſt of Africa, and in many iſlands lying between Madagaſcar and the Moluccas. In all places where they came, their arms had ſtruck ſuch terror, that they not only carried on their trade without any rival or controul, but even preſcribed to the natives the terms of their mutual intercourſe; nay, ſometimes they ſet what price they pleaſed upon the commodities they purchaſed, and thus were enabled to import into Europe the Indian commodities, in greater abundance and at a lower rate than had ever been done before. Not ſatisfied with this, they formed a ſcheme of excluding all other nations from any ſhare of the trade they enjoyed; and for that purpoſe determined to make themſelves maſters of ſuch ſtations on the Red Sea and Perſian Gulf, as might put them in poſſeſſion of the navigation of both theſe ſeas, and enable them not only to obſtruct the ancient commerce between Egypt and India, but to command the mouths of the great rivers which conveyed the Indian goods through the internal parts of Aſia. The conduct of theſe enterpriſes was committed to Alphonſo Albuquerque, the moſt diſtinguiſhed officer at that time in the Portugueſe ſervice. By the vaſt number of the enemies he had to contend with, however, and the ſcanty ſupplies derived from Portugal, he could not fully accompliſh what was expected from him. However, he took from the petty princes who were tributaries to the kings of Perſia the ſmall iſland of ORMUS, which commands the mouth of the Perſian Gulf; and thus ſecured to Portugal the poſſeſſion of that extenſive trade with the eaſt, which the Perſians had carried on for ſeveral centuries. On this barren iſland, almoſt entirely covered with ſalt, and ſo hot, that the climate can ſcarcely be borne, deſtitute of a drop of freſh water, except

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what was brought from the continent, a city was erected by the Portugueſe, which ſoon became one of the chief ſeats of opulence, ſplendor, and luxury, in the eaſtern world. In the Red Sea the Arabian princes made a much more formidable reſiſtance; and this, together with the damage his fleet ſuſtained in that ſea, the navigation of which is always difficult and dangerous, obliged Albuquerque to retire without effecting any thing of importance. Thus the ancient channel of conveyance ſtill remained open to the Egyptians; but their commerce was greatly circumſcribed by the powerful intereſt of the Portugueſe in every port to which they had been accuſtomed to reſort. The Venetians now began to feel thoſe effects of De Gama's diſcovery which they had dreaded. To preſerve the remains of their commerce, they applied to the ſultan of the Mamelukes in Egypt, who was no leſs alarmed at the loſs of ſuch a capital branch of his revenue as he had been accuſtomed to derive from the India trade. By them this fierce and barbarous prince was eaſily perſuaded to ſend a furious manifeſto to Pope Julius II. and Emmanuel king of Portugal. After ſtating his excluſive right to the Indian trade, he informed them, that if the Portugueſe did not relinquiſh that new courſe of navigation by which they had penetrated into the Indian ocean, and ceaſe from encroaching on that commerce which from time immemorial had been carried on between the eaſt of Aſia and his dominions, he would put to death all the Chriſtians in Egypt, Syria, and Paleſtine, and demoliſh the holy ſepulchre itſelf. To this threat, which in ſome of the preceding centuries, would have alarmed all Chriſtendom, little or no regard was paid; ſo that the Venetians, as their laſt reſource, were obliged to fall upon a different expedient. This was to excite the ſultan to fit out a fleet in the Red Sea to attack the Portugueſe, and drive them from all their ſettlements in the eaſt. To aſſiſt him in the enterpriſe, he was allowed to cut down their foreſts in Dalmatia, to ſupply the deficiency of Egypt in timber for ſhipbuilding. The timber was conveyed from Dalmatia to Alexandria; and from thence, partly by water and partly by land, to Suez; where 12 men of war were built, on board of which a body of Mamelukes were ordered to ſerve under the command of an experienced officer. Thus the Portugueſe were aſſaulted by a new enemy, far more formidable than any they had yet encountered; yet ſuch was the valour and conduct of the admiral, that after ſeveral ſevere engagements, the fleet of the infidels was entirely ruined, and the Portugueſe became abſolute maſters of the Indian ocean. This diſaſter was followed by the total overthrow of the dominion of the Mamelukes in Egypt by ſultan Selim, who thus alſo became maſter of Syria and Paleſtine. As his intereſt was now the ſame with that of the Venetians, a league was quickly formed betwixt them for the ruin of the power of the Portugueſe in India. With this view Selim confirmed to the Venetians the extenſive commercial privileges they enjoyed under the Mamelukes; publiſhing at the ſame time an edict, by which he permitted the free entry of all the productions of the eaſt imported directly from Alexandria into any part of his dominions, but impoſed heavy taxes upon ſuch as were imported from Liſbon. All this, however, was inſufficient to counteract the great advantages which the Portugueſe had obtained by the new paſſage to India, and the ſettlements they had eſtabliſhed in that country. The power of the Venetians being entirely broken by the league of Cambray, the Portugueſe for ſome time remained uncontrouled maſters of the Indian trade, and all Europe was ſupplied by them, excepting an inconſiderable quantity imported by the Venetians through the uſual channels. The Portugueſe continued to enjoy this valuable branch of commerce undiſturbed almoſt for a whole century; to which, however, they were indebted more to the political ſituation of the different European nations than to their own proweſs. After the acceſſion of Charles V. to the throne of Spain, that kingdom was either ſo much engaged in a multiplicity of operations, owing to the ambition of that monarch and his ſon Philip II. or ſo intent on proſecuting the diſcoveries and conqueſts in the new world, that no effort was made to interfere with the Eaſt India trade of the Portugueſe, even though an opportunity offered by the diſcovery of a ſecond paſſage by ſea to the Eaſt Indies, through the ſtraits of Magellan. By the acquiſition of the crown of Portugal in 1580, Spain, inſtead of becoming the rival, became the protector and guardian of the Portugueſe trade. The reſources of France all this time were ſo much exhauſted by long and deſolating wars, that it could neither beſtow much attention on objects at ſuch a diſtance, nor engage in any expenſive ſcheme. England was deſolated by the ruinous wars between the houſes of York and Lancaſter; and afterwards its enterpriſing ſpirit was reſtrained by the cautious and covetous Henry VII. His ſon Henry VIII. in the former part of his reign, by engaging in the continental quarrels of the European princes, and in the latter part by his quarrel with the pope and conteſts about religion, left no time for commercial ſchemes. It was not therefore till the reign of Q. Elizabeth that any attention was paid to the affairs of the eaſt by that kingdom. The firſt who ſhook the power of the Portugueſe in India were the Dutch; and in this they were gladly ſeconded by the natives, whom the Portugueſe had moſt grievouſly oppreſſed. The Engliſh ſoon followed their example; and in a few years the Portugueſe were expelled from their moſt valuable ſettlements, while the moſt lucrative branches of their trade have continued ever ſince in the hands of thoſe two nations. It is not to be ſuppoſed, that the other European nations would ſit ſtill and quietly ſee theſe two engroſs the whole of this lucrative commerce, without attempting to put in for a ſhare. Eaſt India companies were therefore ſet up in different countries: but it was only between France and Britain that the great rivalſhip commenced; nor did this fully diſplay itſelf till after the peace of Aix-la-Chapelle. Both nations had by this time made themſelves maſters of conſiderable ſettlements in India. The principal of thoſe belonging to Britain were, 1. Surat; 2. Bombay; 3. Dabul; 4. Carwar; 5. Tillicherry; 6. Anjengo; 7. Fort St David's on the Coromandel coaſt, formerly

merly Tegafatan; 8. Madras; 9. Vifigapatam; 10. Balafore; and 11. Calcutta, the capital of all the Britiſh ſettlements in the Eaſt Indies. Theſe were the principal places belonging to Britain, which we have occaſion to mention in the account of the war which now took place; thoſe of the French were chiefly Pondicherry and Chandernagore.

(15.) INDIA, HISTORY OF THE WAR IN, BETWEEN THE FRENCH AND BRITISH, FROM 1748 TO 1753. This war is ſaid to have been firſt occaſioned by the intrigues of the French commandant M. Dupleix; who, immediately after the peace of Aix-la-Chapelle, began to ſow diſſenſion among the nabobs, who had by this time uſurped the ſovereignty of the country. Nizam Almuluck, viceroy of Deccan, and nabob of Arcot, had, as officer for the Mogul, nominated Anaverdy Khan to be governor of the Carnatic in 1745. On the death of the Nizam, his ſecond ſon, Nazir Zing, was appointed to ſucceed him in his viceroyalty, and his nomination was confirmed by the Mogul. He was oppoſed by his couſin Muzapher Zing, who applied to Dupleix for aſſiſtance. By him he was ſupplied with a body of Europeans and ſome artillery; after which, being alſo joined by Chunda Saib, an active Indian prince, he took the field againſt Nazir Zing. The latter was ſupported by a body of Britiſh troops under Colonel Laurence: and the French, dreading the event of an engagement, retired in the night; ſo that their ally was obliged to throw himſelf on the clemency of Nazir Zing. His life was ſpared, though he himſelf was detained as a ſtate priſoner; but the traitor, forgetting the kindneſs ſhowed him on this occaſion, entered into a conſpiracy againſt the life of Nazir Zing, and murdered him in his camp; in which infamous tranſaction he was encouraged by Dupleix and Chunda Saib, who had retired to Pondicherry. Immenſe riches were found in the tents of Nazir Zing, great part of which fell to the ſhare of Dupleix, whom Muzapher Zing now aſſociated with himſelf in the government. By this aſſociation the Frenchman aſſumed the ſtate and formalities of an eaſtern prince; and he and his colleague Muzapher Zing appointed Chunda Saib nabob of Arcot. In 1749, Anaverdy Khan had been defeated and killed by Muzapher Zing and Chunda Saib, aſſiſted by the French; after which, his ſon Mohammed Ali Khan had put himſelf under the protection of the Engliſh at Madras, and was confirmed by Nazir Zing, as his father's ſucceſſor in the nabobſhip or government of Arcot. This government therefore was diſputed betwixt Mohammed Ali Khan, appointed by the legal viceroy Nazir Zing, and ſupported by the Engliſh company, and Chunda Saib nominated by the uſurper Muzapher Zing, and protected by Dupleix, who commanded at Pondicherry. Muzapher Zing, however, did not long enjoy his ill-got authority; for in 1751, the nabobs who had been the means of raiſing him to the power he enjoyed, thinking themſelves ill rewarded for their ſervices, fell upon him ſuddenly, defeated his forces, and put him to death; proclaiming Salabat Zing next day viceroy of the Deccan. On the other hand, the Mogul appointed Gauzedy Khan, the elder brother of Salabat Zing, who was confirmed by Mohammed Ali Khan in the government of Arcot; but the affairs of the Mogul were at that time in ſuch diſorder, that he could not ſupport the nomination he had made. Chunda Saib in the mean time determined to recover, by force, the nabobſhip of Arcot, from which he had been depoſed by the Mogul, who had placed Anaverdy Khan in his room. With this view, he had recourſe to Dupleix at Pondicherry, who reinforced him with 2000 Sepoys, 60 *Caffrees*, and 420 French; upon condition, that if he ſucceeded, he ſhould cede to the French the town of Velur in the neighbourhood of Pondicherry, with its dependencies, conſiſting of 45 villages. Thus reinforced, he defeated Anaverdy Khan, who loſt his life in the engagement, reaſſumed the government of Arcot, and punctually performed the engagements he had come under to his French allies. All this time Mohammed Ali Khan had been ſupported by the Engliſh, to whom he fled after his father's death. By them he was ſupplied with a reinforcement of men, money, and ammunition, under the conduct of Major Laurence, a brave and experienced officer; whereby he gained ſome advantages over the enemy: and repairing afterwards to Fort St David's, he obtained a farther reinforcement. With all this aſſiſtance, however, he accompliſhed nothing of any moment; and the Engliſh auxiliaries having retired, he was defeated by his enemies. Thus he was obliged to enter into a more cloſe alliance with the Engliſh, and cede to them ſome commercial points which had been long in diſpute; after which, Captain Cope was diſpatched to put Trinchinopoli in a ſtate of defence, while Captain de Gingis, a Swiſs officer, marched at the head of 400 Europeans to the aſſiſtance of the nabob. On this occaſion, Mr Clive firſt offered his ſervice in a military capacity. He had been employed before as a writer, but appeared very little qualified for that or any other department in civil life. He now marched towards Arcot at the head of 210 Europeans and 500 Sepoys. In his firſt expedition, he diſplayed at once the qualities of a great commander. His movements were conducted with ſuch ſecrecy and diſpatch, that he made himſelf maſter of the enemy's capital before they knew of his march; and gained the affections of his people by his generoſity, in affording protection without ranſom. In a ſhort time, however, he found himſelf inveſted in Fort St David's by Rajah Saib, ſon to Chunda Saib, an Indian chief, pretender to the nabobſhip of Arcot, at the head of a numerous army; the operations of the ſiege being conducted by European engineers. Thus, in ſpite of his utmoſt efforts, two practicable breeches were made, and a general aſſault given; but Mr Clive having got intelligence of the intended attack, defended himſelf with ſuch vigour, that the aſſailants were every where repulſed with loſs, and obliged to raiſe the ſiege with the greateſt precipitation. Mr Clive, being reinforced by a detachment from Trinchinopoli, marched in queſt of the enemy; and having overtaken them in the plains of Arani, attacked and entirely defeated them on the 3d of Dec. 1751. This victory was followed by the ſurrender of the forts of Timery, Conjaveram, and Arani; after which

which, Mr Clive returned in triumph to Fort St David's. In the beginning of 1752, he marched towards Madras, where he was reinforced by a small body of troops from Bengal. Though the whole did not exceed 300 Europeans, with as many natives as were sufficient to give the appearance of an army, he boldly proceeded to a place called KOVERIPAUK, about 15 miles from Arcot, where the enemy lay to the number of 1500 Sepoys, 1700 horse, with 150 Europeans, and 8 pieces of cannon. Victory was long doubtful, until Mr Clive having sent round a detachment to fall upon the rear of the enemy while the English attacked the entrenchments in front with their bayonets, a general confusion ensued, the enemy were routed with considerable slaughter, and only saved from total destruction by the darkness of the night. The French to a man threw down their arms, and surrendered themselves prisoners of war; all the baggage and cannon falling at the same time into the hand of the victors. On the return of Mr Clive to Fort St David's, he was superseded in the command by Major Laurence. By him he was detached with 400 Europeans, a few Mahrattah soldiers, and a body of Sepoys, to cut off the enemy's retreat to Pondicherry. In this enterprise he was attended with his usual success, took several forts, vanquished the French commander M. d'Anteuil, and obliged him with all his party to surrender prisoners of war. Chunda Saib, in the mean time, lay encamped with an army of 30,000 men at Syringham, an island near Trinchinopoli; but Major Laurence having intercepted his provisions, he was forced to fly. Being obliged to pass through the camp of the Tanjore general, he obtained a pass for that purpose; but was nevertheless detained by the nabob, who was an ally of the British, and his head was struck off, to prevent any disputes that might arise concerning him. After the flight of Chunda Saib, his army was attacked and routed by Major Laurence; and the island of Syringham surrendered, with about 1000 French soldiers under the command of Mr Law, brother to him who schemed the Missisippi company. M. Dupleix, mortified at this bad success, proclaimed Rajah Saib, son to Chunda Saib, nabob of Arcot; and afterwards produced forged commissions from the great Mogul, appointing him governor of all the Carnatic from the Kristnah to the sea. To carry on this deception, a messenger pretended to come from Delhi, and was received with all the pomp of an ambassador from the Great Mogul. Dupleix, mounted on an elephant and preceded by music and dancing women, after the oriental fashion, received his commission from the hands of this impostor; after which, he affected the state of an eastern prince; kept his *durbar* or court, appeared sitting cross-legged on a sopha, and received presents as sovereign of the country, from his own council as well as from the natives. Thus the forces of the English and French East India companies were engaged in a course of hostilities, at a time when no war existed between the two nations; and while they thus continued to make war upon each other, under the title of auxiliaries to the contending parties, Gauzedy Khan assumed the dignity appointed him by the Mogul; but had not been in possession of it about 14 days when he was poisoned by his own sister. His son, Shah Abadin Khan, was appointed to succeed him by the Mogul; but the latter being unable to give him proper assistance, Salabat Zing remained without any rival, and made a present to the French commander of all the English possessions to the northward. Thus concluded the campaign of 1752. Next year both parties received considerable reinforcements; the English, by the arrival of Admiral Watson with a squadron of ships of war, having on board a regiment commanded by Colonel Aldercroon; and the French by M. Gadeheu, commissary and governor-general of all their settlements, on whose arrival M. Dupleix departed for Europe. The new governor made the most friendly proposals, and desired a cessation of arms until the disputes could be adjusted in Europe. These proposals being readily listened to on the part of the British, deputies were sent to Pondicherry, and a provisional treaty and truce were concluded, on condition that neither of the two companies should for the future interfere in any of the differences that might take place in the country. The other articles related to the settlements that should be retained or possessed by the respective companies until fresh orders should arrive from the courts of London and Versailles; and till then it was stipulated, that neither of the two nations should be allowed to procure any new grant or cession, or to build forts in defence of any new establishment; nor should they proceed to any cession, retrocession, or evacuation, of what they then possessed; but every thing should remain on the same footing as formerly.

(16.) INDIA, HISTORY OF THE WAR IN, FROM 1755 TO THE TREATY IN FEB. 1757. The treaty was published on the 11th of January 1755; at the end of which month admiral Watson returned with his squadron from Bombay, and M. Godeheu returned to France in the beginning of February, leaving M. Leyrit his successor at Pondicherry. M. Bussy, with the Soubahdar Salabat Zing, commanded in the north; and M. de Saussay was left to command the troops at Syringham. Matters, however, did not long continue in a state of tranquillity. Early in the year, it appeared that the French were endeavouring to get possession of all the provinces of the Deccan. M. Bussy demanded the fortress of Golconda from Salabat Zing; and M. Leyrit encouraged the governor who rented Velu to take up arms against the nabob. He even sent 300 French and as many sepoys from Pondicherry to support this rebel, and oppose the English employed by the nabob to collect his revenues from the tributary princes. In this office they had been employed ever since the cessation of hostilities; one half of the revenue being paid to the nabob, and the other to the company, which now involved them in a kind of military expeditions into the country of the Polygars, who had been previously summoned to send agents to settle accounts with the nabob. Four of them obeyed the summons; but one *Lachenaig* refused, and it was therefore resolved to attack him. The country was very strong, being almost entirely fortified by nature and art; for it was surrounded by craggy hills, detached from one another

another, and covered with buſhes ſo as to be impaſſable for any but the natives, who had thrown up works from hill to hill. Theſe works were indeed very rude, being formed of large ſtones laid upon one another without any cement, and flanked at proper diſtances by round earthen towers: before the wall was a deep and broad ditch, with a large hedge of bamboos in front, ſo thick that it could not be penetrated but by the hatchet or fire. This was forced, though not without ſome loſs; after which another work of the ſame kind, but ſtronger, being likewiſe forced, Lachenaig was obliged to ſubmit and pay his tribute. The Engliſh army now marched to Madura, a ſtrong Indian town about 60 miles S. of Trinchinopoli. On their approach it ſubmitted without oppoſition, and the inhabitants ſeemed pleaſed with their change of government. Here a deputation was received from a neighbouring polygar, deſiring an alliance, and as a proof of his ſincerity making an offer of two ſettlements on the ſea-coaſt of his country oppoſite to the iſland of Ceylon, which would greatly facilitate their future commerce with Tinevelly. Before this time they could not have reached that city but by a circuitous march of 400 or 500 miles; but from the new ſettlements the diſtance to Tinevelly was only 50 miles, and reinforcements or ſupplies of any kind might be ſent them from Madras or Fort St David in 4 or 5 days. This offer being accepted, Colonel Heron, the Engliſh commander, marched to attack the governor of Madura, who had fled to a place called *Coilgoody*; on the approach of the Engliſh he fled from this place alſo, leaving the greateſt part of his troops to defend the place. The road was ſo rugged that the carriages of the cannon broke down; and as the troops were not furniſhed with ſcaling ladders, there ſeemed to be little hope of gaining the place, which was very ſtrong. The colonel, however, determined to make an aſſault after the Indian manner, by burning down the gates with bundles of ſtraw; and to encourage his men in this new method of attack, he himſelf carried the firſt torch, being followed by Mohammed Iſſouf, who bore the ſecond. The place was taken and plundered, not ſparing even the temples; which inſpired the inhabitants with the utmoſt abhorrence of the victors, on account of their contempt of their religion. After this exploit the army returned to Madura; and a garriſon being left in the place, they proceeded to Tinevelly, which ſubmitted without oppoſition, and owned the juriſdiction of the nabob; though ſome of the polygars ſtill evaded payment, and, therefore, hoſtilities were commenced againſt them. The new expedition was marked by an act of the moſt diſgraceful cruelty at a fort named *Nellecotah*, 40 miles S. of Tinevelly. It was fortified by a mud wall with round towers. The aſſault was made with great reſolution, and the troops gained poſſeſſion of the parapet without being repulſed. On this the garriſon called out for quarter, but it was barbarouſly refuſed; a general maſſacre of men, women, and children enſued, only ſix perſons out of 400 being ſuffered to eſcape with life. It now appeared that the revenues collected in this expedition had not been ſufficient to defray the expenſes of the army; and a report being ſpread that Salabat Zing was advancing into the Carnatic at the head of his army, along with M. Buſſy, the French commander, to demand the Mogul's tribute, it was thought proper to recal Colonel Heron to Trinchinopoli. Before this, he had been prevailed on by Mazuphe Cawn, the Indian chief who accompanied him, to convey to him an inveſtiture of the countries of Madura and Tinevelly, for an annual rent of 187,500l. ſterling. In his way he was likewiſe induced by the ſame chief to make an attempt on a ſtrong fort named *Nellytangaville*, ſituated about 30 miles weſt of Tinevelly, and belonging to a refractory polygar. This attempt, however, proving unſucceſsful for want of battering cannon, the colonel returned with Mazuphe Cawn to Trinchinopoli, where he arrived on the 2nd of May 1755. The laſt expedition of this commander was againſt a mud fort, named *Volſynatim*, ſituated near the entrance of the woods belonging to the Colleries. Theſe people were highly incenſed at the plundering of Coilgoody, and particularly at the loſs of their ſacred images, which the rapacious conquerors had carried off. In conſequence of this, they had already ſlaughtered a party of ſepoys, whom the commanding officer at Madura had ſent out to collect cattle. In their march the Engliſh army had to go through the paſs of Natam, one of the moſt dangerous in the peninſula. It begins about 20 miles N. of Trinchinopoli, and continues for ſix miles through a wood impaſſable to Europeans. The road which lay through it was barely ſufficient to admit a ſingle carriage at a time, at the ſame time that a bank running along each ſide rendered it impoſſible to widen it. In moſt places the wood was quite contiguous to the road; and even where part of it had been felled, the eye could not penetrate above 20 yards. A detachment of Europeans, pioneers, and ſepoys, were ſent to ſcour the woods before the main body ventured to paſs through ſuch a dangerous defile. The former met with no oppoſition, nor did any enemy appear againſt the latter for a long time. At laſt the march was ſtopped by one of the heavieſt tumbrils ſticking in a ſlough, out of which the oxen were not able to draw it. The officers of artillery ſuffered the troops marching before to proceed; and the officer who commanded in the rear of the battalion, not ſuſpecting what had happened, continued his march, while moſt of the ſepoys, who marched behind the rear diviſion of the artillery, were likewiſe ſuffered to paſs the carriage in the ſlough, which choked up the road, and prevented the other tumbrils from moving forward, as well as three field pieces that formed the rear diviſion of artillery, and the whole line of baggage that followed. In this divided and defenceleſs ſtate the rear diviſion of the baggage was attacked by the Indians; and the whole would certainly have been deſtroyed, had it not been for the courage and activity of Capt. Smith, who here commanded 40 Caffres and 200 ſepoys, with one ſix-pounder. Conſiderable damage, however, was done, and the Indians recovered their *gods*; which certainly were not worth the carrying off, being only made of braſs, and of a diminutive ſize. Colonel Heron was tried by a court-martial for miſconduct in this expedition; and being found guilty, was declared incapable

incapable of ſerving the company; ſoon after which he returned to Europe, and died in Holland. In the mean time Nanderauze, an Indian prince, formed a ſcheme to get poſſeſſion of Trinchinopoli; and to compaſs the end with greater facility, communicated his deſign to M. de Sauſſay, the commander of the French troops. But this gentleman having communicated intelligence to the Engliſh commander, the enterpriſe miſcarried. As ſoon as the company were informed of the acquiſitions made by M. Buſſy in the Deccan, it was determined to encourage the Mahrattas to attack Salabat Zing, in order to oblige him to diſmiſs the French auxiliaries from his ſervice. To ſucceed in this enterpriſe, it was neceſſary to have a commander well experienced in the political ſyſtems of the country, as well as in military affairs; and for this purpoſe Mr Clive, now governor of Fort St David's, and inveſted with a lieutenant-colonel's commiſſion in the king's troops, offered his ſervice. Three companies of the king's artillery, conſiſting of 100 men each, and 300 recruits, were ſent from England on this expedition, who arrived at Bombay on the 27th November; when on a ſudden the preſidency of Madras took it into conſideration, that this expedition could not be proſecuted without infringing the convention made with the French commander. The whole expedition was therefore laid aſide, and the preſidency of Madras directed all their force for the preſent againſt Tulagee Angria, who had long been a formidable enemy to the Engliſh commerce in thoſe parts. The dominions of this pirate conſiſted of ſeveral iſlands near Bombay, and an extent of land on the continent about 180 miles in length, and from 30 to 60 in breadth. He poſſeſſed alſo ſeveral forts that had been taken from the Europeans by his anceſtors; the trade of piracy having, it ſeems, been hereditary in the family, and indeed followed by moſt of the inhabitants of this coaſt. This was the more dangerous for trading veſſels, as the land breezes do not here extend more than 40 miles out at ſea, ſo that the ſhips are obliged to keep within ſight of land; and there was not a creek, harbour, bay, or mouth of a river along the whole coaſt of his dominions, where Angria had not erected fortifications, both as ſtations of diſcovery, and places of refuge to his veſſels. His fleet conſiſted of two kinds of veſſels peculiar to this country, named *grabs* and *gallivats*. Both have generally two maſts, though ſome have three; the latter being about 200 tons burden, and the former 150. They have 40 or 50 ſtout oars, by which they may be moved at the rate of 4 miles an hour; and are mounted with 6 or 8 pieces of cannon, carrying balls from 6 to 12 lb. Angria had commonly a fleet of 8 or 10 grabs, with 40 or 50 gallivats; which ſlipped their cables and put out to ſea, as ſoon as any veſſel had the misfortune to come within ſight of the port or bay where they lay. If the wind blew with any ſtrength, their conſtruction enabled them to ſail very ſwiftly: but if it was calm, the gallivats rowed, and towed the grabs. As ſoon as they came within gunſhot of the enemy, they aſſembled aſtern, and the grabs began the attack, firing at firſt only at the maſts, and chooſing the moſt advantageous poſitions for this purpoſe. If the veſſel happened to be diſmaſted, they then drew nearer, and battered her on all ſides till ſhe ſtruck; but if the defence was obſtinate, they ſent a number of gallivats with 2 or 300 ſoldiers in each, who boarded from all quarters ſword in hand. This piratical ſtate had for more than 50 years been formidable to all the nations in Europe; the Engliſh Eaſt India company had kept up a naval force for the protection of their trade, at the rate of more than 50,000l. annually, and after all found it ſcarcely adequate to the purpoſe. An unſucceſsful attempt had been made in 1717, by the preſidency of Bombay, againſt the forts of Geriah and Kennary, the principal ſtrongholds of Angria.—Another was made in 1722, under Admiral Matthewe, againſt a fort named Coilabley, about 15 leagues ſouth of Bombay: but this alſo miſcarried, through the cowardice and treachery of the Portugueſe, who pretended to aſſiſt the Engliſh. In 1735, fort Geriah was unſucceſsfully attacked by a Dutch armament of 7 ſhips, two bomb ketches, and a numerous body of land forces; while all this time the piracies of Angria went on ſucceſsfully, and not only trading veſſels, but even men of war belonging to different nations, were captured by him, particularly in Feb. 1754, when three Dutch ſhips of 50, 36, and 18 guns, were burnt or taken by the piratical fleet. This laſt ſucceſs encouraged Angria ſo much, that he began to build veſſels of a large ſize, boaſting that he ſhould be maſter of the Indian ſeas. The Mahrattas having implored the aſſiſtance of the Engliſh againſt this common enemy, Commodore William James was ſent from Bombay on the 22d of March 1755, with the Protector of 44, the Swallow of 16 guns, and two bomb ketches; but with inſtructions not to hazard the fleet by attacking any of the pirate's forts, only to blockade the harbours, while the Mahratta army carried on their operations by land. He had ſcarce begun his voyage when he fell in with a conſiderable fleet of the pirates, which he would certainly have taken, had it not been for the timidity and dilatory behaviour of his allies, who could not by any means be induced to follow him. They had, however, inveſted three of the forts, but durſt not approach nearer than two miles, and even there entrenched themſelves up to the chin, to be ſecure againſt the fire of the fort, which they returned only with one four-pounder. The commodore, provoked at this puſillanimous behaviour, determined, for the honour of the Britiſh arms, to exceed the orders he had got. Running within 100 yards of a fort named Severndroog, he in a few hours ruined the walls, and ſet it on fire; a powder magazine alſo blowing up, the people, to the number of about 1000, abandoning the place, and embarking on board of 8 large boats, attempted to make their eſcape to another fort named Goa, but were all intercepted and made priſoners by the Engliſh. The whole force of the attack being then turned upon Goa, a white flag was ſoon hung out as a ſignal of ſurrender. The governor, however, did not wait the event of a capitulation, but paſſed over to Severndroog, where he hoped to maintain his ground notwithſtanding the ruin-

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one ſtate of the fortifications. The fire was now renewed againſt this fortreſs; and the ſeamen having cut a paſſage through one of the gates with their axes, the garriſon ſoon ſurrendered; at the ſame time that two other forts beſieged by the Mahrattas hung out flags of truce and capitulated: and thus were four of Angria's forts, hitherto deemed impregnable, ſubdued in one day. Theſe ſucceſſes were followed by the ſurrender of Bancoote, a ſtrong fortified iſland, now called *Fort Victoria*, which the Britiſh retained in poſſeſſion; but the other forts were delivered up to the Mahrattas. On the arrival of Admiral Watſon in November 1755, it was determined to root out the pirate at once, by attacking Geriah the capital of his dominions; but it was ſo long ſince any Engliſhmen had ſeen this place, and the reports of its ſtrength had been ſo much exaggerated, that it was thought proper to reconnoitre it before any attack was made. This was done by Commodore James; who having reported that the fort, though ſtrong, was far from being inacceſſible or impregnable, it was reſolved to proſecute the enterpriſe with the utmoſt expedition and vigour. It was therefore attacked by ſuch a formidable fleet, that Angria, loſing courage at their approach, fled to the Mahrattas, leaving Geriah to be defended by his brother. The fort, however, was ſoon obliged to ſurrender, with no more loſs on the part of the Engliſh than 19 men killed and wounded: but it was afterwards acknowledged that this ſucceſs was owing principally to the terror of the garriſon occaſioned by ſuch a violent cannonade; for their fortifications appeared to have been proof againſt the utmoſt efforts of an enemy. All the ramparts of this fort were either cut out of the ſolid rock, or built of ſtones 10 feet long laid edgeways. In this fortreſs were found 200 pieces of braſs cannon, with ſix braſs mortars, and a great quantity of ammunition and military ſtores, beſides money and effects to the value of 125,000l. Angria's fleet was entirely deſtroyed, one of the ſhips having been ſet on fire by a ſhell from the Engliſh fleet, and the flames having ſpread from thence to all the reſt. About 2000 people were made priſoners; among whom were the wife, children, mother, brother, and admiral of the pirate; but they were treated with the greateſt clemency: and his family, at their own requeſt, continued under the protection of the Engliſh at Geriah. All the other forts belonging to Angria ſoon ſubmitted; ſo that his power on the coaſt of Malabar was entirely annihilated. While the affairs of the Britiſh went on thus ſucceſsfully, M. Buſſy had been conſtantly employed near the perſon of Salabat Zing, whom he had ſerved in much the ſame manner that the Engliſh had Mohammed Ali Cawn. As he made uſe of his influence with that prince, however, to enlarge the poſſeſſions of the French, and was continually making exorbitant demands upon him, the prime miniſter of Salabat Zing at length repreſented to him the danger and ſhame of allowing a ſmall body of foreigners thus to give law to a great prince; and having formed a powerful combination againſt the French, at laſt obtained an order for their diſmiſſion. M. Buſſy took his leave without any marks of diſguſt, having under his command about 600 Europeans, with 5000 ſepoys, and a fine train of artillery. His enemies, however, had no mind to allow him to depart in ſafety; and therefore ſent orders to all the polygars to oppoſe their paſſage, ſending 6000 Mahrattas after them to haraſs them on their march. Notwithſtanding this oppoſition, M. Buſſy reached Hydrabad with very little loſs. Here he took poſſeſſion of a garden formerly belonging to the kings of Golconda, where he reſolved to keep his poſt until ſuccours ſhould arrive from Pondicherry and Maſulipatam. Here Salabat Zing propoſed to attack him; and the better to attain his purpoſe, applied to the Engliſh preſidency at Madras for a body of troops to aſſiſt him in this ſervice. Accordingly a detachment of 400 Europeans and 1500 ſepoys was on the point of being ordered to the aſſiſtance of Salabat Zing, when expreſſes from Bengal informed them of the greateſt danger that had ever threatened the Britiſh ſettlements in Indoſtan. This aroſe from the diſpleaſure of Surajah Dowla, the new nabob of Bengal. His grandfather Aliverdy Khan having died in April or May 1756, Surajah ſucceeded to the nabobſhip of Bengal, Bahar, and Orixa. He was congratulated on his acceſſion by Mr Drake, the Engliſh preſident at Calcutta, who requeſted his favour and protection in behalf of his countrymen. This was readily promiſed, but he ſoon after took offence at the impriſonment of Omichund, an eminent Gentoo merchant, who had lived ſeveral years under the protection of the Engliſh government at Calcutta. Of this circumſtance, however, Surajah Dowla did not directly complain; but founded his pretence of war upon the conduct of the Engliſh in repairing the fortifications of Calcutta; which indeed was abſolutely neceſſary, on account of the great probability of a war with the French. On this account the nabob threatened an attack if the works were not inſtantly demoliſhed. With this requiſition the preſident and council pretended to comply; but nevertheleſs went on with their works, applying firſt to the French and then to the Dutch for aſſiſtance; but as neither of theſe nations thought proper to interfere, the Engliſh were obliged to ſtand alone in the quarrel. Surajah Dowla took the field on the 30th of May 1756, with an army of 40,000 foot, 30,000 horſe, and 400 elephants; and on the 2d of June detached 20,000 men to inveſt the Engliſh fort at CASSUMBAZAR, a large town on an iſland formed by the W. branch of the Ganges. The fort was regularly built, with 60 cannon, and defended by 300 men, but principally ſepoys. The nabob pretending a deſire to treat, Mr Watts, the chief of the factory, was perſuaded to put himſelf in his power; which he had no ſooner done, than he was made a cloſe priſoner, along with Mr Batſon, a ſurgeon, who accompanied him. The two priſoners were treated with great indignity, and threatened with death; but two of the council who had been ſent for by the tyrant's command were ſent back again, with orders to perſuade the people of the factory to ſurrender it at diſcretion. This propoſal met with great oppoſition in the council; but was at laſt complied with, though very little to the advantage of the

prisoners; for they were not only deprived of every thing they possessed, but stripped almost naked, and sent to Hoogly, where they were closely confined. The nabob, encouraged by this success, marched directly to Calcutta, which he invested on the 15th. The capture of this city, and the horrid catastrophe that followed, are related under the article CALCUTTA, § 3, 4. See also HOLWELL. The news of this disaster put an end to the expedition projected against M. Bussy; and Col. Clive was instantly dispatched to Bengal with 400 Europeans and 1000 sepoys, on board of the fleet commanded by Admiral Watson. They did not arrive till the 15th of Dec. at a village called *Fulta*, situated on a branch of the Ganges, where the inhabitants of Calcutta had taken refuge after their misfortune. Their first operations were against the forts Busbudgia, Tanna, Fort-William, and Calcutta, now in the hands of the enemy. All these were reduced almost as soon as they approached them. HOOGLY, the place of rendezvous for all nations who traded to Bengal, (its warehouses and shops being always filled with the richest merchandise of the country,) was likewise reduced and destroyed, with the granaries and store-houses of salt on each side the river; which proved very detrimental to the nabob, by depriving him of the means of subsistence for his army. Surajah Dowla, enraged at this success of the English, now seemed determined to crush them at once by a general engagement. From this, however, he was intimidated by a successful attack on his camp, which induced him to conclude a treaty, on the 9th Feb. 1757, on the following conditions: 1. That the privileges granted to the English by the Mogul should not be disputed: 2. That all goods with English orders should pass, by land or water, free of any tax: 3. All the Company's factories which had been seized by the nabob should be restored; and the goods, money, and effects, accounted for: 4. That the English should have liberty to fortify Calcutta: and, 5. To coin their own gold and silver.

(17.) INDIA, HISTORY OF THE WAR IN, FROM 1757 TO THE SIEGE OF MADRAS IN 1758-9. As certain intelligence was now received of a war between France and England, the first object that occurred, was the reduction of the French power in the east. An attack would therefore immediately have been made on Chandernagore, had not a deputation arrived from that place, requesting a neutrality until matters should be finally decided in Europe. The negociation, however, was broken off, on a suggestion that the government of Chandernagore, being subordinate to that of Pondicherry, could not render any transaction of this kind valid. It remained therefore only to obtain the consent of the nabob to make an attack upon this place; but in ten days after the conclusion of the treaty, he sent a letter to Admiral Watson, complaining of his intention. To this the admiral replied, that "he was ready to desist from his intended enterprise, if the French would agree to a solid treaty of neutrality; or if the nabob, as viceroy of Bengal, would guarantee this treaty, and promise to protect the English from any attempts made by the French against their settlements in his absence." This letter did not prove satisfactory; the nabob having been informed by the French agent, that the English designed to turn their arms against him as soon as they made themselves masters of Chandernagore. This was strenuously denied by the admiral; and a number of letters passed between him and the nabob, in one of which the latter made use of expressions, which were supposed to imply a tacit consent that Chandernagore should be attacked. An attack was therefore made on Chandernagore, which soon capitulated; though the French made a gallant defence, and, as Mr Ives informs us, "stood to their guns as long as they had any to fire." A messenger was dispatched with the news to Surajah Dowla three days after the place had surrendered, intimating also that the French had been pursued some way up the country. This intelligence, however, seemed to be by no means agreeable, as he could scarce be induced to return an answer. At last he pretended displeasure on account of the English infringing the treaties, and complained that they had ravaged some parts of his dominions. This was denied by the admiral, who accused the nabob of breach of promise and not fulfilling his engagements. The last letter sent by Admiral Watson to the nabob, dated 19th April, 1757, concluded by solemnly "calling on God to witness the truth of what he wrote." From this time both parties made preparations for war. The nabob returned no answer till the 13th of June, when he sent a declaration of war; and alleged that "Mr Watts, and the rest of the council of the factory at Cassumbazar, under the pretence of going to take the air in their gardens, fled away in the night. This is an evident mark of deceit, and of an intention to break the treaty." The English council at Calcutta now resolved on the depostion of the nabob; which at this time appeared practicable, by supporting the pretensions of Meer Jaffier Ali Cawn, who had entered into a conspiracy against him. Meer Jaffier had married the sister of Aliverdy Cawn, the predecessor of Surajah Dowla; and was now supported in his pretensions by the general of the horse, and by Jugget Seet the nabob's banker, the richest merchant in all India. By these three the design was communicated to Mr Watts, the English resident at the nabob's court, and by him to Colonel Clive and the secret committee at Calcutta. The management of the affair being left to Mr Watts and Mr Clive, it was thought proper to communicate the secret to Omichund, through whom the correspondence that was necessary might be carried on with Meer Jaffier. This agent proved so avaricious, that it was resolved to serve him in his own way; and by a piece of treachery to him also, to gain their point with both parties. Two treaties were therefore written out; in one of which it was promised to comply with Omichund's demand, but in the other his name was not even mentioned; and both these treaties were signed by all the principal persons concerned, Adm. Watson alone excepted, whom no political motives could influence to sign an agreement which he did not mean to keep. These treaties, the same in every respect, excepting as to

Omichund's

Omichund's affair, were to the following purpoſe: 1. All the effects and factories belonging to Bengal, Bahar, and Orixa, ſhall remain in poſſeſſion of the Engliſh, nor ſhould any more French ever be allowed to ſettle in theſe provinces. 2. In conſideration of the loſſes ſuſtained by the Engliſh company by the capture and plunder of Calcutta, he agreed to pay one crore of rupees, or 1,250,000 l. ſterling. 3. For the effects plundered from the Engliſh at Calcutta, he engaged to pay 50 lacks of rupees, or 625,000 l. 4. For the effects plundered from the Gentoos, Moors, and other inhabitants of Calcutta, 20 lacks, or 250,000 l. 5. For the effects plundered from the American merchants, inhabitants of Calcutta, ſeven lacks, or 87,500 l. 6. The diſtribution of all theſe ſums to be left to Admiral Watſon, Colonel Clive, Roger Drake, William Watts, James Kilpatrick, and Richard Becher, Eſquires, to be diſpoſed of by them to whom they think proper. Every thing being now completely ready, Colonel Clive began his march againſt Surajah Dowla on the 13th of June, the day on which Surajah Dowla ſent off his laſt letter. The deciſive action at Plaſſey followed, in which the treachery of Meer Jaffier, who commanded part of the nabob's troops, and ſtood neuter during the engagement, undoubtedly rendered the victory more eaſily acquired. The unfortunate nabob fled to his capital with a few that continued faithful to him. He reached the city in a few hours, but left it the following evening, diſguiſed like a Faquir, with only two attendants. By theſe he appears to have been abandoned and even robbed; for on the 3d of July he was found wandering forſaken and almoſt naked on the road to Patna. Next day he was brought back to Muxadabad; and a few hours after privately beheaded by Meer Jaffier's eldeſt ſon. The uſurper took poſſeſſion of the capital in triumph; and on the 29th June, Col. Clive went to the palace, and in preſence of the rajahs and grandees of the court ſolemnly handed him to the *muſnud* (or carpet) and throne of ſtate, where he was unanimouſly ſaluted *ſoubahdar* or nabob, and received the ſubmiſſion of all preſent. While theſe tranſactions were going forward, the utmoſt efforts were uſed to expel the French entirely from Bengal. By the articles of capitulation at Chandernagore, the whole of that garriſon were to continue priſoners of war; but about the time of ſigning the treaty, Mr Law with a ſmall body of troops made his eſcape out of Caſſumbazar, and bent his march towards Patna. There he had been protected by the late nabob; and on the commencement of freſh hoſtilities, had collected about 100 French, the only remains of that nation in Bengal, to try to aſſiſt him. With theſe he was within two hours march of Surajah Dowlah's camp when the battle of Plaſſey was fought; on hearing of which he ſtopped; but afterwards being informed of the nabob's eſcape, he marched again to his aſſiſtance, and was within a few hours of joining him when he was taken. Three days after he was purſued by Major Eyre Coote at the head of 323 Europeans, three companies of ſepoys, 50 Laſcars, or Indian ſailors, and 10 Marmutty men, or pioneers to clear the roads, together with two pieces of cannon, ſix pounders. On this expedition the major exerted his utmoſt diligence to overtake his antagoniſt, and ſpent a very conſiderable ſpace of time in the purſuit; for though he ſet out on the 6th July, he did not return to Muxadabad till the 1ſt of September. Mr Law, however, had the good fortune to eſcape; but though the major did not ſucceed in the principal end of his expedition, he was of conſiderable ſervice to the company and to his country. He obliged Ramnarain, the moſt powerful rajah in the country, to ſwear allegiance to Meer Jaffier; he laid open the interior ſtate of the northern provinces; and, in conjunction with Mr Johnſtone, gave the company ſome inſight into the ſaltpetre buſineſs, from which ſuch advantages have ſince been derived to the public. Before the return of Major Coote, Admiral Pocock had ſucceeded to the command of the fleet, in conſequence of the deceaſe of Adm. Watſon, who died on the 16th Auguſt, and who had gained a great and deſerved reputation. News were alſo received, that the French had been very ſucceſsful on the coaſt of Coromandel. Salabat Zing, had applied to the Engliſh for aſſiſtance againſt the French; but as they were prevented from performing their agreement by the diſaſter at Calcutta, he was under a neceſſity of accommodating the differences with his former friends, and to admit them again into his ſervice. M. Buſſy was now reinforced by the troops under Mr Law; who had collected as many Europeans in his journey as made up 500 in all. With theſe he undertook to reduce the Engliſh factories of Ingeram, Bandermalanka, and Vizagapatam. As none of the two former places were in any ſtate of defence, the greateſt part of the company's effects were put on ſhipboard on the firſt alarm: but as Vizagapatam was garriſoned by 140 Europeans and 420 ſepoys, it was ſuppoſed that it would make ſome defence. If any was made, however, it appears to have been very trifling; and by the conqueſt of this, the French became maſters of all the coaſts from Ganjam to Maſulipatam. In the ſouthern provinces the like bad ſucceſs attended the Britiſh cauſe. The rebel polygars having united their forces againſt Mazuphe Cawn, obtained a complete victory over him; after which the Engliſh ſepoys, being prevailed upon to quit Madura, the conqueror ſeized upon that city for himſelf. In the beginning of 1758, the French made an attempt on Trinchinopoli. The command was given to M. d'Autreuil, who inveſted the place with 900 men in battalion, 4000 ſepoys, 100 huſſars, and a great body of Indian horſe. Trinchinopoli was then in no condition to withſtand ſuch a formidable power, as moſt of the garriſon had gone to beſiege Madura under Capt. Caillaud; who, hearing of the danger, marched back with all his forces, and entered the town by a difficult road which the enemy had neglected to guard; and the French general, diſconcerted by this ſucceſsful manœuvre, drew off his forces, and returned to Pondicherry. Capt. Caillaud then laid ſiege to Madura, but was ſo vigorouſly repulſed, that he was obliged to turn the ſiege into a blockade. Before any progreſs could be made in this way,

Mazuphe

Mauraphe Cawn was prevailed upon to give it up for the ſum of 170,000 rupees. A large garriſon of ſepoys was again put into the place, and Caillaud returned to Trinchinopoli. An unſucceſsful attempt was next made by Col. Ford on Nellore, a large town ſurrounded by a thick mud wall, with a dry ditch on all ſides but one, where there is the bed of a river always dry but in the rainy ſeaſon. This enterpriſe proved unſucceſsful, through the unheard of cowardice of a body of ſepoys, who having ſheltered themſelves in a ditch, abſolutely refuſed to ſtir a ſtep farther. Several other enterpriſes of no great moment were undertaken; but the event was on the whole unfavourable to the Britiſh, whoſe force by the end of the campaign was reduced to 1718 men, while that of the French amounted to 3400 Europeans, of whom 1000 were ſent to Pondicherry. Both parties now received conſiderable reinforcements from Europe; Adm. Pocock being joined on the 24th of March by Com. Stevens with a ſquadron of five men of war, and the French by 9 men of war and two frigates, having on board Gen. Lally with a large body of troops. The Britiſh admiral went in queſt of them, and an engagement took place, in which the French were defeated with the loſs of 600 killed, and a great number wounded, while the Engliſh had only 29 killed and 89 wounded. The former returned to Pondicherry, where they landed their men, money, and troops. After the battle, three of the Britiſh captains were tried for miſbehaviour, and two of them diſmiſſed from the command of their ſhips. As ſoon as his veſſels were refitted, the admiral ſailed again in queſt of the enemy, but could not bring them to an action before the 3d of Auguſt, when the French were defeated a ſecond time, with the loſs of 251 killed and 604 wounded. Notwithſtanding this ſucceſs at ſea, the Britiſh were greatly deficient in land forces; the re-eſtabliſhment of their affairs in Bengal having almoſt entirely drained the ſettlements on the coaſt of Coromandel of the troops neceſſary for their defence. The conſequence of this was the loſs of Fort St. David, which Gen. Lally reduced, deſtroying the fortifications, demoliſhing alſo the adjacent villages, and ravaging the country in ſuch a manner as filled the natives with indignation, and in the end proved very prejudicial to his affairs. He proved ſucceſsful, however, in the reduction of Devicottah, but was obliged to retreat with loſs from before Tanjore, his army being greatly diſtreſſed for want of proviſions; and money being ſo deficient, that on the 7th of Auguſt the French ſeized and carried into Pondicherry a large Dutch ſhip from Batavia, bound to Negapatam, and took out of her about 5000l. in ſpecie. From this time the affairs of the French daily declined. On their retreat from Tanjore, they abandoned the iſland of Syringham; however, they took Tripatore, but were defeated in their deſigns on the important poſt of Chinglapet, about 45 miles SW. of Madras. Their next enterpriſes on Fort St George and Madras were equally unſucceſsful. The latter was beſieged from the 12th of Dec. 1758 to the 27th of February 1759, when they were obliged to abandon it with great loſs.

(18.) INDIA, HISTORY OF THE WAR IN, FROM FEB. 1759, TO THE CAPTURE OF PONDICHERRY IN JAN. 1761. The remainder of the year 1759 proved entirely favourable to the Britiſh arms. M. d'Ache the French admiral, who had been very roughly handled by Admiral Pocock on the 3d Auguſt 1758, having refitted his fleet, and been reinforced by 3 men of war at the iſlands of Mauritius and Bourbon, now ventured once more to face his antagoniſt, who on his part did not at all decline the combat. A third battle enſued on the 10th Sept. 1759, when the French, notwithſtanding their ſuperiority both in number of ſhips and weight of metal, were obliged to retreat with conſiderable loſs; having 1500 men killed and wounded, while thoſe on board the Engliſh fleet did not exceed 569. By the 17th Oct. the Britiſh fleet was completely refitted; and Adm. Pocock having been joined by a reinforcement of 4 men of war, ſoon after returned to England. All this time the unfortunate General Lally had been employed in unſucceſsful endeavours to retrieve the affairs of his countrymen: ſtill, however, he attempted to act on the offenſive; but his fate was at laſt decided by laying ſiege to Wandewaſh, which had lately been taken by Colonel Coote. The advantage in numbers was entirely in favour of the French general; the Britiſh army conſiſting only of 1700 Europeans, including artillery and cavalry, while the French amounted to 2100 Europeans. The auxiliaries on the Engliſh ſide were 3000 black troops, while thoſe of the French amounted to 10,000 black troops, and 300 Caffres; nor was the odds leſs in proportion in the artillery, the Engliſh bringing into the field only 14 pieces of cannon and one howitzer, while the French had 25 pieces in the field and 5 on their batteries againſt the fort. The battle began about 11 A. M. on the 22d Jan. 1760, and in three hours the whole French army fled towards their camp; but quitted it on finding themſelves purſued by the Engliſh, who took all their cannon except three ſmall pieces. They collected themſelves under the walls of Cheltaput, about 18 miles from the field of battle, and ſoon after retired to Pondicherry. Col. Coote cauſed the country to be waſted to the very gates of this fortreſs, by way of retaliation for what the French had done in the neighbourhood of Madras. He then ſet about the ſiege of Cheltaput, which ſurrendered in one day: a conſiderable detachment of the enemy was intercepted by Capt. Smith; the fort of Timmery was reduced by Major Monſon, and the city of Arcot by Capt. Wood. This laſt conqueſt enabled the Britiſh to reſtore the nabob to his dominions, of which he had been deprived by the French; and it greatly weakened both the French force and intereſt in India. M. Lally, in the mean time, had recalled his forces from Syringham, by which means he augmented his army with 500 Europeans. All theſe were now ſhut up in Pondicherry, which was become the laſt hope of the French in India. To complete their misfortunes, Adm. Corniſh arrived at Madras with ſix men of war; and as the French had now no fleet in theſe parts, the admiral readily engaged to co-operate with the land forces. The conſequence was the reduction of Carical, Chellambrum, and Verdachellum, by a ſtrong detachment under Major Monſon; while Col.

Col. Coote redueed Permacoil, Almamverpa, and Waldour. Thus he was at laſt enabled to lay ſiege to Pondicherry itſelf. Previous to this, however, it had been blockaded by ſea and land, which reduced the place to great ſtraits for want of proviſions, and induced a mutinous diſpoſition among the garriſon. The batteries were not opened till the beginning of Dec. 1760; and the place capitulated on the 15th of Jan. 1761, by which an end was put to the power of the French in this part of the world.

(19.) INDIA, HISTORY OF THE WAR IN, FROM 1760 TO 1763; WITH THE REVOLUTIONS IN BENGAL, &c. While the Britiſh were thus employed in effectually reducing the power of their rivals in every part of India, Meer Jaffier, the nabob of Bengal, who had been raiſed to that dignity by the ruin of Surajah Dowla, found himſelf in a very diſagreeable ſituation. The treaſure of the late nabob had been valued at no leſs than 64 crore of rupees, about 80 millions ſterling; and in expectation of ſuch a vaſt ſum, Meer Jaffier had ſubmitted to the enormous exactions of the Engliſh. On his acceſſion to the government, however, the treaſure of which he became maſter fell ſo much ſhort of expectation, that he could not fulfil his engagements to them, and ſupply the expenſes of government. This reduced him to the extremity of mortgaging his revenues to ſupply preſent demands; and by this ruinous expedient he put it out of his own power to extricate himſelf. In this dilemma his grandees became factious and diſcontented, his army mutinous for want of pay, and himſelf odious to his ſubjects, by the exactions he was neceſſitated to lay upon them. The Engliſh, who for their own intereſt had raiſed him to the ſupreme power, no ſooner found that he was incapable of anſwering their purpoſe, than they began to ſcheme againſt him: and in order to have ſome colour for pulling down the man whom they had juſt ſet up, they either invented or gave ear to the moſt malicious calumnies againſt him. The charges brought againſt him were theſe: 1. That ſoon after his advancement he had reſolved to reduce that power which raiſed him to the dignity. 2. That, to effect this, he aſſaſſinated or baniſhed every perſon of importance, whom he ſuſpected of being in the Engliſh intereſt. 3. That he had negotiated with the Dutch to introduce an armament for the expulſion of the Engliſh. 4. That he had in different inſtances been guilty of the deepeſt deceit and treachery towards the Engliſh, his beſt benefactors and allies. 5. That at three different periods the Engliſh commander in chief had been baſely deſerted both by the nabob and his ſon, when he and his troops were hazarding their lives for them. 6. That he meditated a ſecret and ſeparate treaty with Shah Zaddah, the Mogul's ſon, and had intended to betray the Engliſh to him. 7. That the whole term of his government had been one uninterrupted chain of cruelty, tyranny, and oppreſſion. 8. That he meditated, and was near carrying into execution, an infamous ſecret treaty with the Mahrattas, which would have proved the total deſtruction of the country if it had taken place. 9. That he threw every poſſible obſtruction in the way of the collection of the Engliſh *tunkas* or aſſignments upon lands. 10. That he encouraged the obſtructions given to the free currency of the Engliſh ſiccas; by which the company ſuffered heavy loſſes. 11. That by his cruelties he had rendered it ſcandalous for the Engliſh to ſupport his government any longer; and, 12. That by his miſconduct he had brought the affairs of the company, as well as his own, into the utmoſt danger of ruin. How theſe charges were ſupported it is difficult to know, nor perhaps were the accuſers very ſolicitous about the ſtrength of their evidence. This ſeems the more probable, as the accuſations of cruelty were, in ſome inſtances at leaſt, void of foundation. On the 13th of June 1760, Mr Holwell wrote from Calcutta to Mr Warren Haſtings, that by expreſs he had received intelligence of the murder of the princeſſes of Aliverdy Khan and Shah Ahmet in a moſt inhuman manner, by Meer Jaffier's orders. In like manner we were told that many others of Surajah Dowla's relations had periſhed; yet when it was thought proper to replace Meer Jaffier in 1761, all theſe dead perſons were found *alive* excepting two. It muſt alſo be remembered, in behalf of the unfortunate nabob, that beſides the ſums exacted of him by the Engliſh at his acceſſion, he had ceded to them a large extent of territory, and granted them ſo many immunities in trade, that he had in a manner deprived himſelf of all his reſources; and it was impoſſible for him to defray the neceſſary expenſes without either extorting money from his ſubjects, or infringing the privileges he had ſo inconſiderately granted. There were two accounts of this remarkable revolution publiſhed, materially differing from one another. The firſt was given in a memorial drawn up at a conſultation at Fort William, Nov. 10. 1760, where were preſent Henry Vanſittart, Eſq. preſident; William Ellis, B. Summer, William M'Guire, Henry Vereiſt, and Henry Smyths, Eſq. "We reſolved (ſays the governor) to give the nabob the next day (October 19. 1760) to reflect upon the letters I had delivered him, propoſing ſome meaſures for regulating theſe abuſes. I heard nothing from him all that day; but found by my intelligence, that he had been in counſel at his old adviſers, whoſe advice, I was ſure, would be contrary to the welfare of the country and of the company. I therefore determined to act immediately on the nabob's fear. There could not be a better opportunity, than the night of the 19th offered, it being the concluſion of the Gentoo feaſt, when all the principal people of that caſt would be pretty well fatigued with their ceremonies. Accordingly I agreed with Col. Caillaud, that he ſhould croſs the river with the detachment between three and four in the morning; and, having joined Coſſim Ali Khan and his people, march to the nabob's palace, and ſurround it juſt at day-break. Being extremely deſirous to prevent diſturbance or bloodſhed, I wrote a letter to the nabob, telling him, I had been waiting all the day in expectation that he would have ſettled the urgent affairs upon which I conferred with him yeſterday; but his having favoured me with no anſwer, plainly ſhowed, that all I could repreſent to him for the good of his country would have no effect, as long as his evil counſellors were

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about his perſon, who would in the end deprive him of his government, and ruin the company's affairs. For this reaſon I had ſent Col. Caillaud with forces to wait upon him, and to expel thoſe bad counſellors, and place his affairs in a proper ſtate, and I would ſhortly follow. This letter I gave to the colonel, to ſend to the nabob at ſuch a time as he ſhould think moſt expedient. Meaſures were taken at the ſame time for ſeizing his three unworthy miniſters, and to place Coſſim Ali Khan in the full management of all the affairs, in quality of deputy and ſucceſſor to the nabob. The neceſſary preparations being made with all the care and ſecrecy poſſible, the colonel embarked with the troops, joined Coſſim Ali Khan without the leaſt alarm, and marched into the court-yard of the palace juſt at the proper inſtant. The gates of the inner court being ſhut, the colonel formed his men without, and ſent the letter to the nabob, who was at firſt in a great rage, and long threatened that he would make what reſiſtance he could, and take his fate. The colonel forbore all hoſtilities, and ſeveral meſſages paſſed between him and the nabob. The affair remained in this doubtful ſtate for two hours, when the nabob, finding his periſting was to no purpoſe, ſent a meſſage to Coſſim Ali Khan, informing him that he was ready to ſend the ſeals and all the enſigns of dignity, provided he would agree to take the whole charge of the government upon him, to diſcharge all arrears due to the troops, to pay the uſual revenue to the king, to ſave his life and honour, and to give him an allowance ſufficient for his maintenance. All theſe conditions being agreed to, Coſſim Ali was proclaimed; and the old nabob came out to the colonel, declaring that he depended on him for his life. The troops then took poſſeſſion of all the gates; and the old nabob was told, that not only his perſon was ſafe, but his government too if he pleaſed, of which it was never intended to deprive him. He anſwered, that he had now no more buſineſs in the city, where he ſhould be in continual danger from Coſſim Ali Khan; and if he was permitted to go and live at Calcutta, he ſhould be contented. Coſſim Ali Khan was now placed on the muſnud, and the people in general ſeemed much pleaſed with the revolution. The old nabob did not think himſelf ſafe even for one night in the city. Coſſim Ali Khan ſupplied him with boats, and permitted him to take away about 60 of his family, with a reaſonable quantity of jewels. He begged that he might ſleep in his boat that night; which he accordingly did, and on the morning of the 22d of October he ſet out for Calcutta, and arrived there on the 29th. He was met by a deputation from the council, and treated with every mark of reſpect due to his former dignity." The ſecond account of this affair was not publiſhed till the 12th of March 1762, and was ſigned Eyre Coote, P. Amyatt, John Cavnac, W. Ellis, S. Batſon, H. Vereſt. "In Sept. 1760, (ſay they) when there was not the leaſt appearance of a rupture or diſguſt between us and the nabob, but friendſhip and harmony ſubſiſting, Meer Coſſim Khan, his ſon-in-law, came down to Calcutta, and having ſtaid a ſhort time returned to Moorſhedabad. A few days after Mr Vanſittart went up to that city, on the pretence of a viſit to the nabob Meer Jaffier. Col. Caillaud, with 200 Europeans and ſome ſepoys, attended him; who, it was pretended, were going to join the army at Patna. When Mr Vanſittart arrived at Moradbaug, the nabob paid him two viſits; at the laſt of which Mr Vanſittart gave him three letters, propoſing the reformation of abuſes in his government, inſiſted on his naming ſome perſon among his relations to take charge of the ſubahſhip, and particularly recommended Coſſim Ali Khan, who was ſent for, and the nabob deſired to ſtay till he came: But the nabob, being greatly fatigued, was ſuffered to depart to his palace. The night and following day paſſed in concerting meaſures with Coſſim Ali, how to put in execution the plan before agreed on in Calcutta, where a treaty was ſigned for this purpoſe. In conſequence of theſe deliberations, our troops croſſed the river next night, and being joined by Coſſim and his party, ſurrounded the nabob's palace. A letter from Mr Vanſittart was ſent in to the nabob, demanding his compliance with what had been propoſed to him. To this the nabob returned for anſwer, 'that he never expected ſuch uſage from the Engliſh; that while a force was at his gates, he would enter into no terms.' A meſſage was ſent in, that if he did not directly comply, he ſhould be obliged to ſtorm the palace. Aſtoniſhed and terrified at this menace, he opened the gates, exclaiming, that 'he was betrayed; that the Engliſh were guilty of perjury and breach of faith; that he perceived their deſigns againſt his government; that he had friends enough to hazard at leaſt one battle in his defence; but although no oaths were ſacred enough to bind the Engliſh, yet as he had ſworn to be their faithful friend, he would never ſwerve from his engagement, and rather ſuffer death than draw his ſword againſt them.' So ſuſpicious was he of being ſold, that he deſired to know what ſum of money Coſſim Ali Khan was to give for the ſubahſhip, and he would give half as much more to be continued. He hoped, however, if they intended to dethrone him, that they would not leave him to the mercy of his ſon-in-law, from whom he feared the worſt; but wiſhed they would carry him from the city, and give him a place of ſafety in Calcutta. "This laſt requeſt of the nabob was conſtrued in the light of a voluntary reſignation. Our troops took poſſeſſion of the palace; Meer Coſſim was raiſed to the muſnud; and the old nabob hurried into a boat, with a few of his domeſtics and neceſſaries, and ſent away to Calcutta in a manner wholly unworthy of the high rank he ſo lately held, as was alſo the ſcanty ſubſiſtence allowed him for his maintenance at Calcutta by his ſon-in-law. Thus was Jaffier Ali Khan depoſed, in breach of a treaty founded on the moſt ſolemn oaths, and in violation of the national faith." According to this account, the ſervants of the company, who were the projectors of the revolution, made no ſecret that there was a preſent promiſed them of 20 lacks of rupees from Coſſim, who was deſirous of making the firſt act of his power the aſſaſſination of Jaffier, and was very much diſpleaſed when he found that the Engliſh intended giving him protection at Calcutta. It could ſcarce be ſuppoſed that Meer Coſſim, raiſed to the nabobſhip in this manner, could be more faithful

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to the Engliſh than Meer Jaffier had been. Nothing advantageous to the intereſts of the company could indeed be reaſonably expected from ſuch a revolution. No ſucceſſor of Meer Jaffier could be more entirely in ſubjection than the late nabob, from his natural imbecility, had been. This laſt conſideration had induced many of the council at firſt to oppoſe the revolution; and indeed the only plauſible pretence for it was, that the adminiſtration of Meer Jaffier was ſo very weak, that, unleſs he was aided and even controlled by ſome perſons of ability, he himſelf muſt ſoon be ruined, and very probably the intereſts of the company along with him. Meer Coſſim, however, was a man of a very different diſpoſition from his father-in-law. As he knew that he had not been ſerved by the Engliſh out of friendſhip, ſo he did not think of making any return of gratitude; but inſtead of this, conſidered only how he could moſt eaſily get rid of ſuch troubleſome allies. For a while, however, it was neceſſary for him to diſſemble, and to take all the advantage he could of the power of his allies whilſt it could be ſerviceable to him. By their aſſiſtance he cleared his dominions of invaders, and ſtrengthened his frontiers againſt them; he reduced the rajahs who had rebelled againſt his predeceſſor, obliging them to pay the uſual tribute; by which means he repaired his finances, and thereby ſecured the fidelity of his troops. Having thus, by the aſſiſtance of the Engliſh forces, brought his government into ſubjection, he took the moſt effectual means of ſecuring himſelf againſt their power. As the vicinity of his capital, Muxadabad, to Calcutta, gave the Engliſh factory there any opportunity of inſpecting his actions, and interrupting his deſigns when they thought proper, he took up his reſidence at Mongheer, a place 200 miles farther up the Ganges, which he fortified in the beſt and moſt expeditious manner he could. Being ſenſible of the advantages of the European diſcipline, he reſolved to new-model his army. For this purpoſe he collected all the Armenian, Perſian, Tartar, and other ſoldiers of fortune, whoſe military characters might ſerve to raiſe the ſpirits of his Indian forces, and abate their natural timidity. He alſo collected all the wandering Europeans who had borne arms, and the ſepoys who had been diſmiſſed from the Engliſh ſervice, and diſtributed them among his troops to teach them the Engliſh exerciſe. He changed the faſhion of the Indian muſkets from matchlocks to firelocks; and as their cannon were almoſt as deficient as their ſmall arms, he procured a pattern of one from the Engliſh, by which he ſoon formed a train of artillery: and having thus done every thing in his power to enable himſelf to withſtand the Engliſh by force of arms, he reſolved alſo to free his court from their emiſſaries, by impriſoning or putting to death every perſon of any conſequence in his dominions who had ſhown any attachment to their intereſt. His next ſtep was to free himſelf from thoſe reſtraints which his predeceſſor Meer Jaffier, and even he himſelf, had been obliged to lay upon the Indian trade, to gratify the avarice of his European allies. At his acceſſion, indeed, he had ceded to the company a tract of land worth no leſs than 700,000 l. annually, beſides 70,000 l. a-year on other accounts. All this, however, was not ſufficient; munities granted them in trade were of ſti conſequence than even thoſe vaſt conceſſic knew by experience the diſtreſs which t munities had brought upon his predeceſſ therefore determined to put an end to th purſuance of this reſolution, he began, every where to ſubject the Engliſh trade payment of certain duties throughout his ons, and required that their diſputes, if the limits of their own juriſdiction, ſh decided by his magiſtrates. This gave alarm at Calcutta, that, in November 17 governor Mr Vanſittart waited on him in p Mongheer, to expoſtulate with him upon ject. The nabob anſwered his remonſtra the following manner: "If (ſaid he) the of the Engliſh company were permitted to all parts, and in all commodities, cuſtom many of them now pretend, they muſt o draw all the trade into their own hands, cuſtoms would be of ſo little value, that it w much more for my intereſt to lay trade en pen, and collect no cuſtoms from any perſo ever upon any kind of merchandize. Thi draw a number of merchants into the coun increaſe my revenues by encouraging the cul and manufacture of a large quantity of g ſale, at the ſame time that it would eff cut off the principal ſubject of diſputes wi diſturbed the good underſtanding betwee object which I have more than any other at By theſe intimations Mr Vanſittart was ve diſconcerted; nor indeed was it in any power to deviſe a plauſible anſwer. W nabob had threatened was evidently in his and though he had laid the trade entirel no reaſonable fault could have been fou him. The proceeding, however, tended ly to deſtroy the private trade carried o gentlemen of the factory; and even t dice, as they ſaid, that of the compar Mr Vanſittart therefore thought proper t to certain regulations, by which the trad Engliſh was put under certain reſtriction new agreement being inſtantly put in exec the part of the nabob, excited the utmoſt tion at Calcutta. On the 17th Jan. 1763, t cil paſſed a reſolution, diſavowing the trea by the governor, and affirmed that he a right to which he was by no means authori the regulations propoſed were diſhonou them as Engliſhmen, and tended to the r public and private trade; and that the pr iſſuing out regulations independent of the was an abſolute breach of their privilege ſent orders therefore to all the factories, part of the agreement between the gove nabob ſhould be ſubmitted to. Applica again made to Meer Coſſim to perſuade third agreement; but before the ſucceſ negotiation could be known, hoſtilities ced on the part of the Engliſh. There w time in the city of PATNA (ſituated on ges, about 300 miles above Calcutta), a fort tory belonging to the Eaſt India Compan were a few European and Indian ſoldi this factory the city was ſuddenly attack

25th of June 1763, and inſtantly taken, though it was defended by a ſtrong garriſon, and the fortifications had been newly repaired. The governor and garriſon fled out into the country on the firſt appearance of danger: but perceiving that the victors took no care to prevent a ſurpriſe, he ſuddenly returned with a reinforcement from the country, retook the city, and either cut in pieces or drove into their fort all the Engliſh who were in it, after having been only four hours in poſſeſſion of the place. The Engliſh, diſheartened by this diſaſter, did not now think themſelves able to defend their fort againſt the Indians; for which reaſon they left it, with a deſign to retreat into the territories of a neighbouring nabob; but being purſued by a ſuperior force, they were all either killed or taken. This piece of perfidy, the nabob repaid by another, viz. ſlaughtering the deputies who had been ſent him by the council of Calcutta, to treat about a new agreement with regard to commercial affairs. They ſet out from Mongheer on the 24th of June, having been unable to bring Meer Coſſim to any terms; and though he furniſhed them with the uſual paſſports, yet, as they were paſſing the city of Muxadabad, they found themſelves attacked by a number of troops aſſembled for that purpoſe on both ſides of the river, whoſe fire killed ſeveral gentlemen in the boats. Mr Amyatt, the chief of the embaſſy, landed with a few ſepoys, whom he forbid to fire, and endeavoured to make the enemy's troops underſtand that he was furniſhed with the nabob's paſſports, and had no deſign of committing any hoſtilities; but the enemy's horſe advancing, ſome of the ſepoys fired, notwithſtanding Mr Amyatt's orders to the contrary. On this a general confuſion enſued, and Mr Amyatt, with moſt of the ſmall party who attended him, were cut in pieces. Theſe acts of treacherous hoſtility were ſoon followed by a formal declaration of war. Meer Jaffier, notwithſtanding the crimes formerly alledged againſt him, was proclaimed nabob of Bengal, and the army immediately took the field under the command of Major Adams. The whole force, however, at firſt conſiſted only of one regiment of the king's troops, a few of the company's, two troops of European cavalry, ten companies of ſepoys, and 12 pieces of cannon. Theſe very ſoon came to action with the enemy; and having got the better in two ſkirmiſhes, cleared the country of them as far as Coſſimbuzar river, a branch of the Ganges, which lay between Calcutta and Muxadabad, or Murſhedabad, the capital of the province.

(20.) INDIA, HISTORY OF THE WAR IN, FROM JUNE, 1763, TO THE TREATY WITH SUJAH DOWLA, IN 1765. The war was now carried on with uninterrupted ſucceſs on the part of the Engliſh; nor does it appear that all the pains taken by Meer Coſſim to diſcipline his troops had made them able to cope with the Europeans. The Engliſh were ſuffered to paſs the river without oppoſition; but an army of 10,000 Indians was advantageouſly poſted between the river and the city. Theſe were entirely defeated, and Major Adams puſhed on directly for the capital. In his way he found the Indians again ſtrongly poſted with entrenchments 15 feet high, and defended by a numerous artillery. This ſtrong poſt was taken by ſtratagem; a feint being made with a ſmall body of troops againſt that part where the enemy had collected their greateſt ſtrength. Thus their attention was drawn entirely to that place, without regarding others where no attack was apprehended. The greateſt part of the Britiſh army, however, had in the night time marched round the Indian fortification, and by day break made a furious aſſault on a place where there was only a ſlight guard. Theſe inſtantly fled; the entrenchments were abandoned; and the city, which was protected only by them, fell into the hands of the conquerors. The Britiſh now penetrated into the heart of the province, croſſed the numerous branches of the Ganges, and traverſed moraſſes and foreſts in queſt of the enemy. Meer Coſſim, on the other hand, was not wanting in his defence; but the utmoſt efforts he could uſe were totally inſufficient to ſtop the career of an enemy ſo powerful and victorious. The two armies met on the banks of a river called *Nunas Nullas*, on the ſecond of Auguſt 1763. The Indians had choſen their poſt with great judgment, and had much more the appearance of an European army than ever was obſerved before, not only in their arms and accoutrements, but in their diviſion into brigades, and even in their clothing. The battle was much more obſtinate than uſual, being continued for four hours: but though the Indian army conſiſted of no fewer than 20,000 horſe and 8000 foot, the Engliſh proved in the end victorious, and the enemy were obliged to quit the field with the loſs of all their cannon. From this time the Indians did not attempt any regular engagement with the Britiſh. They made a ſtand indeed at a place named *Ambe Nulla*, which they had fortified in ſuch a manner that it ſeemed proof againſt any ſudden attack. But here alſo they ſuffered themſelves to be again deceived, and the place was taken with great ſlaughter. They now abandoned a vaſt tract of country, and though there were ſeveral very defenſible poſts, they never attempted to ſtop the progreſs of the Engliſh, but laid open the whole country to the very gates of Mongheer. The next operation was the ſiege of Mongheer itſelf; which, notwithſtanding all the pains Meer Coſſim had been at to fortify it, held out only nine days after the trenches were opened: ſo that nothing now remained to complete the conqueſt of Bengal but the reduction of the city of Patna. Meer Coſſim, in the mean time, enraged at the irreſiſtible progreſs of the Engliſh, vented his rage on the unhappy priſoners taken at Patna; all of whom, to the number of about 200, he cauſed to be inhumanly murdered. This villany was perpetrated by one *Somers*, a German, who had originally been in the French ſervice, but deſerted from them to the Engliſh Eaſt India company, and from the company to Meer Coſſim. Dr Fullarton was the only perſon who eſcaped, having received a pardon from the tyrant a few days before the maſſacre. This inhumanity was far from being of any ſervice to the cauſe of Meer Coſſim. Major Adams marched without delay from Mongheer to Patna; and as the place was indifferently fortified, it made but a feeble reſiſtance. The cannon of the Engliſh ſoon made a practicable breach, and in 8 days this

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great city was taken by ſtorm. Thus the nabob was deprived of all his fortified places, his army reduced to a ſmall body, and himſelf obliged to fly to Sujah Dowla nabob of Oude, who acted as grand Vizier to the Mogul. Here he was kindly received, and an aſylum promiſed for his perſon; but admittance was refuſed to his army, nor would the nabob conſent to make his country a ſeat of war. The Engliſh were now entire maſters of Bengal; for though Meer Jaffier was proclaimed nabob, he had now no authority farther than they pleaſed to give him. Major Adams did not long ſurvive the conqueſt of PATNA, which was taken on the 6th Nov. 1763; he died in March 1764. Meer Coſſim being thus driven out, an agent was ſent from Calcutta to Sujah Dowla, propoſing an alliance with him and the Mogul, who was along with him, and offering to aſſiſt them againſt Meer Coſſim or any other enemy who ſhould attempt an invaſion of their dominions; in return for which, it was expected that they ſhould declare themſelves open enemies to Coſſim, and uſe their utmoſt endeavours to ſeize and deliver him up with all his effects. This deſign was communicated to Major Adams on the 8th Dec. 1763; but as he was next day to reſign the command of the army, Major Carnac was deſired to take the command upon him, and to watch the motions of Meer Coſſim, as well as to guard the dominions of Meer Jaffier againſt any hoſtilities which might be attempted. And in caſe Meer Coſſim ſhould prevail upon the Mogul and Sujah Dowla to aſſiſt him, Major Carnac was deſired to advance to the banks of the Carumnaſſa, and there oppoſe the entrance of any hoſtile army. It ſoon appeared that the friendſhip of the Engliſh was not what Sujah Dowla deſired. He conſidered them as rapacious uſurpers, who having got a footing in the country under pretence of commerce, could be ſatisfied with nothing leſs than the entire poſſeſſion of it, to the ruin of the natural inhabitants. In the beginning of February 1764, therefore, Sujah Dowla had determined to aſſiſt Meer Coſſim in attempting to recover Bengal. The preſident and council on this wrote him, that though they heard ſuch a report, they could not believe it, conſidering the former connections ſubſiſting between him and the chiefs of the company, and were perſuaded he would not act in ſuch an unjuſt manner: but if it really was his intention to eſpouſe the cauſe of Meer Coſſim, they informed him that they were reſolved to keep Bengal free from troubles, and carry the war into the dominions of Sujah Dowla himſelf. To this the nabob replied by enumerating the many favours conferred on the Engliſh by the Mogul. "Notwithſtanding theſe (ſays he) you have interfered in the king's country, poſſeſſed yourſelves of diſtricts belonging to the government, and turned out and eſtabliſhed nabobs at pleaſure, without the conſent of the imperial court. Since you have impriſoned dependants on the court, and expoſed the government of the king of kings to contempt and diſhonour; ſince you have ruined the trade of the merchants of the country, granted protection to the king's ſervants, injured the revenues of the imperial court, and cruſhed the inhabitants by your acts of violence; and ſince you are continually ſending freſh people from Calcutta, and invading different parts of the royal dominions; to what can all thoſe wrong proceedings be attributed, but to an abſolute diſregard to the court, and a wicked deſign of ſeizing the country to yourſelves? If theſe diſturbances have ariſen from your own improper deſires, deſiſt from ſuch behaviour in future; interfere not in the affairs of government; withdraw your people from every part, and ſend them to their own country: carry on the company's trade as formerly, and confine yourſelves to commercial affairs," &c. Another letter, much to the ſame purpoſe, was ſent to Major Carnac; but the preſident and council of Calcutta, inſtead of paying any regard to the remonſtrances of the nabob, determined to commence an immediate and offenſive war againſt him. Notwithſtanding this reſolution, ſeveral difficulties occurred in carrying on a war at this time. The principal were the death of Major Adams, whoſe name had become formidable to the Indians, and the mutinous diſpoſition of the army. The former was obviated by the appointment of Colonel Hector Munro, who, in military ſkill, appeared nothing inferior to his predeceſſor; and the mutinous diſpoſition of the ſoldiery was overcome by a moſt ſevere example of the mutineers, 24 of whom were blown away from the mouths of cannon. Hoſtilities were commenced on the part of Meer Coſſim, who cut off a ſmall party of Engliſh troops, and ſent their heads to the Mogul and Sujah Dowlah. An army of 50,000 men was collected, with a moſt formidable train of artillery. The two armies met on the 22d of October 1764, at Buxard, on the Carumnaſſa, about 100 miles above Patna. The event was ſimilar to that of other engagements with the Britiſh. The allied army was defeated with the loſs of 6000 killed on the ſpot, 130 pieces of cannon, a proportionable quantity of military ſtores, and all their tents ready pitched; while, on the ſide of the conquerors, only 32 Europeans and 239 Indians were killed, and 57 Europeans and 473 Indians wounded. The only place of ſtrength now belonging to the allies on this ſide the river was a fort named Chanda Geer. The reduction of this place, however, might well have been deemed impracticable, as it ſtood on the top of a high hill, or rather rock, ſituated on the very brink of the Ganges, by which it could be conſtantly ſupplied with proviſions; and as to military ſtores, it ſtood in need of none as long as ſtones could be found to pour down on the aſſailants. Notwithſtanding all theſe difficulties, however, Col. Munro cauſed his ſoldiers advance to the attack: but they were received with ſuch vollies of ſtones, that they were quickly repulſed; and though the attack was renewed next day, it was attended with no better ſucceſs; on which the Engliſh commander encamped with his army under the walls of Benares. Soon after this, Col. Munro being recalled, the command of the army devolved on Sir Robert Fletcher, a major in the company's troops. The nabob in the mean time, inſtead of attacking the Engliſh army at once, contented himſelf with ſending out parties of light horſe to ſkirmiſh with their advanced poſts, while the main body lay at the diſtance of about 15 miles from Benares, which rendered it very dangerous for them to move from their place. On the 14th

Jan. 1765, however, Sir Robert ventured at midnight to break up his camp under the walls of Benares, and to march off towards the enemy, leaving a party to protect that place againſt any attempt in his abſence. In three days he came up with the main body of Indians, who retreated before him; on which he reſolved to make another attempt on *Chanda Geer*, before which the late commander had been foiled. His ſucceſs would perhaps have been no better, had not the garriſon mutinied for want of pay, and obliged the commander to ſurrender the place. The reduction of Chanda Geer was followed by that of *Eliabad*, the capital of the enemy's country, a large city on the Ganges, between 60 and 70 miles above Chanda Geer, defended by thick and high walls, and a ſtrong fort; ſoon after which Sir Robert was ſuperſeded by Major Carnac. Sujah Dowla in the mean time had been abandoned by the Mogul, who concluded a treaty with the Engliſh ſoon after the battle of Buxard. He, however, gathered together the remains of his routed armies, and applied to the Mahrattas for aſſiſtance. But theſe people, though very formidable to the other nations of Indoſtan, were far from being able to cope with the Engliſh. On the 20th of May 1765, Gen. Carnac having aſſembled his troops, marched immediately to attack them; and having gained a complete victory at a place called *Calpi*, obliged them to retreat with precipitation acroſs the *Jumna* into their own country. Sujah Dowla, now deſtitute of every reſource, determined to throw himſelf on the clemency of the Engliſh. Previous to this, however, he allowed Meer Coſſim and the aſſaſſin Somers to eſcape; nor could any conſideration ever prevail upon him to deliver them up. Three days after the battle of Calpi, the nabob ſurrendered himſelf to Gen. Carnac, without ſtipulating any thing in his own favour, farther than that he ſhould await the determination of Lord Clive concerning him. In the beginning of February this year died Meer Jaffier Ali Cawn, nominal nabob of Bengal. The ſucceſſion was diſputed betwixt his eldeſt ſurviving ſon Najemul Doula, a youth of about 18 years of age, and a grandſon by his eldeſt ſon Miran, at that time only ſeven years old. As the Engliſh were abſolute ſovereigns of the country, it was debated in the council of Calcutta whether Meer Jaffier's ſon ſhould be allowed to ſucceed, according to the cuſtom of the country, or the grandſon, according to the Engliſh cuſtom. The point being carried in favour of Najem, it was next debated, on what terms he ſhould be admitted to the ſucceſſion. The late nabob, among other impoſitions, had obliged himſelf to ſupport an army of 12,000 horſe and as many foot. It was alleged that he had not fulfilled his engagement; that he had diſbanded moſt of the troops; that at beſt they were but an uſeleſs burden, having never anſwered any purpoſe in real ſervice, for which reaſon the company had been obliged to augment their military eſtabliſhment; it was therefore now judged expedient that the nabob ſhould ſettle a ſum, upwards of 800,000 l. annually, on the company, to be paid out of the treaſury; that he ſhould alſo diſcard his prime miniſter and great favourite Nuncomar, and receive in his place a perſon appointed by the council, who was to act in the double capacity of miniſter and governor to aſſiſt and inſtruct him. The council were alſo to have a negative upon the nomination of all the ſuperintendants and principal officers employed in collecting or receiving of the revenues; that he ſhould take their advice, and have their conſent to ſuch nominations whenever they thought proper to interfere in them. He was alſo to receive their complaints, and pay a due attention to them upon the miſbehaviour of any of the officers who either were appointed already or ſhould be in time to come. With theſe extravagant requiſitions the young nabob was obliged to comply; though he had diſcernment enough to perceive that he was now a mere ſlave to the council of Calcutta. Though obliged by treaty to diſmiſs Nuncomar from the office of vizier, he ſtill continued to ſhow him the ſame favour, until at laſt he was charged with carrying on a treaſonable correſpondence with Sujah Dowla, for which the nabob was enjoined to ſend him to Calcutta to take his trial. The unfortunate prince uſed every method to deliver his favourite from the impending danger, but to no purpoſe: he was obliged to ſubmit to the mortification of having all his offers with regard to his releaſe rejected, though the committee afterwards ſet him at liberty without any trial. Theſe extraordinary powers, exerted in ſuch a deſpotic manner by the council of Calcutta for ſuch a length of time, could not but at laſt induce their ſuperiors to circumſcribe them in ſome degree, by appointing others who ſhould act independently even of this council, and who might be ſuppoſed to be actuated by more upright and honourable principles, than had hitherto appeared in their conduct. The great character which Lord CLIVE had already gained in the eaſt, juſtly marked him out as a proper perſon for adjuſting the affairs of Bengal. On the 3d of May 1765 he arrived in the eaſt, with full powers as commander in chief, preſident, and governor of Bengal. An unlimited power was alſo committed to a ſelect committee, conſiſting of his lordſhip and four gentlemen, to act and determine every thing themſelves, without dependence on the council. It was, however, recommended in their inſtructions, to conſult the council in general as often as it could be done conveniently; but the ſole power of determining in all caſes was left with them, until the troubles of Bengal ſhould be entirely ended. By theſe gentlemen a plan of reformation was inſtantly ſet about: by which, however, violent diſputes were occaſioned; but the committee, diſregarding theſe impotent efforts, exerted their authority to the full extent, ſeldom even acquainting the council with their tranſactions, and never allowing them to give their opinion on any occaſion. On taking the affairs of Bengal into conſideration, Lord Clive found that the ſucceſs of the Britiſh arms could be productive of nothing but wars; that to ruin Sujah Dowla was to break down the ſtrongeſt barrier which the Bengal provinces could have againſt the incurſions of the Mahrattas and other barbarous people to the weſtward, who had long deſolated the northern provinces; and the Mogul, with whom the company had concluded a treaty, was utterly unable to ſupport

part himself, and would require the whole English power in the east to secure him in his dignity. He therefore concluded a treaty with Sujah Dowla. The Mogul was satisfied by obtaining a more ample revenue than he had for some time enjoyed, by which means he might be enabled to march an army to Delhi, to take possession of his empire. For the company, his lordship obtained the office of duan, or collector of revenues, for the province of Bengal and its dependencies. Thus Sujah Dowla was again put in possession of his dominions, excepting a small territory which was reserved to the Mogul, and estimated at 20 lacks of rupees, or 250,000l. annually. The company were to pay 26 lacks of rupees, amounting to 325,000l. sterling. They engaged also to pay to the nabob of Bengal an annual sum of 53 lacks, or 662,500l. for the expenses of government, and the support of his dignity. The remainder of the revenues of Bengal were allotted to the company, who, on their part, guaranteed the territories in possession of Sujah Dowla and the Mogul.

(21.) INDIA, HISTORY OF THE WAR IN, FROM 1767, TO THE TREATY WITH HYDER ALY IN 1769. The East India company had now acquired the sovereignty of a territory equal in extent to the most flourishing kingdom in Europe. By all this, however, they were so far from being enriched, that the disorder of their affairs attracted the attention of government, and gave the British ministry an opportunity at last of depriving them of their territorial possessions, and subjecting the province of Bengal to the authority of the crown. (See COMPANY, N° IV. § 2.; and ENGLAND, § 93.) New misfortunes also speedily occurred, and the company found a most formidable enemy in HYDER ALY. (See that article.) This man had raised himself from the rank of a sepoy, to be one of the most considerable princes in the empire of Indostan. Being sensible that the power of the English was an insuperable bar to his ambitious designs, he practised on the nizam of the Deccan, and partly by promises, partly by threats, engaged him to renounce his alliance with the company, and even to enter into a war against them. As he had introduced the European discipline among his troops, and had many renegadoes in his service, he imagined, that, with the advantage of numbers, he should be able to cope with his antagonists. In this, however, he was deceived; for on the 26th Sept. 1767, his army was entirely defeated by Col. Smith, at a place called *Errour*, near Trinomally; after which, the nizam deserted his new ally, and concluded another treaty with the English. From the latter, however, he did not obtain peace, but at the expense of ceding to them the Duanny of the Balegat Carnatic, which includes the dominions of Hyder Aly and some petty princes. Hyder, thus deserted by his ally, transferred the seat of war to a mountainous country, where, during 1767, nothing decisive could be effected; while the Indian cavalry was sometimes enabled to cut off the supplies, and interrupt the communications of the British. During these operations, some ships were fitted out at Bombay, which conveyed 400 European soldiers and about 800 sepoys to attack Mangalore, one of Hyder Aly's principal sea ports, where all his ships lay. This enterprise proved successful, and 9 ships were brought away; but too small a garrison having been left in the place, it was almost immediately after retaken, and all who were in it made prisoners by Hyder Aly. In the mean time, an injudicious measure, adopted by the English in their method of managing the army, proved not only of the utmost detriment to their cause, but occasioned disgraces hitherto unheard of in the history of the nation, viz. the desertion of officers from the service of Britain to that of a barbarous prince, and the giving up of forts in such a shameful manner as could not but suggest a suspicion that they had been betrayed. The original cause of all this mischief was the appointment of *field deputies* to attend the army, and to controul and superintend the conduct of the commander in chief; and these, in the present instance, being deeply concerned in the contracts for the army, took care to regulate its motions in such a manner as best suited their private interest. Hyder Aly did not fail to improve the errors consequent upon this kind of management to his own advantage. Gen. Smith had penetrated far into his country, taken several of his fortresses, and was in a fair way of becoming master of his capital, when all his operations were checked at once by the field deputies. His antagonist, being thus allowed some respite, suddenly entered the Carnatic with a numerous army of horse, ravaging and destroying every thing. Thus the English were obliged to relinquish all their conquests to defend their own territories; while this reverse of fortune not only discouraged their allies, but even made several of them desert their cause, and go over to Hyder Aly, while those who remained faithful paid dearly for their attachment. The nabob of Arcot, the most faithful ally the English ever had, suffered extremely on this occasion. His dominions were ravaged without mercy; and thus, while Hyder gratified his personal resentment against him, he cut off from the English one of their principal resources for carrying on the war. On the return of the company's forces to the defence of the Carnatic, they found themselves very little able to cope with their adversary, as they had been very much weakened in their expedition. Hyder Aly had also the prudence to avoid a general engagement, but frequently intercepted the convoys of the English, cut off their detached parties, and wearied them out with long and continual marches. The news of his success against an enemy hitherto invincible by all the powers of India, so raised his reputation, that adventurers flocked to him from all parts; by which means his cavalry were soon increased to upwards of 90,000; to which, however, his infantry bore no proportion. Notwithstanding all his success, the forces of Hyder Aly were altogether unable to cope with those of Britain, even when there was the greatest imaginable disparity of numbers. A detachment of the company's forces had made an assault upon a fort called *Mulwaggle*, in which they were repulsed with some loss. This, with the small number of the detachment, encouraged Hyder Aly to march, at the head of a great part of his army, to the protection of the fort. The commanding officer, however, Colonel Wood, did not hesitate, with

advancing on their rear from Conjeveram; for which reaſon nothing remained but to break the detachment by their artillery and cavalry. Tippoo Saib had by this time collected his party together, and renewed the cannonade; and at the ſame time that the Engliſh were under the neceſſity of ſuſtaining an attack both from the father and ſon, two of their tumbrils were blown up by Hyder's guns, and a large opening made in both lines. They had now no other ammunition than grape; their guns diſcontinued firing: and in this dreadful ſituation, under a terrible fire not only of guns but rockets, loſing great numbers of officers and men, they remained from half paſt 7 till 9 o'clock. On this Hyder Aly, perceiving that the guns were quite ſilenced, came with his whole army round their right flank. The cavalry charged them in diſtinct columns, and in the intervals between theſe the infantry poured in vollies of muſketry with dreadful effect. Mhiar Saib, with the Mogul and Sanoor cavalry, made the firſt impreſſion. Theſe were followed by the elephants and the Myſorean cavalry, which completed the overthrow of the detachment. Col. Baillie, though grievouſly wounded, rallied the Europeans, and once more formed them into a ſquare, and with this handful of men he gained an eminence, where, without ammunition, and moſt of the people wounded, he reſiſted and repulſed 13 ſeparate attacks; but freſh bodies of cavalry continually pouring in, they were broken without giving way. Many of our men, deſperately wounded, raiſing themſelves from the ground received the enemy on their bayonets. Captain Lucas's battalion of ſepoys, at the time when our men moved up to a riſing ground, was ſtationed to the right of the European grenadiers; but that corps ſeeing the Europeans in motion, and miſunderſtanding perhaps this evolution for a retreat, broke in the utmoſt confuſion. The Europeans, bravely ſuſtaining their reputation, remained in this extremity of diſtreſs ſteady and undaunted, though ſurrounded by the French troops, and by Hyder's cavalry to the number of 40,000. They even expreſſed a deſire, though their number did not exceed 400, of being led on to the attack. A party of Topaſſes, who lay at the diſtance of about 30 yards in our front, kept up an inceſſant fire of ſmall arms with great effect. Many attempts were made by the enemy's cavalry to break this ſmall body of men; but by the ſteady conduct of both our officers and men they were repulſed. Col. Baillie, finding that there was now no proſpect of being relieved by Gen. Munro, held up a flag of truce to one of the chiefs of Hyder's army. But this was treated with contempt, and the ſurdar endeavoured at the ſame time to cut off the colonel. The reaſon the enemy aſſigned for this was, that the ſepoys had fired after the ſignal was hoiſted. A few minutes after this, our men received orders to lay down their arms, with intimation that quarter would be given. This order was ſcarcely complied with, when the enemy ruſhed in upon them in the moſt ſavage and brutal manner, ſparing neither age nor infancy nor any condition of life; and, but for the humane interpoſition of the French commanders Lally and Pimoran, who inſiſted with the conqueror to ſhow mercy, the gallant remains of our little army muſt have fallen a ſacrifice to that ſavage thirſt of blood with which the tyrant diſgraced his victory." In this unfortunate action near 700 Europeans were killed on the ſpot; the loſs on Hyder Aly's part was ſo great that he induſtriouſly concealed it, being enraged that the conqueſt of ſuch an inconſiderable body ſhould coſt him ſo many of his braveſt troops. He ſeemed ever after to conſider the Engliſh with an extreme degree of terror; inſomuch that, notwithſtanding his preſent exultation on account of this victory, he no ſooner heard a report of Sir Hector Munro's march to attack him, than he left his camp in the utmoſt confuſion, abandoning great part of his tents and baggage, as well as the vaſt numbers that had been wounded in the late action.

(23.) INDIA, HISTORY OF THE WAR IN, TILL THE DEFEAT OF HYDER ALY, IN JULY 1781. On the news of Col. Baillie's diſaſter, the ſupreme council of Bengal requeſted Sir Eyre Coote to take upon him the management of the war; for the carrying on of which, a large ſupply of men and money was inſtantly decreed. This was readily undertaken by that illuſtrious officer, notwithſtanding his very precarious ſtate of health, and from the moment he took upon him the management of affairs, the fortune of the war was changed. The ſpirit of diſſention, which had long infected the preſidency of Madras, was indeed the true cauſe of all the misfortunes that had happened. This was found by Sir Eyre Coote to be even greater than he had heard; the reſpect and confidence of the natives was wholly loſt; the complaints of the officers and ſoldiers were loud and acrimonious; an inactivity prevailed in all the councils and operations, while the enemy carried every thing before them. Sir Hector Munro had been greatly haraſſed on his march to Madras, whither he had retreated after Col. Baillie's diſaſter; the forces of Hyder Aly had infeſted all the places in that neighbourhood, in ſuch a manner as in a great meaſure to cut off all ſupplies; and Arcot, the capital of the moſt faithful ally the Britiſh ever had, was taken by ſtorm, with an adjoining fort, by which means an immenſe quantity of ammunition and military ſtores fell into the hands of the enemy. No ſooner had Sir Eyre Coote taken upon him the command of the Britiſh forces, than his antagoniſt changed his plan of operations entirely. He detached large parties of his numerous forces to lay ſiege to the principal fortreſſes belonging to the company; while with the braveſt and beſt diſciplined part, he kept the field againſt the Britiſh commander in perſon. On the very firſt appearance of the Britiſh army, however, his reſolution failed, and he abandoned the ſiege of every place he had inveſted, retiring to a conſiderable diſtance on the other ſide of the river Palaar, without even diſputing the paſſage of it, as was expected. The next operation was to ſecure Pondicherry, whoſe inhabitants had revolted. They were, however, eaſily diſarmed, their magazines ſeized, and all the boats in their poſſeſſion deſtroyed; in conſequence of which precaution, a French ſquadron that ſoon after appeared off Pondicherry was obliged to depart without being furniſhed with any neceſſaries. But in the

mean

mean time Hyder Aly having drawn large reinforcements from all parts of his dominions, reſolved to try his fortune in a pitched battle. His army amounted to 200,000 men, 40,000 of whom were cavalry, and 15,000 well diſciplined ſepoys. Still, however, he durſt not openly attack the Britiſh army in the field, but took a ſtrong poſt from whence he might haraſs them on their march. Sir Eyre Coote, however, was not backward to make the attack; and on the other hand, Hyder Aly prepared to engage him with all poſſible advantage. The battle was fought on the 1ſt of July 1781; and notwithſtanding the vaſt ſuperiority of Hyder Aly's army, he was routed with great ſlaughter. The Indians, however, made a much more obſtinate reſiſtance than uſual; the engagement laſted from nine A. M. till four P. M.; and the deficiency of the Engliſh in cavalry prevented them from purſuing the advantage they had gained.

(24.) INDIA, HISTORY OF THE WAR IN, TILL THE 5TH DEFEAT OF HYDER ALY, IN JUNE 1782. Notwithſtanding the loſs of this battle Hyder Aly was ſoon encouraged to venture another. This was fought on the 27th of Auguſt the ſame year, on the very ſpot where Colonel Baillie had been defeated. It was more obſtinately conteſted than even the former, being continued with great fury from 8 A. M. to near duſk. A number of brave officers and ſoldiers fell on the part of the Britiſh, owing chiefly to the terrible fire of the enemy's artillery, and the advantageous poſition of their troops. At laſt, however, the Indian army was totally defeated, and driven from every poſt it had occupied; though from the obſtinate reſiſtance made at this time, Hyder began to entertain hopes that his forces might, by a ſucceſſion of ſuch battles, be at laſt enabled to cope with the Engliſh. He therefore ventured a 3d battle ſome weeks after, but was defeated with greater loſs than before. Undiſcouraged by this bad ſucceſs, however, he laid ſiege to Vellore; and expecting that the relief of it would be attempted, ſeized a ſtrong paſs through which he knew the Britiſh army muſt direct their march. The Britiſh commander accordingly advanced, and found the enemy in poſſeſſion of ſome very ſtrong grounds on both ſides of a marſh, through which he was obliged to paſs. Here he was attacked on all ſides, but chiefly on the rear, the enemy directing their force principally againſt the baggage and proviſions deſigned for the garriſon. Their utmoſt efforts, however, were unſucceſsful, and Sir Eyre Coote forced his way to Vellore in ſpite of all oppoſition. Hyder Aly did not fail to wait his return through the ſame paſs; and having exerted his utmoſt ſkill in poſting his troops, attacked him with vigour: but though the Engliſh were aſſaulted in front and in both flanks at once, and a heavy cannonade was kept up during the whole time of the engagement, the Indians were at laſt defeated with great ſlaughter. By theſe ſucceſſes the preſidency of Madras were now allowed ſo much reſpite, that an enterpriſe was planned againſt the Dutch ſettlement of Negapatam, ſituated to the S. of Madras near Tanjour. A very inconſiderable force, however, could yet be ſpared for this purpoſe, as Hyder Aly, though ſo often defeated, was ſtill extremely formidable. Sir Hector Munro had the management of the expedition: and ſo furious was the attack of the Britiſh ſailors, that the troops left to guard the avenues to the place were defeated at the very firſt onſet. A regular ſiege enſued; which, however, was of a very ſhort duration, a breach being ſoon made, and the garriſon ſurrendering priſoners of war. The loſs of Negapatam was quickly followed by that of TRINCOMALE. Admiral Hughes, who had conveyed Sir Hector Munro with the land forces to that place, and aſſiſted him with his ſailors, immediately after its ſurrender ſet ſail for Trincomale, where he arrived about the middle of January 1782. The fort of that name was quickly reduced; but the main ſtrength of the ſettlement conſiſted in a fort named *Oſtenburgh*, the principal place on the iſland, and by the capture of which the whole ſettlement would be reduced. This fort ſtands on a hill which commands the harbour, but is itſelf overlooked by another hill at the diſtance of no more than 200 yards. A Britiſh detachment of ſailors and marines took poſſeſſion of this poſt, when the admiral ſent a ſummons to ſurrender the fort, repreſenting the inutility of making any farther defence after the loſs of ſuch a poſt. The governor, however, proving obſtinate, the place was taken by ſtorm, with the loſs of about 60 on the part of the Britiſh, and very little on that of the Dutch, the victors giving quarter the moment it was aſked: 400 Europeans were taken priſoners; a large quantity of ammunition and military ſtores, with a numerous artillery, were found in the place; and two Indiamen richly laden, with a number of ſmall trading veſſels, were taken in the harbour. A more formidable enemy, however, now appeared on the coaſt of Coromandel. This was Suffrein the French admiral, who ſetting out from France with 11 ſhips of the line and ſeveral ſtout frigates, had fallen in with the Hannibal of 50 guns, and taken her when ſeparated from her conſorts. This ſhip, along with 3 others, a 74, a 64, and a 50, had been ſent out to the aſſiſtance of Sir Edward; and the 3 laſt had the good fortune to join him before the arrival of Suffrein. The latter, ſuppoſing that he had not yet received this reinforcement, bore down upon the Engliſh ſquadron at Madras, to which place they had ſailed immediately after the capture of Trincomale. Perceiving his miſtake, however, he inſtantly bore away. The Engliſh admiral purſued, took ſix veſſels, five of them Engliſh prizes, and the ſixth a valuable tranſport laden with gunpowder and other military ſtores, beſides having on board a number of land officers and about 300 regular troops. This brought on an engagement, in which M. Suffrein, perceiving the rear diviſion of the Britiſh fleet unable to keep up with the reſt, directed his force principally againſt it. The ſhips of Adm. Hughes himſelf and Com. King ſuſtained the moſt violent efforts of the French, having 2, and ſometimes 3, veſſels to contend with. Thus the commodore's ſhip was reduced almoſt to a wreck; but about ſix P. M. the wind becoming more favourable to the Engliſh, the ſquadron of the enemy were obliged to draw off. The loſs of men on the part of the Britiſh amount-

ed to little more than 130 killed and wounded, but that of the French exceeded 250. After the battle Sir Edward returned to Madras; but hearing nothing of Suffrein there, he made the beſt of his way for Trincomale, being apprehenſive of an attack upon that place, or of intercepting a convoy of ſtores and reinforcements then expected from England. Suffrein was actually at that time on his way to intercept it. This brought the hoſtile fleets again in ſight of each other; and the Britiſh admiral having been reinforced by two ſhips of the line, a deſperate battle enſued, which continued till towards night, when the ſhips on both ſides were ſo much ſhattered, that neither could renew the engagement next day. Though theſe engagements produced nothing deciſive, they were nevertheleſs of the utmoſt prejudice to the affairs of Hyder Aly, who was thus prevented from receiving the ſuccours he had been promiſed from France; and he was ſtill farther mortified by the defeat of his forces before TELLICHERRY, which he had blocked up ſince the commencement of hoſtilities. This misfortune was the more ſenſibly felt, as an open paſſage was now left for the Engliſh into thoſe countries beſt affected to Hyder. His bad ſucceſs, here, however, was in ſome meaſure compenſated by the entire defeat of about 2000 Engliſh infantry and 300 cavalry under Col. Braithwaite, a brave and experienced officer. This detachment, conſiſting of choſen troops from Sir Eyre Coote's army, lay encamped on the banks of the Coleroon, which forms the N. boundary of Tanjour. Tippoo Saib having procured exact intelligence of the ſituation of this party, formed a deſign of attacking it, while no danger was ſuſpected, on account of the diſtance of Hyder Aly's army. He ſet out on this deſign with an army of 15,000 horſe and 5000 foot, accompanied by a body of French regulars; and having croſſed the Coleroon, ſuddenly ſurrounded the Britiſh forces on all ſides. The colonel, perceiving his danger, formed his men into a ſquare, diſtributing the artillery to the ſeveral fronts, and keeping his cavalry in the centre. In this ſituation he reſiſted for three days the utmoſt efforts of his numerous enemies, always compelling them to retreat with great loſs. At laſt Gen. Lally, rightly conjecturing that the ſtrength of the Engliſh muſt be exhauſted and their number thinned by ſuch deſperate ſervice, propoſed that the infantry, which was freſh and entire, ſhould attack one of the fronts of the ſquare, while the forces of Tippoo ſhould do the ſame with the other three. This proved ſucceſsful; the Britiſh forces were broken with great ſlaughter, which however was ſtopped by the humanity of the French commander; who even obtained from Tippoo Saib the care of the priſoners, and treated them with a degree of humanity they certainly would not otherwiſe have experienced. A number of Britiſh officers, however, periſhed in the engagement, and only one remained unwounded. In the mean time, the ſuccours from France, ſo long expected by Hyder, arrived. As ſoon as a junction was formed, they proceeded under the command of M. Duchemin, to inveſt Cuddalore; which not being in a ſituation to ſtand a ſiege, was ſurrendered on capitulation. Some other places of leſs conſequence were alſo reduced, until at laſt being joined by Hyder's numerous forces, they determined to lay ſiege to VANDERVASH, a place of great importance, and the loſs of which would have been extremely detrimental to the Engliſh. This quickly brought Sir Eyre Coote with his army to its relief; but Hyder Aly, notwithſtanding his being reinforced by the French, durſt not yet venture a battle in the open field. On this the Britiſh commander proceeded to attack Arnee, the principal depoſit of Hyder's warlike ſtores and neceſſaries. Thus the latter was obliged to quit his advantageous ground; but he did ſo with ſuch ſecrecy and ſpeed, that he came upon the Britiſh army unawares, while preparing for its laſt march to Arnee, now only five miles diſtant. Perceiving that the march of the Britiſh troops was through low grounds, encompaſſed on moſt parts with high hills, he planted his cannon upon the latter; from which he kept a continual and heavy fire on the troops below, while his numerous cavalry attacked them on every ſide. Notwithſtanding all diſadvantages, the Britiſh commander at laſt cloſed in with the enemy; and after an obſtinate diſpute completely routed them on the 2d June 1782.

(25.) INDIA, HISTORY OF THE WAR IN, TILL THE DEFEAT OF THE BRITISH UNDER GENERAL MATTHEWS, IN 1783. Notwithſtanding the repeated victories obtained over Hyder Aly, none of them ever proved deciſive; for as the want of cavalry prevented the Britiſh general from purſuing his advantage, ſo that of his antagoniſt was ſo numerous, that by it he always covered his retreat ſo effectually as to loſe but few men, and to be ſoon in a condition to act again on the offenſive. This was now remarkably the caſe; for, notwithſtanding this defeat, he cut off an advanced body of the Britiſh army five days after; and haraſſed the whole in ſuch a manner, that Sir Eyre Coote, notwithſtanding his ſucceſs, was obliged to move nearer Madras; ſoon after which, he was obliged, on account of his bad ſtate of health, to relinquiſh the command of the army to General Stuart. Hyder Aly now perceiving that he was likely to be attended with no ſucceſs by land, began to reſt his hopes on the ſucceſs of the French by ſea. He therefore earneſtly requeſted M. Suffrein, who poſſeſſed at that time a deciſive ſuperiority in the number of ſhips, to loſe no time in attacking the Britiſh ſquadron before it could be joined by a reinforcement which was then on its way, and was reported to be very formidable. As the French commander was by no means deficient in courage, a third engagement took place on the 5th July 1783. At this time the Britiſh had the advantage of the wind, the battle was much more cloſe, and the victory more plainly on their ſide; though it is ſaid, that had not the wind fortunately ſhifted, a total defeat would have enſued. After the engagement, the French admiral proceeded to Cuddalore, having received intelligence that a large body of French troops in tranſports was arrived off the iſland of Ceylon, with 3 ſhips of the line. As this ſeemed to afford hopes of retaliation, he uſed ſuch diligence in refitting his ſhips, that the fleet was able to put to ſea in the beginning of Auguſt, to make an attempt on Trincomale; and ſo well were his deſigns conducted,

ducted, that Sir Edward received no intelligence of the danger, till it was too late; the place was not in a condition to reſiſt a ſiege; and the French batteries having ſilenced thoſe of the fort in two days, a capitulation took place on the 31ſt Aug. Sir Edward did not arrive at Trincomale before the 2d Sept. when he had the mortification to ſee the forts in the hands of the French, and Suffrein in the harbour with 15 ſail of the line, while he had only 12. He ventured an engagement however, but the iſſue of the battle was only ſhattering the fleets, and killing and wounding a number of men on both ſides. The ſuperiority of the Engliſh, however, was very manifeſt; and in entering the harbour of Trincomale the French loſt a 74 gun ſhip. The loſs of Trincomale was ſeverely felt by the Engliſh; for while the French lay ſafely in the harbour refitting their ſquadron, the Engliſh were obliged, for that purpoſe, to ſail to Madras. Here the fleet was aſſailed by one of the moſt dreadful ſtorms ever known on that coaſt. Trading veſſels, to the number of near 100, were wrecked, as well as thoſe for Madras laden with rice, of which there was an extreme ſcarcity at that place. This ſcarcity was augmented to a famine, which carried off vaſt numbers of the inhabitants, before ſupplies could arrive from Bengal. The continuance of the bad weather obliged Sir Edward, with his whole ſquadron, to ſail to Bombay, where he arrived in the end of the year, when his ſquadron was ſo much ſhattered, that, in order to repair it with proper expedition, he was obliged to diſtribute it between the dock-yards of Bombay and the Portugueſe ſettlement at Goa. In the mean time, Sir Richard Bickerton arrived at Bombay from England with 5 men of war, having on board 5000 troops, after a very favourable paſſage. It was the intention of France to ſignalize the campaign of this year by an immenſe force both by ſea and land in India. Excluſive of the forces already on the coaſt of Coromandel, they were to be joined by 5000 more, all regulars, from their iſlands on the African coaſt. Suffrein was to be reinforced by ſeveral ſhips of the line, when it was hoped that a decided ſuperiority at ſea would be obtained over the Engliſh; while their ſuperior numbers and artillery on ſhore would render them invincible by any force that could be brought againſt them. To oppoſe theſe deſigns, it was deemed neceſſary by the preſidency of Bombay to make a powerful diverſion on the coaſt of Malabar. Here was ſituated the kingdom of MYSORE, the ſovereignty of which had been uſurped by Hyder Aly under the title of *Dayva*. This kingdom is nearly in the ſame parallel with Arcot. On the N. is the kingdom of Canara, which is ſaid to have been the favourite poſſeſſion of Hyder Aly; the name of its capital is *Bidnore*, which alſo gives name to an extenſive territory, and was by Hyder changed to that of *Hydernagur*. The expedition had been ſet on foot as early as the end of 1781; a ſtrong body of forces under Col. Humberſtone had taken the cities of Calicut and Panyan, beſides others of leſs note, and penetrated into the inland country. Having made himſelf maſter of a place called *Mongarry Cotta*, which commanded the entrance into the inner parts of the country, he proceeded to attack *Palatacherry*, a conſiderable town ſome miles diſtant; but being ſuddenly environed with a numerous and hoſtile army, inſtead of making himſelf maſter of the place, it was with the utmoſt difficulty that he made his eſcape, after loſing all his proviſions and baggage. A great army, conſiſting of 20,000 foot and 10,000 horſe, under Tippoo Saib, alſo advanced againſt him with ſuch celerity, that the colonel had only time to retreat to Panyan, where he was ſuperſeded in the command by Col. Macleod, and ſoon after the place was inveſted by the forces of the enemy, among whom was General Lally with a conſiderable body of French. Two Britiſh frigates, however, having come to the aſſiſtance of the place, rendered all the attempts of the enemy to reduce it abortive. At laſt, Tippoo Saib, impatient of delay, made a vigorous effort againſt the Britiſh lines; but tho' both the Indian and French commanders behaved with great bravery, the attack not only proved unſucceſsful, but they were repulſed with ſuch loſs, as determined Tippoo to abandon the ſiege of the place, and retire beyond the river of Panyan. As ſoon as the preſidency of Bombay were acquainted with the ſucceſs of Col. Humberſtone, Gen. Matthews was diſpatched to his aſſiſtance with a powerful reinforcement. This expedition, which began the campaign of 1783 in Canara, has been related with circumſtances ſo diſgraceful, and ſo exceedingly contrary to the uſual behaviour of Britiſh troops, that we cannot account for them. On the one hand, it ſeems ſurpriſing how the national character could be diſgraced by a particular body, and not by any other part of the army; and on the other, it ſeems equally ſurpriſing why ſuch calumnies (if they be ſo) ſhould have ariſen againſt this particular body. In the *Annual Regiſters*, the character of this army is treated with the higheſt aſperity. "In the ſtory of the conqueſt and recovery of Canara (ſay the editors of the *New Annual Regiſter*,) the Spaniards may be ſaid to be brought a ſecond time upon the ſcene. The Spaniards of Britain were overtaken in the midſt of their career; and he who is more of a *man* than an Engliſhman, will rejoice in the irregular and unmeaſured, but at the ſame time the juſt and merited, vengeance that was inflicted upon them, by the prince whoſe dominions they were ravaging!" In ſupport of this dreadful exclamation the following account is given of the expedition: Gen. Matthews had formed a deſign of carrying the war into the heart of Hyder Aly's dominions. For this purpoſe, the Engliſh inveſted the city of Onore, about 300 miles S. of Bombay, and one of the principal places in Canara. "It was taken by aſſault (ſays Dr Andrews) with great ſlaughter, and plundered with circumſtances of avarice and rapine that diſgraced the victors; among whom, at the ſame time, great diſcontents aroſe concerning the diviſion of the ſpoil." "No quarter (ſay the editors of the *Annual Regiſter*) was given by the victorious Engliſh; every man they met was put to the ſword. 'The carnage (ſays one of the officers, in a private letter) was great; we trampled thick on the bodies that were ſtrewed in the way. It was rather ſhocking to humanity, but ſuch are only ſecondary conſiderations, and to a

ſoldier, whoſe boſom glows with heroic glory, they are thought only accidents of courſe; his zeal makes him aſpire after farther victory.' This part of the peninſula had hitherto been untouched by the barbarous and unſparing hands of Europeans, and, of conſequence, was full of riches and ſplendour. In the fortreſs of Onore were found ſums of money to an unknown amount, beſides jewels and diamonds. A conſiderable part of this appears to have been ſecured as private plunder by Gen. Matthews. The complaints of the military were loud; they thought, and naturally, that the acquiſition of riches was the fair and reaſonable conſequence of the perpetration of bloodſhed. But their commander turned a deaf ear to their repreſentations; and haſtened, by adding new laurels to his fame, to hide the ſlander that might otherwiſe reſt upon him." From Onore the army proceeded to the neareſt fortreſſes on the ſea-coaſt, More and Cundapour. Here they were joined by a reinforcement from Bombay, under Col. Macleod and Humberſtone, with poſitive orders to proceed for Bidnore. On this General Matthews marched for the *Ghauts*, mountains where there is a paſs 3 miles in length, though only 8 feet wide, which was then ſtrongly fortified, and defended by a vaſt number of the natives. "The Engliſh (ſay our authors), however, had already obtained a conſiderable reputation by their executions; and the uſe of the bayonet, the moſt fatal inſtrument of war, and which was employed by them on all occaſions, created ſuch an extreme terror in the enemy, as to enable them to ſurmount this otherwiſe impregnable defile." The gaining of this paſs laid open the way to Bidnore, the capital, to which a ſummons was now ſent. An anſwer was returned, that the place was ready to ſubmit, provided the inhabitants were not moleſted, and the governor was permitted to ſecure his property. The wealth of this city was undoubtedly great, but the eſtimates of its amount are very different. By the accounts of Bombay, it was ſtated only at 175,000 l. while the officers concerned in the expedition ſay, that it was not leſs than 1,200,000l. or even 1,920,000l.: and even this was only public property; that ſeized upon by the ſoldiers, and which belonged to private perſons, was undoubtedly very conſiderable alſo. This treaſure was at firſt ſhewn by the general to his officers, and declared to belong to the army; but he afterwards told them, that it was all the property of the Mahommedan governor, and had been ſecured to him by the terms of the ſurrender. It was therefore ſent to Cundapour, under the convoy of Lieut. Matthews, brother to the general, to be thence tranſmitted to Bombay; but whether any part of it ever reached that ſettlement, was never known. The diſcontents of the army were now carried to the utmoſt height; and the conteſt became ſo ſerious, that Colonels Macleod, Humberſtone, and Shaw, quitted the ſervice altogether, and returned to Bombay. The officers charged their general with the moſt inſatiable and ſhameful avarice; while he, in return, accuſed his whole army of doing every thing diſreſpectful and injurious to him; of paying no regard to order and diſcipline, and of becoming looſe and unfeeling as the moſt licentious freebooters. From Bidnore detachments were ſent to reduce ſeveral fortreſſes, the principal of which was Annanpour, or Anantpore. Here orders were iſſued for a ſtorm and no quarter. Every man in the place was put to death, except one horſeman who made his eſcape after being wounded in three places. "The women, unwilling to be ſeparated from their relations, or expoſed to the brutal licentiouſneſs of the ſoldiery, threw themſelves in multitudes into the moats with which the fort was ſurrounded: 400 beautiful women, pierced with the bayonet, and expiring in one another's arms, were in this ſituation treated by the Britiſh with every kind of outrage." This exploit was ſucceeded by the reduction of Carwa and Mangalore, which completed the reduction of Canara, when Gen. Matthews put his army into cantonments for the rainy ſeaſon. This rapid ſucceſs was owing to the death of Hyder Aly, which happened in the end of 1782. His ſon, TIPPOO SAIB, however, having taken poſſeſſion of the government, and ſettled his affairs as well as time would allow, inſtantly reſumed his military operations. On the 7th April 1783, he appeared before Bidnore, ſo that General Matthews had ſcarce time to collect a force of 2000 men, and to write to Bombay for a reinforcement. But the preſidency were ſo much prejudiced againſt him by the reports of his officers, that they ſuſpended him from his commiſſion, appointing Col. Macleod to ſucceed to the command of the army. Tippoo Saib now advanced with a vaſt army, ſuppoſed not to be fewer than 150,000 men, covering the hills on each ſide of the metropolis as far as the eye could reach. The army of Gen. Matthews, unable to cope with ſuch a force, were quickly driven from the town, and forced to take refuge in the citadel. Tippoo having cut off their retreat, by gaining poſſeſſion of the Ghauts, laid cloſe ſiege to the fortreſs; which in leſs than a fortnight was obliged to capitulate. The terms propoſed were, that all public property ſhould remain in the fort; that the Engliſh ſhould engage not to act againſt Tippoo for a ſtipulated time; that they ſhould march out with the honours of war; that they ſhould pile their arms, and have full liberty to proceed unmoleſted with their private property to the ſea-coaſt, from thence to embark for Bombay; and in this capitulation the garriſons of Annanpour and other inland fortreſſes were alſo included. All theſe terms were broken by Tippoo, who ſaid that they had forfeited their title to liberty, by a breach of the articles of capitulation, in embezzling and ſecreting the public money, which was all, in good faith, to be delivered up. That this was really the caſe ſeems to be univerſally acknowledged. In the *Annual Regiſter* we are told, that "to prevent too much money being found in the poſſeſſion of one man, the general ordered his officers to draw on the paymaſter-general for whatever ſums they wanted. When the fort was ſurrendered to the ſultan, there was not a ſingle rupee found in it." By this circumſtance, the fate of the garriſon was decided. Gen. Matthews was ſent for next morning to a conference. He was not, however, admitted to his preſence, but immediately thrown into chains. Moſt of the other principal officers were, on various pretences, ſeparated

ſeparated from the army. The general and his companions were conducted to Seringapatam, the capital of Myſore; and after having experienced a variety of ſeverities, were at laſt put to death by poiſon. In this manner the general and 20 officers periſhed. The poiſon adminiſtered was the milk of the cocoa tree. The above account was repeatedly complained of as partial, and at laſt openly contradicted, in a pamphlet intitled "A vindication of the Conduct of the Engliſh Forces" employed in that expedition, ſigned by one major, and 52 ſubaltern officers, and publiſhed by order of the Eaſt India Company. In this pamphlet, the circumſtance moſt found fault with was that regarding the women at Anantpore, which was poſitively contradicted. On this account, therefore, the publiſhers of the above-mentioned work retract that part of their narrative, as being founded in miſrepreſentation. Notwithſtanding this vindication, however, they ſtill draw the following concluſions: "It is already ſufficiently evident, how little has been effected by this vindication of the Bombay officers. The great outlines of the expedition remain unaltered. It is ſtill true that a remarkable degree of ſeverity was employed in the field; that, in the capture of the fortreſſes of Canara, the principle of a ſtorm and no quarter was very frequently applied; and that the acquiſition of money was too much the governing object in every ſtage of the undertaking. The vindication of the officers has therefore done them little ſervice; and it happens here, as it generally does in the caſe of an imperfect reply, that the majority of the facts are rather ſtrengthened and demonſtrated by the attempt to refute them. With reſpect to the concluſion of the ſtory, the treaſures of Hydernagur, and the charge brought againſt them by Tippoo, that they had broken the terms of the capitulation, and that when the fort was ſurrendered, not a rupee was to be found in it; theſe circumſtances are paſſed over by the officers in the profoundeſt ſilence. It was this that rouſed the ſultan to vengeance; and it is to this that he appeals for his juſtification, in diſregarding a capitulation, which had been firſt diſſolved by the vanquiſhed Engliſh."

(26.) INDIA, HISTORY OF THE WAR IN, WITH THE MAHRATTAS. We now proceed to give ſome account of the war with the Mahrattas, begun on account of the protection afforded to the aſſaſſin *Raganaut* Row. This man had formerly obliged the Mogul to take ſhelter in the Engliſh factory at Bengal; but loſing his credit among his own countrymen was expelled. See § 22. On his arrival at Bombay, an alliance was formed between him and the Engliſh government; by which the latter engaged to replace him in the Mahratta regency, in conſideration of ſome valuable ceſſions of territory. The ſupreme council of Bengal, however, diſowned this treaty, and concluded one with the Mahrattas in March 1776; by which it was agreed, that they ſhould provide for Ragobah's ſubſiſtence according to his rank, on condition of his reſiding in their country. This being not at all agreeable to Ragobah, he fled once more to Bombay, where a new confederacy was entered into for his reſtoration. The council of Bengal approved of this, on account of the approaching rupture with France; and a detachment was, in Feb. 1778, ordered to march acroſs the continent of India. By ſome miſmanagements in this expedition, the whole army was obliged to capitulate with the Mahratta general on the 9th Jan. 1779. One of the terms of the capitulation was, that a body of troops which were advancing on the other ſide ſhould be obliged to return to Bengal. But Gen. Goddard, the commander of theſe forces, denying the right of the council of Bengal to remand him, proceeded on his march, and arrived on the 18th of February. Here he received orders to conclude a new treaty, if it could be obtained on eaſier terms than that of the capitulation, by which it had been engaged to cede all our acquiſitions in the country of the Mahrattas. Such flagrant diſregard to any ſtipulations that could be made, undoubtedly provoked the Mahrattas, and induced them to join in the confederacy with Hyder Aly. See § 22. The war, however, was ſucceſsfully begun by Gen. Goddard, in Jan. 1780. In three months he reduced the whole province of Guzerat. Madajee Sindia the Mahratta general advanced to oppoſe him; but as he did not chooſe to venture a battle, the Engliſh general ſtormed his camp, and totally routed him. Other exploits were performed in the courſe of this campaign; during which, Mr Haſtings, the governor-general, ſeeing no hopes of an accommodation, entered into treaty with the rajah of Gohud, and with his conſent Major Popham reduced a fortreſs in his dominions, named GUALIOR, garriſoned by the Mahrattas, and hitherto reckoned impregnable. Theſe ſucceſſes were followed by the dreadful incurſions of Hyder Aly above related, (§ 21—25.) which put a ſtop to the conqueſts of Gen. Goddard; all the forces he could ſpare being required to aſſiſt the army under Sir Eyre Coote. The laſt exploit of Gen. Goddard was the reduction of the iſland of Salſette, and of a ſtrong fortreſs near it, named *Baſſein*. The army of Sindia, conſiſting of 30,000 men, was alſo defeated this year by Col. Carnac; and the Mahrattas, diſheartened by their loſſes, conſented to a ſeparate peace with the Britiſh.

(27.) INDIA, HISTORY OF, TILL THE GENERAL PEACE, IN 1783. The expenſes incurred by theſe wars were ſo high, that Mr Haſtings, who was obliged to furniſh them ſome how or other, was reduced to the greateſt difficulties. For this purpoſe not only all the treaſure of Bengal was exhauſted, but it was found neceſſary to draw extraordinary contributions from the Britiſh allies, which was productive of many diſagreeable circumſtances. One of the moſt remarkable was the revolt of Benares. The rajah of this country had formerly put himſelf under the protection of the Engliſh, who, on their part, agreed to ſecure his dominions to him, on condition of his paying an annual ſubſidy to the nabob of Oude. In 1770 the rajah died, and was ſucceeded by his ſon Cheit Sing, who held the ſovereignty at the time we ſpeak of. On the death of the nabob, in 1775, a new treaty was made with his ſucceſſor, by which the ſovereignty of Benares was transferred to the Eaſt India company, an acquiſition equivalent to 240,000l. *per annum*; at the ſame time that the

ſubſidy

ſubſidy paid by Suja Dowla, and which, by Lord Clive, had been fixed at 36,000l. and afterwards raiſed to 252,000l. was now augmented to 312,000l. *per annum*. On receiving intelligence, in July 1778, that war had actually commenced between France and Britain, Cheit Sing was required to pay 50,000l. as his ſhare of the public burdens. Such a demand was paid with extreme reluctance by a prince who already contributed 240,000l. and probably thought that an abundant equivalent for the protection he enjoyed. The ſame requiſition, however, was made the two ſucceeding years, but with a promiſe that the demand ſhould ceaſe when peace was reſtored. Inſtead of any alleviation, however, a body of troops was alſo quartered upon him, and he was likewiſe obliged to pay for their maintenance, leſt he ſhould not voluntarily pay the additional 50,000l. In Nov. 1780, in addition to all theſe demands, he was alſo required to ſend into the field ſuch a body of horſe as he could ſpare; but this requiſition was never complied with. In July 1781, Mr Haſtings having, it is ſaid, received ſome intelligence that the oppreſſed rajah meditated rebellion, ſet out on a viſit to the nabob of Oude, and in his way propoſed to clear up the miſunderſtanding with him. The method by which he intended to do this, was to lay a fine upon the poor prince of 400,000l. or 500,000l.; and as a reaſon for doing ſo, it was alleged, that the late rajah had left a million ſterling in his treaſury; a ſum which was continually increaſing. Cheit Sing, advanced to the borders of his territories to meet the governor-general, behaved with all imaginable ſubmiſſion; and having got private intelligence of what was meditated againſt him, offered to pay down 200,000l. This was refuſed; and the governor-general having reached the capital, forbid the rajah his preſence, and by a letter acquainted him with his cauſes of complaint. Cheit Sing ſent a very ſubmiſſive anſwer; but as he endeavoured to exculpate himſelf, Mr Haſtings was ſo far from being ſatisfied, that he put the prince under an arreſt. Such an unheard-of proceeding excited the utmoſt ſurpriſe and reſentment, in ſubjects accuſtomed to regard their ſovereign with a degree of reverence little ſhort of adoration. On the very day of the arreſt they aſſembled tumultuouſly, cut in pieces the guard which had been ſet on the palace, and carried off their prince in triumph. It does not appear, however, that this was any other than a tranſitory tumult; for though they could eaſily have cut off the governor-general, they made no attempt againſt him. Cheit Sing proteſted his innocence, and made the moſt unlimited offers of ſubmiſſion, but all in vain. His government was declared vacant, and the zemindary beſtowed on the next heir; the annual ſubſidy to the government of Bengal was augmented from 240,000l. to 400,000l. annually. The miſerable rajah was forced to fly his country; and his mother, though promiſed leave to retire upon conditions, was attacked in her retreat, and plundered by the ſoldiers. After all his endeavours to procure money, however, Mr Haſtings found this adventure turn out much leſs profitable than he had expected; for the treaſury of the fugitive prince was ſeized and retained by the ſoldiers. As to the nabob of Oude, a new treaty was concluded with him; the deſign of which was evidently to eaſe him of ſome of the burdens to which he was at that time ſubjected. Part of the Britiſh troops were therefore withdrawn from his dominions. As Fizulla Khan, the moſt proſperous of his dependents, had been called upon to furniſh a body of 5000 horſe to join the nabob's army, and had not complied with the requiſition, the guarantee of his treaty with the nabob, formerly executed, was withdrawn; but it being afterwards diſcovered that his territory was not equivalent to the claims of the governor, the treaty was renewed on payment of a ſlight fine. As the widow of Sujah Dowla was ſuſpected of favouring the late rajah Cheit Sing, the reigning prince was allowed to reclaim the treaſures of his father in her poſſeſſion, and likewiſe to deprive her of a ſmall province ſhe had in poſſeſſion, on condition of paying her a certain ſtipulated allowance annually. The treaſures were ſeized as payment of the debts of the prince to the company. Hoſtilities continued in India between the French and Britiſh, till the year 1783 was far advanced, and long after tranquillity had been reſtored in other parts of the world. In the beginning of the ſeaſon for action, the governor and council of Bengal determined to ſend an ample ſupply to the preſidency of Madras, that ſo they might be enabled to put an end to the war, which Tippoo ſeemed willing to proſecute with even more vigour than his father had done. For this purpoſe Sir Eyre Coote, who, for his health, had gone to Bengal by ſea, ſet ſail once more for Madras, being entruſted with a large ſum of money for the neceſſary expenſes of the war. In his paſſage he was chaſed for 48 hours by two French men of war. The ſolicitude and fatigue he underwent during this time, being almoſt conſtantly upon deck, occaſioned a relapſe, ſo that he died in two days after his arrival at Madras. His death was greatly lamented, as the greateſt expectations had been formed of a happy concluſion being put to the war, by his extraordinary military talents, for which he had already acquired ſo great reputation in India. The invaſion of Tippoo's dominions having called him off from the Carnatic, General Stuart took the opportunity of attacking him in another quatter. Col. Fullarton was diſpatched with a large body of troops to invade the province of Coimbatour. This he executed with great ſucceſs; over-running the country, taking ſeveral fortreſſes, and making a very alarming diverſion on this ſide of Tippoo's dominions. Gen. Stuart, however, having ſtill greater deſigns in view, was obliged to recal this gentleman in the midſt of his ſucceſs. The ſiege of the ſtrong fortreſs of Cuddalore was the operation which next engaged his attention. It was now become the principal place of arms belonging to the French; was ſtrongly fortified, and garriſoned by a numerous body of the beſt troops in France, as well as a conſiderable number of Tippoo's choiceſt forces. The ſiege therefore proved ſo difficult, that though the Britiſh diſplayed the utmoſt valour and military ſkill, they were not able to reduce the place until hoſtilities were interrupted

rupted by the news of a general pacification having taken place in Europe. In this ſiege a remarkable circumſtance took place, viz. that of a corps of ſepoy grenadiers encountering and overcoming the French troops oppoſed to them with fixed bayonets. For this remarkable inſtance of valour, they not only received the higheſt applauſe at the time, but proviſion was made for themſelves and families by the preſidencies to which they belonged. After the reduction of Hydernagur, and the deſtruction of the army under General Matthews, the Britiſh poſſeſſed only three places of conſequence in the kingdom of Canara. Theſe were Mangalore, Onore, and Carwa. The ſiege of all theſe places was undertaken at once. Mangalore, the principal port in the country, was defended by a very numerous garriſon under Major Campbell. Tippoo ſat down before it on the 19th of May; and the attack and defence were both conducted with the greateſt ſpirit and activity. Notwithſtanding the utmoſt efforts of the beſiegers, however, and that the garriſon were reduced to the laſt extremity for want of proviſions, they held out in ſpite of every difficulty, until the general pacification being concluded, the place was afterwards delivered up. In other parts nothing more happened, than an indeciſive engagement between M. Suffrein and Admiral Hughes.

(28.) INDIA, HISTORY OF THE WAR IN, WITH TIPPOO SULTAN, FROM 1789, TO THE PEACE IN 1792. A combination of various cauſes contributed to produce this war. The ſplendid embaſſy ſent by Tippoo to the court of France, ſoon after the peace of Mangalore in 1784, had given reaſon to ſuſpect, that ſome plan was concerted between that court and the tyrant of Myſore, for the annoyance of Great Britain, in its Indian territories; but this plan, whatever was its extent, was defeated by the French revolution. The Dutch were no leſs jealous of the increaſing power of Tippoo, on account of the vicinity of their flouriſhing ſettlement at Cochin to the ſultan's territories. They alſo poſſeſſed the forts of Cranganore and Acottah in the vicinity of his boundaries. To procure poſſeſſion of theſe forts, Tippoo marched a formidable force, in June 1789, towards Cranganore, which the Dutch had taken poſſeſſion of, when in alliance with his father Hyder Aly, and had retained ever ſince. Afraid of loſing theſe forts, the Dutch ſold them both to the rajah of Travancore, an ally of Britain; and thus, with their uſual policy, placed Britain as a barrier againſt Tippoo's encroachments on their ſettlement at Cochin. The rajah gave farther offence to the ſultan, by purchaſing ſome territory from the rajah of Cochin, a tributary of Tippoo, without conſulting him. Tippoo, therefore, made a direct attack upon the lines of Travancore, on the 29th Dec. 1789; but on receiving a remonſtrance from the Britiſh government at Fort George, he deſiſted, ſent back the priſoners, and affirmed as an apology, that the rajah's people had firſt fired on his troops. On the 1ſt of May 1790, the rajah attacked Tippoo, who had continued quiet from Dec. 29. For this ſtep the rajah alleged in excuſe the hoſtile preparations of Tippoo, in erecting batteries, &c. This engagement was expected by the Britiſh, and ſome ſay concerted with them. The grand Carnatic army was inſtantly aſſembled, under Gen. Meadows, in the ſouthern provinces, and a plan of operations agreed on, between him and Gen Abercrombie, who had the command of the Bombay army, and Col. Kelly, who had that of the centre army, ſo named from its poſition between Madras and Myſore. The Nizam and the Poonah Mahrattas were appointed to penetrate into the territory of Tippoo bordering on theirs, and Seringapatam was fixed on as the common centre. On the 24th May, Gen. Meadows joined the grand army, and on the 15th June entered Tippoo's country, when the fort of Carroor immediately ſurrendered. Seven days were ſpent in marching 59 miles to Duraporum, where they found a ſupply of grain, and heard that Tippoo had aſcended the Ghauts. On the 22d July, the army entered Coimbettore, which was evacuated, though it contained much grain and military ſtores. Several other forts were alſo reduced. In the end of Aug. Col. Floyd reduced Sattimungalum, though garriſoned by a battalion, and well ſupplied with proviſions. But on the 12th Sept. Tippoo began a ſmart cannonade on Floyd's detachment, who thereupon retreated to Coimbettore on the 13th; but, being cloſely preſſed, repulſed the Myſorean troops on the 14th. On the 18th Gen. Meadows marched to the E. to offer Tippoo battle, but found he had retreated to Sattimungalum, on which he returned to Coimbettore. On the 12th Oct. he heard that Tippoo had taken Daraporum, and the Britiſh garriſon arrived in camp on the 17th, ſpeaking much of the honourable treatment they had received from Tippoo, who left Daraporum on the 20th. Gen. Meadows left Coimbettore the ſame day. The hiſtory of the grand army is nothing but a journal of its marches in purſuit of the enemy, till the 17th Nov. when it formed a junction with the centre army, at Poolamputty; and on the 18th they came in ſight of the rear of Tippoo's cavalry, whom they cannonaded and purſued to the foot of the paſs. From this period the united armies under Gen. Meadows took their courſe back to Trichinopoly to procure ſupplies, but did not arrive till the 8th Dec. the weather being bad. Here they learned that Tippoo had arrived at Munſurput, on the Coleroone, oppoſite Trichinopoly, on the 28th Nov. where he continued encamped till the 6th Dec. but without attacking that city. Mean time a detachment from the Bombay army, under Lieut. Col. Hartley, rendered great ſervice to the rajah of Travancore; and on the 5th Gen. Abercrombie, with the remainder of the forces from Bombay, arrived at Tellicherry. On the 14th Sir Ralph marched to attack Cannanore, which, with the garriſon, ſurrendered on the 17th, and the troops engaged not to ſerve againſt the Britiſh during the war. About the ſame time Col. Hartley took Ferokabad, the capital of the Malabar coaſt. On the 27th Barragurry and Cootahpoor ſurrendered; ſo that the whole coaſt, from the Billipatam to Cape Comorin, was now in poſſeſſion of the Britiſh and their allies. On the 5th Jan. 1791, the army, under Gen. Meadows left Trichinopoly, and proceeded to Madras, where Lord Cornwallis had arrived on the 13th Dec. On the 29th his lordſhip joined the

the grand army at Vellont, which proceeded early in Feb. to Vellore; and having deceived Tippoo by a feint, paſſed the Muglee, on the 22d Feb. with all its ſtores and baggage, 27,000 bullocks, and 80 elephants, &c. On the 24th Lord Cornwallis proceeded for Bangalore, and encamped before it on the 5th March. On the 6th the town was ſtormed and taken, with the loſs of 100 men. On the 12th three batteries were opened on the fort, and on the 16th a new battery of 9 guns. On the 17th and 21ſt Tippoo drew out his army, but without effect. On the evening of the 21ſt the fort was ſtormed with a dreadful carnage, though with little loſs on the Britiſh ſide. Not leſs than 1000 were maſſacred with the bayonet, and 300, moſtly wounded, were taken. The army remained at Bangalore till the 28th March, when they proceeded towards Chinna-Balabaram; and on the 7th April were joined by 15,000 of the Nizam's troops. On the 17th Col. Oldham joined them with 700 Europeans, 4500 Indians, and a ſupply of proviſions. On the 3d May they ſet out for Seringapatam, and on the 13th arrived at Arakeery, whence they had a view of Tippoo's capital, 9 miles diſtant, and obſerved the main body of his army croſſing from the iſland to the N. ſide of the Cavery. Mean time Lord Cornwallis, having received intelligence that Gen. Abercrombie had aſcended the Ghauts on the Malabar ſide, reſolved to form a junction of their forces, but finding it impracticable to make a ford acroſs the Cavery, determined to march round the ridge of mountains on the right. On the morning of the 15th the enemy's line was ſeen in a ſtrong poſition. The Britiſh army was then formed into two diviſions under Col. Maxwell and Gen. Meadows. The former having ſucceſsfully ſtormed a height occupied by Tippoo's troops, the action became general along the front. Maxwell then advanced rapidly to gain another height on the enemy's left flank, while the cavalry under Col. Floyd attacked their right; on which Tippoo was forced to give way, though his retreat was gradual and maſterly. Four guns were taken, and the enemy were purſued, till the fire from the iſland batteries obliged the Britiſh to deſiſt, and encamp partly on the field of battle. After deſtroying his battering train, and ſending orders to Gen. Abercrombie, who had obtained poſſeſſion of PERIAPATAM, to return with all ſpeed, Lord Cornwallis moved from his encampment to return to Bangalore: and on the 28th was joined by 30,000 Mahrattas, with a ſupply of proviſions. In their route they took ſeveral forts, and on the 18th July, Ouſoor, with the forts near it, ſubmitted. On the 30th the combined troops encamped 16 miles from Bangalore. Gen. Abercrombie, having alſo deſtroyed his battering train, was obliged to lead back a ſick and diſpirited army, over thoſe almoſt impaſſable mountains they had ſo lately paſſed. While the army lay encamped near Seringapatam, a preſent of fruit had been ſent by Tippoo to Lord Cornwallis, with ſome overtures for a ſeparate peace. The preſent, however, was returned, and the ſultan aſſured, that no peace could be granted unleſs the allies were included. Tippoo next ſent a vakeel with full powers to treat, but ſtill the miſſion proved unſucceſsful. During the winter months, Lord Cornwallis omitted nothing that tended to inſure the ſucceſs of the next campaign. After reducing the hill forts NE. of Bangalore, NUNDYDROOG, the capital of a large diſtrict, was beſieged; and, being built upon the top of a mountain 1700 feet high, three-fourths of which were inacceſſible, it ſtood a ſiege from the 22d Sept. to the 18th Oct. when a breach was made. The carnage, which would have followed, was prevented, partly by a number of the garriſon eſcaping over a low part of the wall, but chiefly by the humane and laudable exertions of Capt. Robertſon, who commanded the ſtorming party, and directed his whole attention to prevent the effuſion of blood. On the 31ſt Oct. Col. Maxwell took Fort PENAGRA by ſtorm, but, not exerciſing the ſame humanity, one half of the garriſon was put to the ſword. At KISTNAGHERY, the Colonel met with a more ſerious reſiſtance. The lower fort was eaſily reduced, but the garriſon in the upper fort defended it with a degree of heroiſm bordering on deſpair. Immenſe rocks and ſhowers of ſtones were hurled down; the ſcaling ladders were broken, and after two hours of vigorous aſſault, Col. Maxwell deſiſted from the attempt. In Sept. Coimbettore was beſieged by a detachment ſent by Tippoo, and was ſo bravely defended by Lieut. Chalmers, that the Indians were obliged to raiſe the ſiege. But being again beſieged by a freſh party ſent by Tippoo, and a detachment ſent to its relief by Lord Cornwallis, under Major Cuppage, being defeated by the Cawn, Lieut. Chalmers was obliged to capitulate on the 2d Nov. and the garriſon marched out with the honours of war. On the 10th Dec. Col. Stewart encamped within 3 miles of the celebrated fortreſs of SAVENDROOG, on the N. ſide; on the 17th he opened two batteries, at 700 and 1000 yards diſtance; and on the 19th another within 250 yards, which, on the 21ſt, effected a breach at 11 A. M. when the aſſault was made, and in an hour the valour of the Britiſh troops made them maſters of a fortreſs hitherto deemed impregnable. On the 4th Dec. OUTREDROOG, another fort 12 miles diſtant, was alſo taken by ſtorm. Several other forts were alſo reduced, and Gumuncondah was blocked up by Hafez Jee, one of the Nizam's beſt generals. It was relieved, however, by Hyder Saib, Tippoo's eldeſt ſon, who took Hafez Jee and great part of his troops priſoners. Early in Nov. Gen. Abercrombie returned to Tellicherry, and on the 5th of Dec. he proceeded on his march through the Ghauts towards the Myſore country; while the Mahrattas, under Purſeram Bhow, reduced ſeveral forts on the Tam and the Budra, which gave them acceſs to a fertile diſtrict, that afforded ſeaſonable ſupplies. The grand object, the reduction of Tippoo's capital, was now to be attempted. On the 1ſt of Feb. 1792, the allied armies commenced their march, and on the 5th arrived within ſight of Seringapatam, under the walls of which Tippoo was ſtrongly poſted. His front line was ſituated on the N. ſide of the Cavery, behind a ſtrong bound hedge, and defended by heavy cannon in the redoubts. In the front there was at leaſt 100 pieces of cannon; and in the fort and iſland which formed his 2d line, there were 3 times as many

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The allied army encamped 6 miles from Tippoo, in two divifions feparated by the fmall river *Lockarry*. The Britifh army formed the front line; the referve was about a mile in the rear, where the armies of the Nizam and Mahrattas were alfo poſted at a farther diſtance. On the 6th Feb. orders were iſſued to attack Tippoo's camp and lines at 7 P. M. The right diviſion, conſiſting of 3300 infantry was commanded by Gen. Meadows; the centre, conſiſting of 3700, by Lord Cornwallis; and the left, of only 1700 men, by Col. Maxwell. At 8 o'clock the whole body was under arms, the evening was ſerene, and the troops moved on in ſilence by the light of the moon. While they were on their march, Col. Duff's camp was ſtruck, which gave the firſt notice of the intended attack to the allies, who were aſtoniſhed when they found that L. Cornwallis had ventured on this deſperate enterpriſe with only a part of his infantry, unſupported by artillery. Between 10 and 11 at night, the centre column, within a mile of the bound hedge, touched upon Tippoo's grand guard of cavalry, who were coming with rockets, &c. to diſturb the Britiſh camp, but immediately galloped off to the lines, leaving the rocket boys to haraſs the Britiſh column. Finding themſelves thus diſcovered, the column advanced with the utmoſt rapidity, and entered the enemy's lines within 15 minutes after the news could have reached them. The right column, having met with more impediments, was later in reaching the hedge than the centre column; but it entered the lines about 11, when the battle became general; the enemy at laſt gave way, and at day-break Gen. Meadows found himſelf complete maſter of the field. The chief object of the centre column being to gain poſſeſſion of the iſland, the front diviſion diſperſed the enemy, and paſſing Tippoo's tent, which had been abandoned, preſſed forward to the river, in two parties. The firſt under captain Monſon croſſed the ford under the walls without oppoſition, and proceeded to the E. gate of the city, but finding it ſhut, marched to an extenſive market-place, where they made a great ſlaughter of the enemy. They were followed by the other party, under Col. Knox, who proceeded to the rajah's garden, and thence to the ſuburb Shaher-Ganjam, the gates of which they forced open, and drove the enemy from all their batteries. The centre diviſion advanced to the ſultan's redoubt, which they found abandoned, and afterwards co-operated with Col. Maxwell in defeating Tippoo's right wing. Lord Cornwallis, with the reſerve, remained cloſe by the bound hedge, where the column had firſt entered, and two hours before day-break was joined by Capt. Hunter's party; ſoon after which they were attacked by a ſtrong body of troops, part of Tippoo's centre and left, who, being now recovered from their panic, rallied with redoubled reſolution. The conflict was carried on with inflexible courage on both ſides, and it was near day-light, before the enemy were repulſed. Lord Cornwallis then retired to the Pagoda hill, where he was met by Gen. Meadows. Mean time the left diviſion under Col. Maxwell, after aſcending the Carighaut hill, with little reſiſtance, and marching down to the river, where they were much galled by the firing from Tippoo's right line, croſſed the ford and joined the victorious parties, who had got poſſeſſion of the E. extremity of the iſland. The battle was continued in different parts during the whole of the 7th Feb. The moſt deſperate conflict was at the ſultan's redoubt, which was defended by a ſmall party under Col. Kelly, againſt three vigorous attacks, ſeconded by a heavy cannonade from the forts. The enemy being driven from every poſt on the N. ſide of the river, the camp was advanced as near to the bound hedge as the firing from the fort would permit; and a chain of poſts along the N. and E. faces of the fort was formed, ſo as ſtrongly to inveſt Seringapatam on its two principal ſides. Thus preſſed on every quarter, and his whole power reduced within the narrow limits of a citadel, the ſultan became anxious to procure peace on almoſt any terms. He therefore releaſed Lieuts. Chalmers and Naſh, who had been captured at Coimbettore, and had been hitherto well treated, preſented the former with 500 rupees and two ſhawls, and ſent a letter by him to Lord Cornwallis, requeſting he would return with the anſwer. On the 16th Feb. the Bombay army, under Gen. Abercrombie, after a fatiguing march, wherein they were much haraſſed by detached parties of the enemy, joined Lord Cornwallis, and afforded a re-inforcement of about 2000 Europeans and 4000 natives. Vigorous preparations were therefore made to attack the fort on the N. ſide; where trenches were opened and batteries conſtructed will all expedition. Mean time, to draw off the attention of the enemy from theſe operations, Maj. Dalrymple and Capt. Robertſon, with the 71ſt reg. and 13th batt. of ſepoys, were ſent to attack the enemy's cavalry, encamped on the S. ſide of the river. They entered the camp undiſcovered, killed with the bayonet above 100 men and 200 horſes, and returned without loſing a man. On the night of the 19th, a parallel and redoubt were completed near the walls of the fort, on the oppoſite ſide of the river; which the ſultan, next day, in vain attempted to overthrow. He then endeavoured to deprive the camp of water, by altering the courſe of a large canal, but in this attempt too he was diſappointed, a party being diſpatched under Cap. Wahab, who ſoon diſlodged the enemy and repaired the damage done to the canal. On the 19th the grand operation of the ſiege commenced by opening the trenches, and by a heavy diſcharge from all the batteries; and in the mean time the Bombay army croſſed the river to inveſt the W. ſide of the capital. But in conſequence of the application through Lieut. Chalmers, Lord Cornwallis agreed to receive Tippoo's envoys to treat of peace. On the 15th, 16th, 19th, and 21ſt, Sir J. Kennaway and Mr Cherry, aſſiſted by *Vakeels*, (or envoys,) from the Nizam and Hurry Punt the Mahratta chief, met with Tippoo's vakeels, to treat of peace, but little progreſs was made in the negociation. The ſiege continued without intermiſſion, and Gen. Abercrombie, on the 22d, took poſſeſſion of a redoubt and grove between his camp and the fort, but with the loſs of 104 men. During the night

of the 22d and 23d new batteries were erected, and Purseram Bhow, with 20,000 horse, several thousand foot, and 30 cannon, was daily expected. In the mean time, Tippoo had been obliged to send off all his cavalry and camp followers to Mysore, and was in want of every thing, while the British army was well supplied. In this hopeless situation, he was compelled to accept of any terms proposed by Lord Cornwallis. These, all things considered, were moderate. On the 23d Feb. preliminaries of peace were signed on the following terms: 1. That Tippoo shall cede one half of his dominions to the allied powers: 2. That he shall pay 3 crores and 30 lacks of rupees: 3. That all prisoners shall be restored: And, 4. That two of his eldest sons shall become hostages for the performance of the treaty. On the 24th hostilities ceased, and on the 26th the two princes, Abdul Calick, aged about 10, and Mooza Ud-Deen, about 8, elegantly dressed, and mounted each on an elephant richly caparisoned, arrived in the British camp, and were received with all due respect and kindness by Lord Cornwallis. On the 19th March, the definitive treaty was finally adjusted and signed.

(29.) INDIA, HISTORY OF THE WAR IN, WITH TIPPOO SULTAN, TO HIS DEATH, AND THE CAPTURE OF SERINGAPATAM, IN 1799. From the peace in 1792, the affairs of India had continued in a state of doubtful tranquillity. From 1796, the Sultan of Mysore is accused of having kept the jealousy of the British government awake so much, that in autumn 1797, Lord Hobart is said to have relinquished an expedition he had undertaken into another quarter, merely from the apprehensions entertained of Tippoo's hostile designs. These jealousies were increased by a proclamation of the French governor of the Isle of France, produced at Bengal in 1798, wherein was mentioned an alliance formed between Tippoo and the French republic, for the destruction of the British power in India. It was also alleged, that Tippoo had sent an embassy to Zemaun Shah, to encourage him in his threatened invasion of Hindoostan. Mean time Tippoo professed the most friendly intentions of preserving concord and harmony between the two nations. The British governor-general, however, giving little credit to these professions, began to strengthen his alliances with the Nizam and the Paishwa, concluded a subsidiary treaty with the former in Sept. 1798, and adjusted all disputes with both. In consequence of this treaty, the French army at Hyderabad was surrounded by the English and the Nizam's troops, the sepoys were disarmed, and the French officers sent prisoners to Bengal. Matters were in this state, when the news arrived of the French invasion of Egypt, and of Lord Nelson's victory. (See EGYPT, § 21, 34.) The governor-general therefore, on this, wrote a letter to Tippoo, dated 3d Nov. acquainting him of his knowledge of his connection with the French republic, and proposing to send Major Doveton to adjust all differences. On the 10th Dec. he sent another letter to the same purposes; and on the 15th received a letter from the sultan, wherein he expressed "the utmost surprise at the military preparations on foot, conscious as he was of having observed the treaty with the most inviolable fidelity." On the 25th, he sent another letter to the governor, wherein he congratulates his Lordship on the victory over the French; explains the nature of the pretended embassy to the Isle of France, which he says was a mere *mercantile* adventure, and supposes the French had taken the advantage of it, to spread reports to disturb the union between the two states. To this letter the governor-general returned an answer, dated 9th Jan. 1799, again proposing a negociation, and urging the sultan not to delay his answer beyond *one day*. To this no answer was received till the 13th Feb. when a letter *without a date* arrived, stating, that he "was setting out on a hunting expedition, and begging his Lordship to send Major Doveton slightly attended." Mean time the Gov.-Gen. fearing the approach of the monsoon, had ordered Lieut.-Gen. Harris to enter Mysore with his army, and in his reply to Tippoo, informed him, that Gen. Harris was now the only person authorised to receive his communications, with a view to the restoration of peace. The reduction of the fort of SERINGAPATAM was now the primary object of Gen. Harris, whose first movement was on the 11th of Feb. The Nizam's contingent, consisting of 12,000 foot and 6000 cavalry, joined the British army on the 18th, and next day Gen. Harris forwarded the governor's letter to the sultan, published his lordship's declaration in name of the allies, and began hostilities by sending a detachment against the hill forts of *Neelgurgum* and *Auchitty*, which surrendered without resistance. On the 5th March, *Odeadurgum* surrendered to Col. Oliver, and next day fort Ruttingheri was taken after a slight resistance. The army under Gen. Harris consisted of 31,000 men, besides the Nizam's cavalry, all completely equipped. The army under Gen. Stuart, on the Malabar coast, was equally efficient. Between the 9th and the 14th March, the army under Gen. Harris changed its positions from Kelamungalum, to Callacondapilly, Anicul, and Bangalore; near which last place, about 4000 of Tippoo's horse appeared, but, after a few shots from the British field-pieces, drew off. On the 16th the army took the rout of Cankanelli; and on the 20th and 21st encamped 7 miles N. of it. They now learned that Tippoo was within 15 miles; and on the 22d, as they approached Sultanpettah, a cloud of dust shewed that he was in motion. He had in fact quitted his position on the bank of the Maddoor, (where he might have disputed the passage) and encamped at Mallavelly. Instead of opposing the British in this quarter, he on the 6th March passed his own frontier, and attacked a part of the Bombay army under Gen. Stuart, not exceeding 6000 men; who, notwithstanding Tippoo's force consisted of 21,800 of his best troops, repulsed him with considerable loss. Upon this he retreated to Seringapatam, and on the 14th advanced to meet Gen. Harris. On the 25th the British army encamped 5 miles E. of Mallavelly; and on the 27th came within sight of the sultan's. A general engagement took place, but was of short duration, the enemy retiring with their guns to the next height. Their loss was estimated

about

about 1000, while that of the British did not exceed 70. On the 3d April the army came within sight of Seringapatam, where Tippoo had taken post with his infantry under the E. and S. faces of the fort. On the 5th the British army took its position opposite the W. face, about 3500 yards from it. That night an attack was made on the outposts, and on the 6th the principal ones were in possession of the British. On the 9th Gen. Harris received a letter from Tippoo, declaring, "that he adhered firmly to the treaties, and demanding the reason of the advance of the English army, and of the recurrence of hostilities?" The General replied by referring to the Marquis of Wellesley's letters. Matters continued in a state of mutual preparation from this period to the 13th, when suddenly a heavy fire commenced from the fort and batteries. Next day Generals Floyd and Stuart arrived, and took their ground in the rear. On the 16th, the Bombay army crossed the Cauvery, which was almost dry, and took a strong position. On the 22d a spirited effort was made by the besieged: The Bombay army was attacked at all its posts by 6000 of the enemy's infantry, and Lally's corps of Frenchmen, who behaved with their usual bravery; but they were repulsed on all sides, and compelled to retire with the loss of about 700 men. On the 26th Gen. Harris had received an overture of peace from Tippoo, and on the 22d it was answered by a draft of preliminaries. The terms proposed were, "To cede half his territories in perpetuity to the allies; to pay two crores of rupees; to renounce the alliance of the French for ever; to dismiss every native of France from his service; to receive ambassadors from each of the allies; and to give as hostages 4 of his sons and 4 of his principal officers." On the 24th, the enemy's guns on the W. face were silenced, as well as those of two round towers on the 26th. On the 28th, Tippoo acknowledged receipt of Gen. Harris's proposals, and stated that the points in question were weighty and important, and without embassadors could not be brought to a conclusion; and that therefore he was about to send two gentlemen, who would explain themselves to him. The British general briefly replied, by referring to the terms in his last, as the *only* conditions of treating. On the 2d May, the works being completed, the British batteries began to batter, and in the course of the day a breach was made in the fausse-traye wall; the main rampart was shattered; and, to complete the misfortune of the besieged, a shot having struck their magazine, it blew up with a dreadful explosion. The breach being thought practicable, on the night of the 4th May, 4000 men were stationed in the trenches before day-break. The assault was led on by Gen. Baird, and began at one o'clock. In 6 minutes the forlorn hope had reached the summit of the breach, where the British colours were instantly erected. In a few minutes the breach, which was 100 feet wide, was crowded with men. After a short conflict the panic became general in the fort; thousands quitted it, and others laid down their arms. A flag of truce was soon after sent to the palace of the sultan, offering protection to him and his friends upon surrendering unconditionally. The young prince surrendered to Gen. Baird, but Tippoo was not to be found. After much entreaty, enforced even by threats, the killedar affirmed, that the sultan was not in the palace, but had been wounded during the assault, and lay in the gate-way on the N. face of the fort. There, among heaps of slain, the body of the unfortunate monarch was found, still warm, covered with wounds, and his eyes yet open. (For his character, see TIPPOO.) His dominions were partitioned among the conquerors, and the Mahrattas were admitted to a share, from motives of policy, though they had taken no part in the war. To the East India Company were allotted the districts of Coimbatoor and Daraporam, the province of Canara, all the territory between the British possessions in the Carnatic and those of Malabar, with the forts and ports forming the heads of all the passes above the Ghauts on the Table Land, and the fort, city, and island of SERINGAPATAM. To the Nizam were assigned the districts of Gooty and Gurramconda, together with a tract of country along the line of Chitteldroog, Sera, Nundidroog, and Colar. To the Mahrattas were given Harponelly, Chitteldroog, Soondy, Anagoondy, and a part of Biddenore, except the forts on the frontiers. A descendant of the ancient rajahs of MYSORE, about 5 years old, was sought out and placed on the throne, with great ceremony (under certain conditions): and the sons and relations of Tippoo were removed into the Carnatic. Thus terminated the Indian war, with equal glory to the British arms, and advantage to the British interests in India; by securing them, at least for some time, against the danger of a formidable enemy: although, in the opinion of Mr Fox and others, "the extirpation of Tippoo was not a politic measure."

(30.) INDIA, PARLIAMENTARY INQUIRY INTO THE AFFAIRS OF. See ENGLAND, § 116—119.

(31.) INDIA, POPULATION, PRODUCE, &c. OF. See HINDOOSTAN.

(II.) INDIA is sometimes used as an adjective; thus,

1. INDIA COMPANY. See COMPANY, N° IV. § 1.

2. INDIA RUBBER. See RESIN, N° 3.

INDIAN, *adj.* belonging to the Indies, East or West.

INDIANA, an extensive territory of Virginia, between the Ohio and Laurel Mountain, containing 3,500,000 acres; and extending in length from the Pennsylvania line to the Little Kanhaway. It was granted in 1768 by the Shawanese, Delaware, and Auron tribes of Indians, to S. Wharton, W. Trent, and G. Morgan, Esqs. &c. as a compensation for their losses, to the amount of L.85,915: 10:8, New York currency, which they had sustained by the depredations of the Indians in 1763. It is nearly of a triangular form.

(1.) * INDIAN ARROW-ROOT. *n. s.* [*maranta*, Lat.] A root.—A sovereign remedy for the bite of wasps, and the poison of the manchineel tree. This root the Indians apply to extract the venom of their arrows. *Miller.*

(2.) INDIAN ARROW-ROOT. See MARANTA.

INDIAN BAY, a bay of Newfoundland, on the W. side of Bonavista bay.

INDIAN BERRY. See MENISPERMUM.
INDIAN BREAD. See JATROPHA.
INDIAN CORN, or MAIZE. See ZEA.
(1.) * INDIAN CRESS. *n. f.* [*ocriviola*, Latin.] A plant. *Miller.*
(2.) * INDIAN CRESS. See TROPÆOLUM.
INDIANE, a sea-port of Cape Breton.
(1.) * INDIAN FIG. *n. f.* [*opuntia*, Lat.] A plant. *Miller.*
(2.) INDIAN FIG. See CACTUS.
INDIAN HEAD, a cape on the E. coast of New Holland. Lon. 153. 26. E. Lat. 25. 3. S.
INDIAN INK, or CHINA INK, a valuable black for water colours, brought from China and the E. Indies, sometimes in large rolls, but most commonly in small oblong quadrangular cakes, marked with Chinese characters. Dr Lewis analyzed this substance, and found that it is composed of fine lamp black and animal glue. To prepare it, he advises to mix the lamp black with as much melted glue as is sufficient to give it a tenacity proper for being made into cakes. These, he says, when dry, answer as well as those imported from China. Ivory black, finely levigated, answers as well as lamp black. The Chinese have a peculiar method of writing with it. See CHINESE, § 15. Indian ink is also made of all other colours.
INDIAN OLD TOWN, a town of the United States, in the district of Maine, Lincoln county, on an island in the Penobscot. It is inhabited by the remains of the Penobscot tribe, who are Roman Catholics, live together in a regular society, and are increasing in numbers. There is a church and bell in the town.
INDIAN PAGOD TREE. See FICUS, N° 4.
* INDIAN RED. *n. f.* Is a species of ochre; a very fine purple earth, and of firm compact texture, and great weight. *Hill.*
INDIAN REED. See CANNA, N° 1.
(1.) INDIAN RIVER, a river of E. Florida.
(2.) INDIAN RIVER, or CYPRESS SWAMP, a morass in the states of Maryland and Delaware, 12 miles long from N. to S. and 6 broad from E. to W. containing 50,000 acres.
(1.) INDIANS, *n. f.* the Aboriginal inhabitants of the East Indies. See GENTOOS, HINDOOS, HINDOOSTAN, § 7; and INDIA.
(2.) INDIANS, or AMERICAN INDIANS, the Aboriginal inhabitants of the West Indies. See AMERICANS, CHACKTAWS, CHEROKEES, CHICKASAWS, ILLINOIS, MUSCOGULGES, &c. From Mr Jefferson's address to the American Congress in Nov. 1801, we learn, that the Indian tribes in the neighbourhood of the United States are daily improving in civilization, living in towns, and cultivating the arts and manufactures; and that in consequence thereof, their population is increasing instead of diminishing, as it has done for some centuries.
INDIAN SHOT. See CANNA.
(1.) INDIAN TOWN, a post town of N. Carolina, 52 miles from Edenton.
(2.) INDIAN TOWN, a town of Maryland, in Dorchester county, on the Choptank.
INDIAN TOWN POINT, a cape of Antigua.
* INDICANT. *adj.* [*indicans*, Latin.] Showing; pointing out; that which directs what is to be done in any disease.
* *To* INDICATE. *v. a.* [*indico*, Lat.] 1. To show; to point out. 2. [in physick.] To point out a remedy. See INDICATION.
INDICATIO, in physic. See next article, *def.* 2.
* INDICATION, *n. f.* [*indication*, Fr. *indicatio*, from *indico*, Lat.] 1. Mark; token; sign; note; symptom.—The frequent stops they make in the most convenient places, are a plain *indication* of their weariness. *Addison.*—We think that our successes are a plain *indication* of the divine favour towards us. *Atterbury.* 2. [In physic.] *Indication* is of four kinds; vital, preservative, curative, and palliative, as it directs what is to be done to continue life, cutting off the cause of an approaching distemper, curing it whilst it is actually present, or lessening its effects, or taking off some of its symptoms before it can be wholly removed. *Quincy.*—The depravation of the instruments of mastication is a natural *indication* of a liquid diet. *Arbuthnot.* 3. Discovery made; intelligence given.—If a person, that had a fair estate in reversion, should be assured by some skilful physician, that he would inevitably fall into a disease that would totally deprive him of his understanding and memory; if, I say, upon a certain belief of this *indication*, the man should appear overjoyed at the news, would not all that saw him conclude that the distemper had seized him? *Bentley.* 4. Explanation; display.—These be the things that govern nature principally, and without which you cannot make any true analysis, and *indication* of the proceedings of nature. *Bacon.*
(1.) * INDICATIVE. *adj.* [*indicativus*, Latin.] 1. Showing; informing; pointing out. 2. [In grammar.] A certain modification of a verb, expressing affirmation or indication.—The verb is formed in a certain manner to affirm, deny, or interrogate; which formation, from the principal use of it, is called the *indicative* mood. *Clarke.*
(2.) INDICATIVE, in grammar, § 1, *def.* 2. See ENGLISH LANGUAGE, page 692, col. 2.
* INDICATIVELY, *adv.* [from *indicative*.] In such a manner as shows or betokens.—These images, formed in the brain, are *indicatively* of the same species with those of sense. *Grew.*
INDICATOR. See INDEX, N° 2.
INDICOPLEUSTES. See INDIA, § 8.
* *To* INDICT. See INDITE, and its derivatives.
(1.) * INDICTION. *n. f.* [*indiction*, Fr. *indictio*, Lat.] 1. Declaration; proclamation.—After a relegation *ad res repetendas*, and a refusal, and a denunciation and *indiction* of a war, the war is left at large. *Bacon.* 2. [In chronology.] The *indiction*, instituted by Constantine the Great, is properly a cycle of tributes, orderly disposed, for 15 years, and by it accounts of that kind were kept. Afterwards, in memory of the great victory obtained by Constantine over Mezentius, 8 Cal. Oct. 312, by which an entire freedom was given to Christianity, the council of Nice, for the honour of Constantine, ordained that the accounts of years should be no longer kept by the Olympiads, which till that time had been done; but that, instead thereof, the *indiction* should be made use of, by which to reckon and date their years, which hath its epocha *A. D.* 313. Jan. 1.

(2.) IN-

(2.) INDICTION, § 1, *def.* 2. See CHRONOLOGY, § 55; and CYCLE, § 3.

(1.) INDICTMENT, *n. s.* in law, one of the modes of profecuting an offender. See PROSECUTION.

(2.) INDICTMENT, in Engliſh law, is a written accuſation of one or more perſons of a crime or miſdemeanor, preferred to, and preſented upon oath by, a grand jury. To this end, (ſays Blackſtone), "The ſheriff of every county is bound to return to every ſeſſion of the peace, and every commiſſion of *oyer* and *terminer*, and of general gaol-delivery, 24 good and lawful men of the county, ſome out of every hundred, to inquire, preſent, do, and execute all thoſe things, which on the part of our lord the king ſhall then and there be commanded them. They ought to be freeholders; but to what amount is uncertain: which ſeems to be *caſus omiſſus*, and as proper to be ſupplied by the legiſlature as the qualifications of the petit jury; which were formerly equally vague and uncertain, but are now ſettled by ſeveral acts of parliament. However, they are uſually gentlemen of the beſt figure in the county. As many as appear upon this pannel, are ſworn upon the grand jury, to the amount of 12 at the leaſt, and not more than 23; that 12 may be a majority. Which number, as well as the conſtitution itſelf, we find exactly deſcribed ſo early as the laws of king Ethelred: *Exeant ſeniores duodecim thani, et præfectus cum eis, ut jurent ſuper ſanctuarium quod eis in manus datur, quod nolint ullum innocentem accuſare, nec aliquem noxium celare.* In the time of king Richard I. (according to Hoveden), the proceſs of electing the grand jury, ordained by that prince, was as follows: Four knights were to be taken from the county at large, who chooſe two more out of every hundred; which two aſſociated to themſelves ten other principal freemen, and thoſe twelve were to anſwer concerning all particulars relative to their own diſtrict. This number was probably found too large and inconvenient; but the traces of this inſtitution ſtill remain, in that ſome of the jury muſt be ſummoned out of every hundred. This grand jury are previouſly inſtructed in the articles of their inquiry, by a charge from the judge who preſides upon the bench. They then withdraw to ſit and receive indictments, which are preferred to them in the name of the king, but at the ſuit of any private proſecutor; and they are only to hear evidence on behalf of the proſecution: for the finding of an indictment is only in the nature of an inquiry or accuſation, which is afterwards to be tried and determined; and the grand jury are only to inquire upon their oaths, whether there be ſufficient cauſe to call upon the party to anſwer it. A grand jury, however, ought to be thoroughly perſuaded of the truth of an indictment, ſo far as their evidence goes; and not to reſt ſatisfied merely with remote probabilities: a doctrine that might be applied to very oppreſſive purpoſes. The grand jury are ſworn to inquire only for the body of the county, *pro corpore comitatus*; and therefore they cannot regularly inquire of a fact done out of that county for which they are ſworn, unleſs particularly enabled by act of parliament. And to ſo high a nicety was this matter anciently carried, that where a man was wounded in one county, and died in another, the offender was at common law indictable in neither, becauſe no complete act of felony was done in any one of them: but by ſtat. 2 and 3 Ed. VI. c. 24. he is now indictable in the county where the party died. And, by ſtat. 2 Geo. II. c. 21. if the ſtroke or poiſoning be in England, and the death upon the ſea or out of England, or *vice verſa*, the offenders, and their acceſſories, may be indicted in the county where either the death, poiſoning, or ſtroke, ſhall happen. And ſo in ſome other caſes; as particularly, where treaſon is committed out of the realm, it may be inquired of in any county within the realm, as the king ſhall direct, in purſuance of ſtatutes 26 Hen. VIII. c. 13. 33.; c. 23. 35.; and c. 2. 5. 6.; Edw. VI. c. 11. And counterfeiters, waſhers, or miniſhers of the current coin, together with all manner of felons and their acceſſories, may, by ſtat. 26 Hen. VIII. c. 6. (confirmed and explained by 34 and 35 Hen. VIII. c. 26. § 75. 76.) be indicted and tried for thoſe offences, if committed in any part of Wales, before the juſtices of gaol-delivery and of the peace, in the next adjoining county of England, where the king's writ runneth: that is, at preſent in the county of Hereford or Salop: and not, as it ſhould ſeem, in the county of Cheſter or Monmouth: the one being a county palatine, where the king's writ did not run; and the other a part of Wales, in 26 Hen. VIII. Murders alſo, whether committed in England or in foreign parts, may, by virtue of the ſtat. 33 Hen. VIII. c. 23. be inquired of and tried by the king's ſpecial commiſſion in any ſhire or place in the kingdom. By ſtat. 10 and 11 W. III. c. 25. all robberies and other capital crimes committed in Newfoundland, may be inquired of and tried in any county of England. Offences againſt the black act, 9 Geo. I. c. 22. may be inquired of and tried in any county of England, at the option of the proſecutor. So felonies, in deſtroying turnpikes, or works upon navigable rivers, erected by authority of parliament, may, by ſtatutes 8 Geo. II. c. 20 and 13 Geo. III. c. 84. be inquired of and tried in any adjacent county. By ſtat. 26 Geo. II. c. 19. plundering or ſtealing from any veſſel in diſtreſs or wrecked, or breaking any ſhip contrary to 12 Ann. ſtat. 2. c. 18. may be proſecuted either in the county where the fact is committed, or in any county next adjoining; and if committed in Wales, then in the next adjoining Engliſh county: by which is underſtood to be meant, ſuch Engliſh county as by the ſtat. 26 Hen. VIII. above mentioned, had before a concurrent juriſdiction of felonies committed in Wales. Felonies committed out of the realm, in burning or deſtroying the king's ſhips, magazines, or ſtores, may, by ſtat. 12 Geo. III. c. 24. be inquired of and tried in any county of England, or in the place where the offence is committed. By ſtat. 13 Geo. III. c. 63. miſdemeanors committed in India may be tried upon information or indictment in the court of king's bench in England; and a mode is marked out for examining witneſſes by commiſſion, and tranſmitting their depoſitions to the court. But, in general, all offen-

[illegible] must be [illegible] in [illegible] in the county where the fact is committed. But if accessory be out of the county, and the principal cannot be tried there, the accessory may be indicted in either; for the offence is complete in both. If a man receive stolen goods, knowing them to be stolen, in one county, and carry them into another, or any other act of concealment be done in a different county from that wherein the felony was committed, he may be indicted in either. But if a person be indicted in one county for robbery of goods in another, and be thereof convicted, or stands mute, he shall not be admitted to his clergy; provided the original felony be entered upon such circumstances as would have ousted him of his clergy by virtue of any statute made previous to the year 1691. When the grand jury have heard the evidence, if they think it a groundless accusation, they usually endorse on the back of the bill, *Ignoramus*; or, We know nothing of it: intimating, that though the fact might possibly be true, that truth did not appear to them. But now they assert in English more absolutely, *Not a true bill*; or, (which is the better way) *Not found*: and then the party is discharged without further answer. But a fresh bill may afterwards be preferred to a subsequent grand jury. If they are satisfied of the truth of the accusation, they then endorse upon it, A true bill; anciently, *Billa vera*. The indictment is then said to be found, and the party stands indicted. But to find a bill, there must at least twelve of the jury agree: for so tender is the law of England of the lives of the subjects, that no man can be convicted at the suit of the king of any capital offence, unless by the unanimous voice of twenty-four of his equals and neighbours; that is, by twelve at least of the grand jury, in the first place, assenting to the accusation; and afterwards by the whole petit jury of twelve more, finding him guilty upon his trial. But if 12 of the grand jury assent, it is a good presentment, though some of the rest disagree. And the indictment, when so found, is publicly delivered into court. Indictments must have a precise and sufficient certainty. By stat. 1 Hen. V. c. 5. all Indictments must set forth the Christian name, surname, addition of the state and degree, mystery, town, or place, and the county of the offender; and all this to identify his *person*. The *time* and *place* are also to be ascertained, by naming the day and township in which the fact was committed: though a mistake in these points is in general not held to be material, provided the *time* be laid previous to the finding of the indictment, and the *place* to be within the jurisdiction of the court; unless where the place is laid, not merely as a *venue*, but as part of the description of the fact. But sometimes the *time* may be very material, where there is any limitation in point of time assigned for the prosecution of offenders; as by the statute 7 Will. III. c. 3. which enacts, that no prosecution shall be had for any of the treasons or misprisions therein mentioned, except an assassination attempted or attempted on the person of the king, unless the bill of indictment be found within three years after the offence committed: and in case of murder, the time of the death must be laid within a year and a day after the mortal stroke was given. The offence itself must also be set forth with clearness and certainty; and in some cases particular words of art must be used, which are so appropriated by the law to express the precise idea which it entertains of the offence, that no other words, however synonymous they may seem, are capable of doing it. Thus, in treason the facts must be laid to be done "treasonably and against his allegiance; anciently, *proditorie et contra ligeantiæ suæ debitum*;" else the indictment is void. In indictments for murder, it is necessary to say that the party indicted "murdered," not "killed" or "slew," the other; which, till the late statute, was expressed in Latin by the word *murdravit*. In all indictments for felonies, the act must be laid "feloniously," *felonicè*, must be used; and for burglaries also, *burglariter*, or, in English, "burglariously:" and all these to ascertain the intent. In rapes, the word *rapuit*, "or ravished," is necessary, and must not be expressed by any periphrasis, in order to render the crime certain. So in larcenies also, the words *felonicè cepit et asportavit*, "feloniously took or carried away," are necessary to every indictment: for these only can express the very offence. Also, in indictments for murder, the length and depth of the wound should in general be expressed, in order that it may appear to the court to have been of a mortal nature: but if it goes through the body, then its dimensions are immaterial; for that is apparently sufficient to have been the cause of the death. Also, where a limb, or the like, is absolutely cut off, such description is needless. Lastly, in indictments, the *value* of the thing which is the subject or instrument of the offence must sometimes be expressed. In indictments for larcenies this is necessary, that it may appear whether it be grand or petit larceny; and whether entitled or not to the benefit of clergy. In homicides of all sorts, it is necessary; as the weapon with which it is committed is forfeited to the king as a deodand. For the manner of process upon indictment, see PROCESS, N° 5.

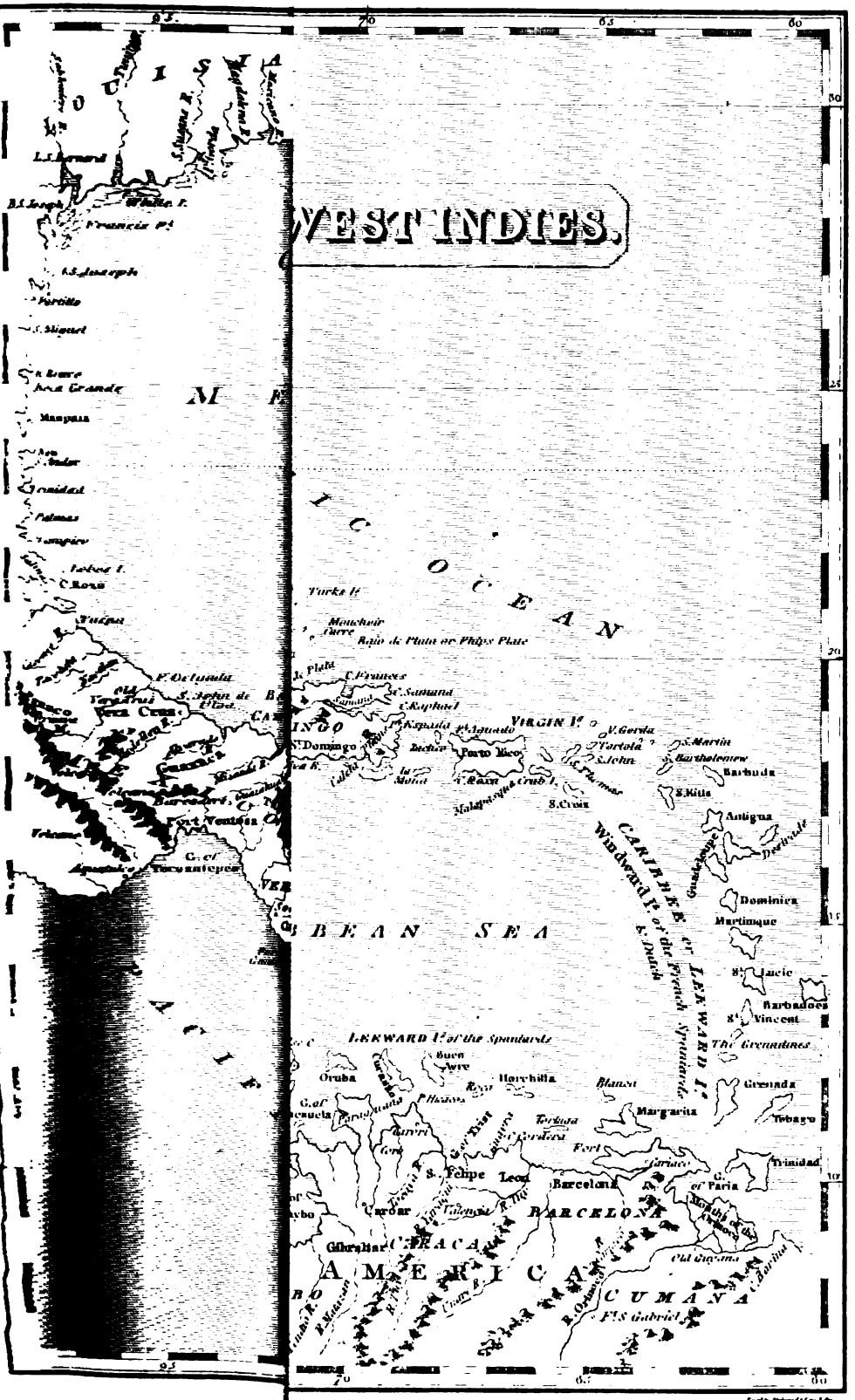
(3.) INDICTMENT, in Scots law, the summons, or libel, upon which criminals are cited before the court of justiciary to stand trial. See LAW, *Part* III. c. 3. § 5.

(4.) INDICTMENT, PLEA TO. See PLEA, § 3.

(1.) INDIES, EAST. See HINDOOSTAN, and INDIA.

(2.) INDIES, WEST, a name given not only to a great number of islands in the Atlantic Ocean, lying between 59° and 86° Lon. W. and between 11° 30′ and 27° 45′ Lat. N.; but to the whole continent of America: owing to an erroneous idea of the great Columbus, that the new world was connected with the E. Indies. See AMERICA, § 4; COLUMBUS, N° 1. HISPANIOLA, N° 4. JAMAICA, &c.

* INDIFFERENCE. } *n. s.* [*indifference*, Fr.
* INDIFFERENCY. } *indifferentia*, Latin.] Neutrality;


WEST INDIES.
95.
90
85
80
30
25
20
15
10
Mexico
Yucatan
Vera Cruz
Tabasco
Campeche
Old Mexico
Guatimala
Oaxaca
Acapulco
Tehuantepec
Panuco
Tampico
Laguna
Mexicana
Mexicana
Mexicana

ces muſt be inquired into as well as tried, in the county where the fact is committed. Yet if larceny be committed in one county, and the goods carried into another, the offender may be indicted in either; for the offence is complete in both. Or he may be indicted in England for larceny in Scotland, and carrying the goods with them into England, or *vice verſa*; or for receiving in one part of the united kingdom goods that have been ſtolen in another. But for robbery, burglary, and the like, he can only be indicted where the fact was actually committed: for though the carrying away and keeping of the goods is a continuation of the original taking, and is therefore larceny in the ſecond county, yet it is not a robbery or burglary in that juriſdiction. And if a perſon be indicted in one county for larceny of goods originally taken in another, and be thereof convicted, or ſtands mute, he ſhall not be admitted to his clergy; provided the original taking be attended with ſuch circumſtances as would have ouſted him of his clergy by virtue of any ſtatute made previous to the year 1691. When the grand jury have heard the evidence, if they think it a groundleſs accuſation, they uſed formerly to endorſe on the back of the bill, *Ignoramus*; or, We know nothing of it: intimating, that though the facts might poſſibly be true, that truth did not appear to them. But now they aſſert in Engliſh more abſolutely, *Not a true bill*; or, (which is the better way) *Not found*: and then the party is diſcharged without farther anſwer. But a freſh bill may afterwards be preferred to a ſubſequent grand jury. If they are ſatisfied of the truth of the accuſation, they then endorſe upon it, A true bill; anciently, *Billa vera*. The indictment is then ſaid to be found, and the party ſtands indicted. But to find a bill, there muſt at leaſt twelve of the jury agree: for ſo tender is the law of England of the lives of the ſubjects, that no man can be convicted at the ſuit of the king of any capital offence, unleſs by the unanimous voice of twenty-four of his equals and neighbours; that is, by twelve at leaſt of the grand jury, in the firſt place, aſſenting to the accuſation; and afterwards by the whole petit jury of twelve more, finding him guilty upon his trial. But if 12 of the grand jury aſſent, it is a good preſentment, though ſome of the reſt diſagree. And the indictment, when ſo found, is publicly delivered into court. Indictments muſt have a preciſe and ſufficient certainty. By ſtat. 1 Hen. V. c. 5. all indictments muſt ſet forth the Chriſtian name, ſurname, addition of the ſtate and degree, myſtery, town, or place, and the county of the offender; and all this to identify his *perſon*. The *time* and *place* are alſo to be aſcertained, by naming the day and townſhip in which the fact was committed: though a miſtake in theſe points is in general not held to be material, provided the *time* be laid previous to the finding of the indictment, and the *place* to be within the juriſdiction of the court; unleſs where the place is laid, not merely as a *venue*, but as part of the deſcription of the fact. But ſometimes the *time* may be very material, where there is any limitation in point of time aſſigned for the proſecution of offenders; as by the ſtatute 7 Will. III. c. 3. which enacts, that no proſecution ſhall be had for any of the treaſons or miſprisions therein mentioned (except an aſſaſſination deſigned or attempted on the perſon of the king), unleſs the bill of indictment be found within three years after the offence committed: and, in caſe of murder, the time of the death muſt be laid within a year and a day after the mortal ſtroke was given. The offence itſelf muſt alſo be ſet forth with clearneſs and certainty; and in ſome crimes particular words of art muſt be uſed, which are ſo appropriated by the law to expreſs the preciſe idea which it entertains of the offence, that no other words, however ſynonymous they may ſeem, are capable of doing it. Thus, in treaſon, the facts muſt be laid to be done "treaſonably, and againſt his allegiance; anciently, *propitorie et contra ligeantiæ ſuæ debitum*;" elſe the indictment is void. In indictments for murder, it is neceſſary to ſay that the party indicted "murdered," not "killed" or "ſlew," the other; which, till the late ſtatute, was expreſſed in Latin by the word *murdravit*. In all indictments for felonies, the adverb "feloniouſly," *felonicè*, muſt be uſed; and for burglaries alſo, *burglariter*, or, in Engliſh, "burglariouſly:" and all theſe to aſcertain the intent. In rapes, the word *rapuit*, "or raviſhed," is neceſſary, and muſt not be expreſſed by any periphraſis, in order to render the crime certain. So in larcenies alſo, the words *felonicè cepit et aſportavit*, "feloniouſly took or carried away," are neceſſary to every indictment: for theſe only can expreſs the very offence. Alſo, in indictments for murder, the length and depth of the wound ſhould in general be expreſſed, in order that it may appear to the court to have been of a mortal nature: but if it goes through the body, then its dimenſions are immaterial; for that is apparently ſufficient to have been the cauſe of the death. Alſo, where a limb, or the like, is abſolutely cut off, ſuch deſcription is needleſs. Laſtly, in indictments, the *value* of the thing which is the ſubject or inſtrument of the offence muſt ſometimes be expreſſed. In indictments for larcenies this is neceſſary, that it may appear whether it be grand or petit larceny; and whether entitled or not to the benefit of clergy. In homicides of all ſorts, it is neceſſary; as the weapon with which it is committed is forfeited to the king as a deodand. For the manner of proceſs upon indictment, ſee PROCESS, N° 5.

(3.) INDICTMENT, in Scots law, the ſummons, or libel, upon which criminals are cited before the court of juſticiary to ſtand trial. See LAW, *Part* III. c. 3. § 5.

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(1.) INDIES, EAST. See HINDOOSTAN, and INDIA.

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* INDIFFERENCE. } *n. ſ.* [*indifference*, Fr.
* INDIFFERENCY. } *indifferentia*, Latin.] 1. Neutrality;

WEST INDIES.
A M E R I C A
M E X I C O
G U A T E M A L A
C A R I B B E A N S E A
P A C I F I C O C E A N
L.S.Bernard
B.S.Joseph
White I.
Francia Pt
L.S.Joseph
Portilla
S.Miguel
R.Bruco
Boca Grande
Manpata
Nra S.Andrez
Trinidad
Palmas
Tampico
Tobas I.
C.Rojo
Tuspa
Tacubia
Zacalan
Old Vera Cruz
Vera Cruz
Alvarado R.
Guasacualco R.
Barcelona
Fort Ventosa
Volcano
Acapulco
C. el Tecoantepec
Goatzacualco
Mazatlan
Xalisco
Cape Corrientes
Port of Guadalaxara
Sonsonate
Truxillo
Omoa
Golfo Dulce
Nicaragua L.
Costa Rica
Veragua
Darien
Panama
Porto Bello
Chagre R.
Cape Gracias a Dios
Cape Honduras
Cape Catoche
Yucatan
Campeachy
Campeachy B.
Tabasco R.
Alvarado
Vera Cruz
Mexico
Tlascala
Guaxaca
Acapulco
Mexico
Puebla
Tlascala
Guaxaca
Mexico
Puebla
Tlascala
Guaxaca
Mexico
Puebla
Tlascala
Guaxaca

Neutrality; suspension; equipoise, or freedom from motives on either side. In choice of committees it is better to choose indifferent persons, than to make an *indifferency* by putting in those that are strong on both sides. *Bacon's Essays.*—By an equal *indifferency* for all truth, I mean, not loving it as such, before we know it to be true. *Locke.*—A perfect *indifferency* in the mind, not determinable by its last judgment, would be as great an imperfection as the want of *indifferency* to act, or not to act, till determined by the will. *Locke.*—Those who would borrow light from expositors, either consult only those who have the good luck to be thought sound and orthodox, avoiding those of different sentiments; or else with *indifferency* look into the notes of all commentators, *Locke.* 2. Impartiality.—Read the book with *indifferency* and judgment, and thou can't not but greatly commend it. *Whitgifte.* 3. Negligence; want of affection; unconcernedness.—*Indifference* cannot but be criminal, when it is conversant about objects which are so far from being of an indifferent nature, that they are of the highest importance. *Addison.*—A place which we must pass through, not only with the *indifference* of strangers, but with the vigilance of those who travel through the country of an enemy. *Rogers.*—

*Indif'rence*, clad in wisdom's guise,
All fortitude of mind supplies;
For how can stony bowels melt,
In those who never pity felt? *Swift.*

—He will let you know he has got a clap with as much *indifference* as he would a piece of public news. *Swift.*—The people of England should be frighted with the French king and the pretender once a year: the want of observing this necessary precept, has produced great *indifference* in the vulgar. *Arbuthnot.* 4. State in which no moral or physical reason preponderates; state in which there is no difference.—The choice is left to our discretion, except a principal bond of some higher duty remove the *indifference* that such things have in themselves: their *indifference* is removed, if we take away our own liberty. *Hooker.*

* INDIFFERENT. *adj.* [*indifferent*, Fr. *indifferens*, Lat.] 1. Neutral; not determined to either side.—

Doth his majesty
Incline to it or no?
——He seems *indifferent*. *Shak. Henry V.*

—Being *indifferent*, we should receive and embrace opinions according as evidence gives the attestation of truth. *Locke.*—

Let guilt or fear
Disturb man's rest; Cato knows neither of them;
*Indifferent* in his choice to sleep or die. *Addis.*

2. Unconcerned; inattentive; regardless.—One thing was all to you, and your fondness made you *indifferent* to every thing else. *Temple.*—It was a law of Solon, that any person who, in the civil commotions of the republic, remained neuter, or an *indifferent* spectator of the contending parties, should be condemned to perpetual banishment. *Addison's Freeh.*—But how *indifferent* soever man may be to eternal happiness, yet surely to eternal misery none can be *indifferent*. *Rogers.* 3. Not to have such difference as that the one is for its own sake preferable to the other.—The nature of things *indifferent* is neither to be commanded nor forbidden, but left free and arbitrary. *Hooker.*—Customs, which of themselves are *indifferent* in other kingdoms, became exceeding evil in this realm, by reason of the inconveniencies which followed thereupon. *Davies.*—Though at first it was free, and in my choice whether or no I should publish these discourses; yet the publication being once resolved, the dedication was not so *indifferent*. *South.*—This I mention only as my conjecture, it being *indifferent* to the matter which way the learned shall determine. *Locke.* 4. Impartial; disinterested.—Metcalfe was partial to none, but *indifferent* to all; a master for the whole, and a father to every one. *Ascham.*—

I am a most poor woman, and a stranger,
Born out of your dominions; having here
No judge *indiff'rent*, and no more assurance
Of equal friendship and proceeding. *Shak.*

—There can hardly be an *indifferent* trial had between the king and the subject, or between party and party, by reason of this general kindred and consanguinity. *Davies.* 5. Passable; having mediocrity; of a middling state; neither good nor worst. This is an improper and colloquial use, especially when applied to persons.—

Some things admit of mediocrity:
A counsellor, or pleader at the bar,
May want Messala's pow'rful eloquence,
Or be less read than deep Cassilius;
Yet this *indiff'rent* lawyer is esteem'd. *Roscom.*

Who would excel, when few can make a test,
Betwixt *indiff'rent* writing and the best? *Dryd.*

—This has obliged me to publish an *indifferent* collection of poems, for fear of being thought the author of a worse. *Prior.*—There is not one of these subjects that would not sell a very *indifferent* paper, could I think of gratifying the public by such mean and base methods. *Addison.* 6. In the same sense it has the force of an adverb.—I am myself *indifferent* honest; but yet I could accuse me of such things, that it were better that my mother had not born me. *Shak.*—This will raise a great scum on it, and leave your wine *indifferent* clear. *Mortimer.*

* INDIFFERENTLY. *adv.* [*indifferenter*, Lat.] 1. Without distinction; without preference.—Whiteness is a mean between all colours, having itself *indifferently* to them all, so as with equal facility to be tinged with any of them. *Newton.*—Were pardon extended *indifferently* to all, which of them would think himself under any particular obligation? *Addison.*—Though a church-of-England-man thinks every species of government equally lawful, he does not think them equally expedient, or for every country *indifferently*. *Swift.* 2. Equally; impartially.—They may truly and *indifferently* minister justice. *Comm. Prayer.* 3. In a neutral state; without wish or aversion.—

Set honour in one eye, and death i' th' other,
And I will look on death *indifferently*. *Shak.*

4. Not well; tolerably; passably; middlingly.—A moyle will draw *indifferently* well, and carry great burthens. *Carew.*—I hope it may *indifferently* entertain your lordship at an unbending hour. *Rowe.*—An hundred and fifty of their beds, sown together, kept me but very *indifferently* from the floor. *Gulliver's Travels.*

* IN-

* INDIGENCE. } *n. ſ.* [*indigence*, Fr. *indigen-*
* INDIGENCY. } *tia*, Lat.] Want; penury; poverty.—Where there is happineſs there muſt not be *indigency*, or want of any due comforts of life. *Burnet's Theory.*

For ev'n that *indigence*, that brings me low,
Makes me myſelf, and him above to know.
*Dryden.*

—Athens worſhipped God with temples and ſacrifices, as if he needed habitation and ſuſtenance; and that the heatheńs had ſuch a mean apprehenſion about the *indigency* of their gods, appears from Ariſtophanes and Lucian. *Bentley.*

* INDIGENOUS. *adj.* [*indigent*, Fr. *indigena*, Latin.] Native to a country; originally produced or born in a region.—Negroes were all tranſported from Africa, and are not *indigenous* or proper natives of America. *Brown.*—It is wonderful to obſerve one creature, that is, mankind, *indigenous* to ſo many different climates. *Arbuthnot.*

* INDIGENT. *adj.* [*indigent*, Fr. *indigens*, Lat.] 1. Poor; needy; neceſſitous.—Charity conſiſts in relieving the *indigent*. *Addiſ.* 2. In want; wanting: with *of*.—

Rejoice, O Albion, ſever'd from the world
By nature's wiſe indulgence; *indigent*
*Of* nothing from without. *Philips.*

3. Void; empty.—Such bodies have the tangible parts *indigent of* moiſture. *Bacon's Nat. Hiſtory.*

* INDIGEST. } *adj.* [*indigeſte*, Fr. *indigeſ-*
* INDIGESTED. } *tus*, Latin.] 1. Not ſeparated into diſtinct orders: not regularly diſpoſed.—This maſs, or *indigeſted* matter, or chaos, created in the beginning, was without the proper form, which it afterwards acquired. *Raleigh.*

Before the ſeas, and this terreſtrial ball,
One was the face of nature, if a face;
Rather a rude and *indigeſted* maſs. *Dryden's Ov.*

2. Not formed, or ſhaped. *Indigeſt* is not now in uſe.—

Set a form upon that *indigeſt*, project,
So ſhapeleſs and ſo rude. *Shak. King John.*

Hence, heap of wrath, foul *indigeſted* lump;
As crooked in thy manners as thy ſhape. *Shak.*

3. Not well conſidered and methodiſed.—By irkſome deformities, through endleſs and ſenſeleſs effuſions of *indigeſted* prayers, they oftentimes diſgrace the worthieſt part of Chriſtian duty towards God. *Hooker.*—The political creed of the high-principled men ſets the proteſtant ſucceſſion upon a firmer foundation than all the *indigeſted* ſchemes of thoſe who profeſs revolution principles. *Swift.*

4. Not concocted in the ſtomach.—

Dreams are bred
From riſing fumes of *indigeſted* food. *Dryden.*

5. Not brought to ſuppuration.—His wound was *indigeſted* and inflamed. *Wiſeman.*

* INDIGESTIBLE. *adj.* [from *in* and *digeſtible*.] Not conquerable in the ſtomach; not convertible to nutriment.—Eggs are the moſt nouriſhing and exalted of all animal food, and moſt *indigeſtible*; nobody can digeſt the ſame quantity of them as of other food. *Arbuthnot on Diet.*

* INDIGESTION. *n. ſ.* [*indigeſtion*, Fr. from *in* and *digeſtion*.] 1. A morbid weakneſs of the ſtomach; want of concoctive power. 2. The ſtate of meats unconcocted.—The fumes of *indigeſtion* may indiſpoſe men to thought, as well as to diſeaſes of danger and pain. *Temple.*

INDIGESTS, a name which the ancients gave to ſome of their gods. There are various opinions about the origin and ſignification of this word. Some pretend it was given to all the gods; others, only to the demigods, or great men deified. Others ſay, it was given to the gods of the country, or ſuch gods as were originally of the country; and others reſtrict it to ſuch gods as were patrons and protectors of particular cities. Others derive it from *inde genitus*, or *in loco degens*, or from *inde* and *ago*, for *dego*, I live, I inhabit; which ſeems moſt probable. Theſe *Dii indigetes* were alſo called *dii locales*, local gods. Virgil joins *patrii* with *indigetes*. *Georg.* i. ver. 498. The gods to whom the Romans gave this name were, Faunus, Veſta, Æneas, Romulus, all the gods of Italy; at Athens, Minerva; and at Carthage, Dido. It is true, we meet with Jupiter *indiges*, but this means Æneas, not the great Jupiter; as we ſee in Livy, lib. i. cap. 3. in which laſt ſenſe Servius aſſures us, *indiges* comes from the Latin *in diis ago*, I am among the gods. Among theſe *Dii indigetes*, none was more celebrated, nor more extenſively worſhipped, than HERCULES.

INDIGETI, an ancient nation of Spain.

INDIGIRKA, a river of Ruſſia, which runs into the Frozen Sea, in Lon. 162° E. of Ferro. Lat. 73° N.

* *To* INDIGITATE. *v. a.* [*indigito*, Lat.] To point out; to ſhow by the fingers.—Antiquity expreſſed numbers by the fingers: the depreſſing this finger, which in the left hand implied but ſix, in the right hand *indigitated* ſix hundred. *Brown.*—As though there were a ſeminality of urine, we fooliſhly conceive we behold therein the anatomy of every particle, and can thereby *indigitate* their affections. *Brown's Vulgar Err.*—We are not to *indigitate* the parts tranſmittent. *Harvey.*

* INDIGITATION. *n. ſ.* [from *indigitate*.] The act of pointing out or ſhowing, as by the finger.—Which things I conceive no obſcure *indigitation* of providence. *More againſt Atheiſm.*

* INDIGN. *adj.* [*indigne*, Fr. *indignus*, Latin.] 1. Unworthy; undeſerving.—Where there is a kingdom that is altogether unable or *indign* to govern, is it juſt for another nation, that is civil or policed, to ſubdue them? *Bacon's Holy War.* 2. Bringing indignity; diſgraceful. This is a word not in uſe.—

And all *indign* and baſe adverſities
Make head againſt my eſtimation. *Shakeſp.*

* INDIGNANT. *adj.* [*indignans*, Lat.] Angry; raging; inflamed at once with anger and diſdain.

He ſcourg'd with many a ſtroke th' *indignant* waves. *Milton*

—The luſtful monſter fled, purſued by the valorous and *indignant* Martin. *Arbuthnot and Pope.*—

What rage that hour did Albion's ſoul poſſeſs,
Let chiefs imagine, and let lovers gueſs!
He ſtrides *indignant*, and with haughty cries
To ſingle fight the fairy prince defies. *Tickel.*

* INDIGNATION. *n. ſ.* [*indignation*, Fr. *indignatio*, Lat.] 1. Anger mingled with contempt or diſguſt.—Suſpend your *indignation* againſt my brother, till you derive better teſtimony of his intent

tent. *Shak.*—From those officers, warm with *indignation* at the insolences of that vile rabble, came words of great contempt. *Clarendon.*

But keep this swelling *indignation* down,
And let your cooler reason now prevail. *Rowe.*

2. The anger of a superior.—There was great *indignation* against Israel. 2 *Kings.* 3. The effect of anger.—

If heav'ns have any grievous plague in store,
Let them hurl down their *indignation*
On thee, thou troubler of the world. *Shakesp.*

* INDIGNITY. *n. f.* [*indignitas*, from *indignus*, Lat. *indignité*, Fr.] Contumely; contemptuous injury; violation of right accompanied with insult.—Bishops and prelates could not but have bleeding hearts to behold a person of so great place and worth constrained to endure so foul *indignities*. *Hooker.*—No emotion of passion transported me, by the *indignity* of his carriage, to any thing unbeseeming myself. *King Charles.*—

Man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounc'd; and, O *indignity!*
Subjected to his service angel-wings,
And flaming ministers, to watch and tend
Their earthly charge. *Milton.*

—He does not see how that mighty passion for the church can well consist with those *indignities* and that contempt men bestow on the clergy. *Swift.*—

To more exalted glories born,
Thy mean *indignities* I scorn. *Pattison.*

(1.)* INDIGO. *n. f.* [*indicum*, Latin.] A plant, by the Americans called anil.—In the middle of the flower is the style, which afterward becomes a jointed pod, containing one cylindrical seed in one partition, from which indigo is made, which is used in dying for a blue colour. *Miller.*

(2.) INDIGO is a dye prepared from the leaves and small branches of the *Indigofera Tinctoria*. (See the next article.) Indigo is of two kinds, made from two different plants, the *true* and the *bastard*. Though the first is sold at a higher price on account of its superiority, it is usually advantageous to cultivate the other, because it is heavier. The first will grow in many different soils; the second succeeds best in those which are most exposed to the rain. Both are liable to great accidents. Sometimes the plant becomes dry, and is destroyed by an insect frequently found on it; at other times, the leaves, which are the valuable part of the plant, are devoured in the space of 24 hours by caterpillars. This production ought to be gathered in with great precaution, for fear of making the farina that lies on the leaves, and is very valuable, fall off by shaking it. The plants when gathered are thrown into the steeping-vat, which is a large tub filled with water, wherein they undergo a fermentation, which in 24 hours at furthest is completed. A cock is then turned, to let the water run into the *mortar* or *pounding tub*. The steeping vat is then cleaned out, that fresh plants may be thrown in: and thus the work is continued without interruption. The water which has run into the pounding tub is found impregnated with a very subtile earth, which constitutes the dregs or blue substance that is the object of this process, and which must be separated from the useless salt of the plant, because this makes the dregs swim on the surface. To effect this, the water is forcibly agitated with wooden buckets, full of holes, and fixed to a long handle. This part of the process requires great caution. If the agitation be discontinued too soon, the part that is used in dying, not being sufficiently separated from the salt, would be lost. If, on the other hand, the dye were to be agitated too long after the complete separation, the parts would be brought together again, and form a new combination; and the salt, re-acting on the dregs, would excite a 2d fermentation, that would alter the dye, spoil its colour, and make what is called *burnt indigo*. These accidents are prevented by a close attention to the least alterations that the dye undergoes, and by the precaution which the workmen take to draw out a little of it from time to time in a clean vessel. When they perceive that the coloured particles collect by separating from the rest of the liquor, they leave off shaking the buckets, to allow time to the blue dregs to precipitate to the bottom of the tub, where they are left to settle till the water is quite clear. Holes made in the tub, at different heights, are then opened one after another, and this useless water is let out. The blue dregs remaining at the bottom, having acquired the consistence of a thick muddy liquid, cocks are then opened, which draw it off into the settler. After it is still more cleared of much superfluous water in this 3d and last tub, it is drained into sacks; from whence, when water no longer filters through the cloth, this matter, now become of a thicker consistence, is put into chests, where it entirely loses its moisture. In three months the indigo is fit for sale. If is used, in washing, to give a bluish colour to linen: painters also employ it in their water colours; and dyers cannot make fine blue without it. The ancients procured it from the East Indies; in modern times, it has been transplanted into America. The cultivation of it, successively attempted at different places, appears to be fixed at Carolina, St Domingo, and Mexico. That which is known under the name of *Guatimala* indigo, from the place whence it comes, is the most perfect. There are two kinds of indigo prepared in the East Indies, particularly on the coast of Coromandel, at Pondicherry, &c. Of these the worst kind is used for giving the body of colour to the dyed substance, the other being employed only to give it a gloss afterwards. The finest is prepared on the coast of Agra, Masulipatam, and Ayanoo, but especially in the island of Java; but this last, being extremely dear, is very little used by the dyers. The best floats on the surface of water: its colour is a very dark blue inclining to violet, bright and sparkling, especially when broken. It may be tried by dissolving a little in a glass of water: if pure, it will mix equably with the liquor; but if otherwise, will separate and fall to the bottom. Another method of trying the goodness of this substance is by fire; for the pure indigo will be entirely consumed, while the extraneous particles will remain. The pounded indigo is much more subject to adulteration than such as is sold in cakes or tablets; as the ashes or dirt with which it is mixed are very apt to sepa-

rate from the pure colouring ſubſtance when ſtanding in a liquid ſtate, as it muſt always do before the moiſture is evaporated: whence, on breaking a bit of indigo ſo adulterated, the extraneous matter will be perceived in ſtrata of a different colour.

(3.) INDIGO, BASTARD, or FALSE. See AMORPHA.

INDIGOFERA, the INDIGO PLANT: a genus of the decandria order, belonging to the diadelphia claſs of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The calyx is patent; the carina of the corolla furniſhed with a tubulated patulous ſpur on each ſide; the legumen is linear.—There are 5 ſpecies; the moſt remarkable is the

INDIGOFERA TINCTORIA, a native of the warm parts of Aſia, Africa, and America, and from which the Indigo dye is made. The root is 3 or 4 lines thick, and more than a foot long, of a faint ſmell ſomething like parſley. From this root iſſues a ſingle ſtem, nearly of the ſame thickneſs, about two feet high, ſtraight, hard, almoſt woody, covered with a bark ſlightly ſplit, of a grey aſh colour towards the bottom, green in the middle, reddiſh at the extremity, and without appearance of pith in the inſide. The leaves, ranged in pairs around the ſtalk, are of an oval form, ſmooth, ſoft to the touch, furrowed above, of a deep green on the under ſide, and connected by a very ſhort peduncle. From about one-third of the ſtem to the extremity, there are ears that are loaded with very ſmall flowers, from 12 to 15, but deſtitute of ſmell. The piſtil, which is in the midſt of each flower, changes into a pod, in which the ſeeds are incloſed. This plant requires a ſmooth rich ſoil, well tilled, and not too dry. The ſeed, which in figure and colour reſembles gun-powder, is ſown in little furrows about the breadth of the hoe, two or three inches deep, a foot diſtant from each other, and in as ſtraight a line as poſſible. Great attention is required to pluck up the weeds, which would ſoon choke the plant. Though it may be ſown in all ſeaſons, the ſpring is commonly preferred. Moiſture cauſes this plant to ſhoot above the ſurface in 3 or 4 days. It is ripe at the end of two months. When it begins to flower, it is cut with pruning knives; and cut again at the end of every ſix weeks, if the weather is a little rainy. It laſts about two years, after which it degenerates; it is then plucked up, and freſh ones planted. As this plant ſoon exhauſts the ſoil, becauſe it does not abſorb a ſufficient quantity of air and dew to moiſten the earth, the planter ſhould have a vaſt ſpace which may remain covered with trees, till it becomes neceſſary to fell them, to make room for the indigo. See INDIGO, § 2.

INDION, a town of Perſia, in Choraſan.

* INDIRECT. *adj.* [*indirect*, Fr. *indirectus*, Lat.] 1. Not ſtrait; not rectilinear. 2. Not tending otherwiſe than obliquely or conſequentially to a point; as, an *indirect* accuſation. 3. Wrong; improper.—

The tender prince
Would fain have come with me to meet your grace;
But by his mother was perforce with-held.
——Fy, what an *indirect* and peeviſh courſe
Is this of hers? *Shak. Richard III.*

4. Not fair; not honeſt.—

Think you that any means under the ſun
Can aſſecure ſo *indirect* a courſe? *Daniel.*

—Thoſe things which they do know, they may, upon ſundry *indirect* conſiderations, let paſs; and although themſelves do not err, yet may they deceive others. *Hooker.*—

O pity and ſhame! that they who to live well
Enter'd ſo fair, ſhould turn aſide, to tread
Paths *indirect*. *Milton.*

—*Indirect* dealing will be diſcover'd one time or other, and then he loſes his reputation. *Tillotſon.*

INDIRECT DEBILITY. See BRUNONIAN SYSTEM, § 4.

* INDIRECTION. *n. ſ.* [*in* and *direction*.] 1. Oblique means; tendency not in a ſtraight line.—

And thus do we, of wiſdom and of reach,
With windlaces, and with eſſays of byas,
By *indirections* find directions out. *Shak. Hamlet.*

2. Diſhoneſt practice. Not uſed.—

I had rather coin my heart than wring
From the hard hands of peaſants their vile traſh,
By any *indirection*. *Shak. Julius Cæſar.*

* INDIRECTLY. *adv.* [from *indirect*.] 2. Not in a right line; obliquely. 2. Not in expreſs terms.—Still ſhe ſuppreſſes the name, which continues his doubts and hopes; and at laſt ſhe *indirectly* mentions it. *Broome.* 3. Unfairly; not rightly.—

He bids you then reſign
Your crown and kingdom, *indirectly* held
From him the true challenger. *Shak. Henry V.*

—He that takes any thing from his neighbour, which was juſtly forfeited, to ſatisfy his own revenge or avarice, is tied to repentance, but not to reſtitution: becauſe I took the forfeiture *indirectly*, I am anſwerable to God for my unhandſome, unjuſt, or uncharitable circumſtances. *Tayl.*

* INDIRECTNESS. *n. ſ.* [*in* and *directneſs*.] 1. Obliquity. 2. Unfairneſs; diſhoneſty; fraudulent art.

* INDISCERNIBLE. *adj.* [*in* and *diſcernible*.] Not perceptible; not diſcoverable.—

Speculation, which, to my dark ſoul,
Depriv'd of reaſon, is as *indiſcernible*
As colours to my body, wanting ſight. *Denham.*

* INDISCERNIBLY. *adv.* [from *indiſcernible*.] In a manner not to be perceived.

* INDISCERPTIBILITY. *n. ſ.* [from *indiſcerptible*.] Incapability of diſſolution.

* INDISCERPTIBLE. *adj.* [*in* and *diſcerptible*.] Not to be ſeparated; incapable of being broken or deſtroyed by diſſolution of parts.

* INDISCOVERY. *n. ſ.* [*in* and *diſcovery*.] The ſtate of being hidden. An unuſual word.—The ground of this aſſertion was the magnifying eſteem of the ancients, ariſing from the *indiſcovery* of its head. *Brown.*

* INDISCREET. *adj.* [*indiſcret*, Fr. *in* and *diſcreet*.] Imprudent; incautious; inconſiderate; injudicious.—

Why then
Are mortal men ſo fond and *indiſcreet*,
So evil gold to ſeek unto their aid;
And having not complain, and having it upbraid? *Spenſer.*

—If

—If thou be among the *indiſcreet*, obſerve the time; but be continually among men of underſtanding. *Eccluſ.*

* INDISCREETLY. *adv.* [from *indiſcreet*.] Without prudence; without conſideration; without judgment.—

Job on juſtice hath aſperſions flung,
And ſpoken *indiſcreetly* with his tongue. *Sandys.*

—Let a great perſonage undertake an action paſſionately, let him manage it *indiſcreetly*, and he ſhall have enough to flatter him. *Taylor's Rule of living holy.*

* INDISCRETION. *n. ſ.* [*indiſcretion*, Fr. *in* and *diſcretion*.] Imprudence; raſhneſs; inconſideration.—

*Indiſcretion* ſometimes ſerves us well,
When our deep plots do fail. *Shak. Macbeth.*

—His offences did proceed rather from negligence, raſhneſs, or other *indiſcretion*, than from any malicious thought. *Hayward.*—Looſe papers have been obtained from us by the importunity, and divulged by the *indiſcretion* of friends, although reſtrained by promiſes. *Swift.*

* INDISCRIMINATE. *adj.* [*indiſtriminatus*, Lat.] Undiſtinguiſhable; not marked with any note of diſtinction.

* INDISCRIMINATELY. *adv.* [from *indiſcriminate*.] Without diſtinction.—Others uſe defamatory diſcourſe purely for love of talk; whoſe ſpeech, like a flowing current, bears away *indiſcriminately* whatever lies in its way. *Government of the Tongue.*—Liquors, ſtrong of acid ſalts, deſtroy the blueneſs of the infuſion of our wood; and liquors *indiſcriminately*, that abound with ſulphureous ſalts, reſtore it. *Boyle.*

* INDISPENSABLE. *adj.* [French.] Not to be remitted; not to be ſpared; neceſſary.—Rocks, mountains, and caverns, againſt which theſe exceptions are made, are of *indiſpenſable* uſe and neceſſity, as well to the earth as to man. *Woodward's Natural Hiſtory.*

* INDISPENSABLENESS. *n. ſ.* [from *indiſpenſable*.] State of not being to be ſpared; neceſſity.

* INDISPENSABLY. *adv.* [from *indiſpenſable*.] Without diſpenſation; without remiſſion; neceſſarily.—Every one muſt look upon himſelf as *indiſpenſably* obliged to the practice of duty. *Addiſon's Freeholder.*

* *To* INDISPOSE. *v. a.* [*indiſpoſer*, Fr.] 1. To make unfit: with *for*.—Nothing can be reckoned good or bad to us in this life, any farther than it prepares or *indiſpoſes* us *for* the enjoyments of another. *Atterbury.* 2. To diſincline; to make averſe: with *to*.—It has a ſtrange efficacy to *indiſpoſe* the heart *to* religion. *South's Sermons.* 3. To diſorder; to diſqualify for its proper functions.—The ſoul is not now hindered in its actings by the diſtemperature of *indiſpoſed* organs. *Glanville.* 4. To diſorder ſlightly with regard to health.—Though it weakened, yet it made him rather *indiſpoſed* than ſick, and did no ways diſable him from ſtudying. *Walton.* 5. To make unfavourable: with *towards*.—The king was ſufficiently *indiſpoſed towards* the perſons or the principles of Calvin's diſciples. *Clarendon.*

* INDISPOSEDNESS. *n. ſ.* [from *indiſpoſed*.] State of unfitneſs or diſinclination; diſordered ſtate.—It is not any innate harſhneſs in piety that renders the firſt eſſays of it unpleaſant; that is owing only to the *indiſpoſedneſs* of our own hearts. *Decay of Piety.*

* INDISPOSITION. *n. ſ.* [*indiſpoſition*, French, from *indiſpoſe*.] 1. Diſorder of health; tendency to ſickneſs; ſlight diſeaſe.—The king did complain of a continual infirmity of body, yet rather as an *indiſpoſition* in health than any ſet ſickneſs. *Hayward.*—I have known a great fleet loſe great occaſions, by an *indiſpoſition* of the admiral, while he was neither well enough to exerciſe, nor ill enough to leave the command. *Temple.*—Wiſdom is ſtill looking forward, from the firſt *indiſpoſition*, into the progreſs of the diſeaſe. *L'Eſtrange.*—His life ſeems to have been prolonged beyond its natural term, under thoſe *indiſpoſitions* which have hung upon the latter part of it. *Addiſ. Freeholder.* 2. Diſinclination; diſlike: with *to* or *towards*.—The *indiſpoſition* of the church of Rome *to* reform herſelf, muſt be no ſtay unto us from performing our duty to God. *Hooker.*—The mind, by every degree of unbelief, contracts more and more of a general *indiſpoſition towards* believing. *Atterbury.*

* INDISPUTABLE. *adj.* [*in* and *diſputable*.] Uncontrovertible; inconteſtable; evident; certain.—There is no maxim in politics more *indiſputable*, than that a nation ſhould have many honours to reſerve for thoſe who do national ſervices. *Addiſon.*—The apoſtle aſſerts a clear *indiſputable* concluſion, which could admit of no queſtion. *Rogers.*

* INDISPUTABLENESS. *n. ſ.* [from *indiſputable*.] The ſtate of being indiſputable; certainty; evidence.

* INDISPUTABLY. *adv.* [from *indiſputable*.] 2. Without controverſy; certainly; evidently.—The thing itſelf is queſtionable, nor is it *indiſputably* certain what death ſhe died. *Brown's Vulgar Errours.* 2. Without oppoſition.—They queſtioned a duty that had been *indiſputably* granted to ſo many preceding kings. *Howel's Vocal Foreſt.*

* INDISSOLVABLE. *adj.* [*in* and *diſſolvable*.] 1. Indiſſoluble; not ſeparable as to its parts.—Metals, corroded with a little acid, turn into ruſt, which is an earth taſteleſs and *indiſſolvable* in water; and this earth, imbibed with more acid, becomes a metallic ſalt. *Newton.* 2. Obligatory; not to be broken; binding for ever.—Depoſition and degradation are without hope of any remiſſion, and therefore the law ſtiles them an *indiſſolvable* bond; but a cenſure, a diſſolvable bond. *Ayliffe's Parerg.*

* INDISSOLUBILITY. *n. ſ.* [*indiſſolubilité*, Fr. from *indiſſoluble*.] 1. Reſiſtance to diſſolving power; firmneſs; ſtableneſs.—What hoops hold this maſs of matter in ſo cloſe a preſſure together, from whence ſteel has its firmneſs, and the parts of a diamond their hardneſs and *indiſſolubility*? *Locke.* 2. Perpetuity of obligation.

* INDISSOLUBLE. *adj.* [*indiſſoluble*, Fr. *indiſſolubilis*, Lat. *in* and *diſſoluble*.] 1. Reſiſting all ſeparation of its parts; firm; ſtable.—When common gold and lead are mingled, the lead may be ſevered almoſt unaltered; yet if, inſtead of the gold, a tantillum of the red elixir be mingled with the ſaturn, their union will be ſo *indiſſoluble*, that there is no poſſible way of ſeparating the diffuſed

elixir from the fixed lead. *Boyle.* 2. Binding for ever; subsisting for ever; not to be loosed. Far more comfort it were for us to be joined with you in bands of *indissoluble* love and amity, to live as if our persons being many, our souls were but one. *Hooker.*—There is the supreme and *indissoluble* consanguinity between men, of which the heathen poet saith, we are all his generation. *Bacon.*—They might justly wonder, that men so taught, so obliged to be kind to all, should behave themselves so contrary to such heavenly instructions, such *indissoluble* obligations. *South.*

* INDISSOLUBLENESS. *n. f.* [from *indissoluble.*] Indissolubility; resistance to separation of parts.—Adam, though consisting of a composition intrinsically dissolvable, might have held, by the Divine Will, a state of immortality and *indissolubleness* of his composition. *Hale.*

* INDISSOLUBLY. *adv.* [from *indissoluble.*] 1. In a manner resisting all separation.—

On they move
*Indissolubly* firm; nor obvious hill,
Nor straitning vale, nor wood, nor stream, divide
Their perfect ranks. *Milton.*

—The remaining ashes, by a further degree of fire, may be *indissolubly* united into glass. *Boyle.*—

They willingly unite,
*Indissolubly* firm; from Dubris south
To northern Orcades. *Phillips.*

2. For ever obligatorily.

* INDISTINCT. [*adj. indistinct*, Fr. *in* and *distinctus*, Lat.] 1. Not plainly marked; confused.

That which is now a horse, even with a thought,
The rack dislimns, and makes it *indistinct*
As water is in water. *Shak.*

She warbled in her throat,
And tun'd her voice to many a merry note;
But *indistinct*, and neither sweet nor clear. *Dryd.*

—When we speak of the infinite divisibility of matter, we keep a very clear and distinct idea of division and divisibility; but when we come to parts too small for our senses, our ideas of these little bodies become obscure and *indistinct*. *Watts.* 2. Not exactly discerning.—

We throw out our eyes for brave Othello,
Ev'n till we make the main and th' aerial blue
An *indistinct* regard. *Shak.*

* INDISTINCTION. *n. f.* [from *indistinct.*] 1. Confusion; uncertainty.—The *indistinction* of many of the same name, or the misapplication of the act of one unto another, hath made some doubt. *Brown.* 2. Omission of discrimination; indiscrimination.—An *indistinction* of all persons, or equality of all orders, is far from being agreeable to the will of God. *Spratt.*

* INDISTINCTLY. *adv.* [from *indistinct.*] 1. Confusedly; uncertainly; without definiteness or discrimination.—In its sides it was bounded distinctly, but on its ends confusedly and *indistinctly*, the light there vanishing by degrees. *Newton.* 2. Without being distinguished. Making trial thereof, both the liquors soaked *indistinctly* through the bowl. *Brown.*

* INDISTINCTNESS. *n. f.* [from *indistinct.*] Confusion; uncertainty; obscurity.—There is unevenness or *indistinctness* in the style of these places, concerning the origin and birth of the earth. *Burnet.*—Old age makes the cornea and coat of the crystalline humour grow flatter; so that the light, for want of a sufficient refraction, will not converge to the bottom of the eye, but beyond it, and, by consequence, paint in the bottom of the eye a confused picture; and according to the *indistinctness* of this picture, the object will appear confused. *Newton.*

* INDISTURBANCE. *n. f.* [*in* and *disturb.*] Calmness; freedom from disturbance.—What is called by the Stoics apathy, and by the Sceptics *indisturbance*, seems all but to mean great tranquillity of mind. *Temple.*

* INDIVIDUAL. *adj.* [*individu, individuel*, Fr. *individuus*, Lat.] 1. Separate from others of the same species; single; numerically one.—Neither is it enough to consult, *secundum genera*, what the kind and character of the person should be; for the most judgment is shown in the choice of *individuals*. *Bacon.*—They present us with images more perfect than the life in any *individual*. *Dryden.*—

Must the whole man, amazing thought! return
To the cold marble, or contracted urn!
And never shall those particles agree,
That were in life this *individual* be? *Prior.*

Know all the good that *individuals* find,
Lie in three words, health, peace, and competence. *Pope.*

—We see each circumstance of art and *individual* of nature summoned together by the extent and fecundity of his imagination. *Pope.*—It would be wise in them, as *individual* and private mortals, to look back a little upon the storms they have raised, as well as those they have escaped. *Swift.*—The object of any particular idea is called an *individual*: so Peter is an *individual* man, London is an *individual* city. *Watts.* 2. Undivided; not to be parted or disjoined.—

To give thee being, I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an *individual* solace dear. *Milton.*

Long eternity shall greet our bliss
With an *individual* kiss. *Milton.*

Under his great vicegerent reign abide
United, as one *individual* soul,
For ever happy. *Milton.*

* INDIVIDUALITY. *n. f.* [from *individual.*] Separate or distinct existence.—He would tell his instructor, that all men were not singular; that *individuality* could hardly be predicated of any man; for it was commonly said that a man is not the same he was, and that mad men are beside themselves. *Arbuthnot.*

* INDIVIDUALLY. *adv.* [from *individual.*] 1. With separate or distinct existence: numerically.—How should that subsist solitarily by itself, which hath no substance, but *individually* the very same whereby others subsist with it? *Hooker.* 2. Not separably; incommunicably.—I dare not pronounce him omniscious, that being an attribute *individually* proper to the godhead, and incommunicable to any created substance. *Hakewill.*

* *To* INDIVIDUATE. *v. a.* [from *individuus*, Lat.] To distinguish from others of the same species,

species; to make single.—Life is *individuated* into infinite numbers, that have their distinct sense and pleasure. *More.*—No man is capable of translating poetry, who, besides a genius to that art, is not a master both of his author's language and of his own; nor must we understand the language only of the poet, but his particular turn of thoughts and expression, which are the characters that distinguish and *individuate* him from all other writers. *Dryden.*

* INDIVIDUATION. *n. f.* [from *individuate.*] That which makes an individual.—What is the principle of *individuation?* Or what is it that makes any one thing the same as it was before? *Watts.*

* INDIVIDUITY. *n. f.* [from *individuus*, Lat.] The state of being an individual: separate existence.

* INDIVINITY. *n. f.* [*in* and *divinity.*] Want of divine power. Not in use.—How openly did the oracle betray his *indivinity* unto Crœsus, who being ruined by his amphibology, and expostulating with him, received no higher answer than the excuse of his impotency? *Brown.*

* INDIVISIBILITY. } *n. f.* [from *indivisible.*]
* INDIVISIBLENESS. } State in which no more division can be made.—A pestle and mortar will as soon bring any particle of matter to *indivisibility* as the acutest thought of a mathematician. *Locke.*

(1.) * INDIVISIBLE. *adj.* [*indivisible*, Fr. *in* and *divisible.*] What cannot be broken into parts; so small as that it cannot be smaller; having reached the last degree of divisibility.—By atom, no body will imagine we intend to express a perfect *indivisible*, but only the least sort of natural bodies. *Digby.*—Here is but one *indivisible* point of time observed, but one action performed; yet the eye cannot comprehend at once the whole object. *Dryden.*

(2.) INDIVISIBLE, among metaphysicians, is applied to a simple being, that consists of no parts into which it may be divided. Thus, God is *indivisible* in all respects; as is also the human mind; not having extension, or other properties of body.

(3.) INDIVISIBLES, in geometry, the elements or principles into which any body or figure may be ultimately resolved; which elements are supposed to be infinitely small: thus, a *line* may be said to consist of *points*, a *surface* of *parallel lines*, and a *solid* of parallel and similar *surfaces*.

(4.) INDIVISIBLES, METHOD OF, a shorter way of expressing the method of Exhaustions, (see EXHAUSTION, § 2.) introduced by Cavalerius, in his *Geometria Indivisibilium*, in 1635. It was also pursued by Torricelli, in his works, in 1644.

* INDIVISIBLY. *adv.* [from *indivisible.*] So as it cannot be divided.

* INDOCIBLE. *adj.* [*in* and *docible.*] Unteachable: insusceptible of instruction.

* INDOCIL. *adj.* [*indocile*, Fr. *indocilis*, Lat.] Unteachable; incapable of being instructed.—These certainly are the fools in the text, *indocil*, intractable fools, whose stolidity can baffle all arguments, and is proof against demonstration itself. *Bentley.*

* INDOCILITY. *n. f.* [*indocilité*, Fr. *in* and *docility.*] Unteachableness; refusal of instruction.

* *To* INDOCTRINATE. *v. a.* [*indoctriner*, old French:] To instruct; to tincture with any science or opinion.—Under a master that discoursed excellently, and took much delight in *indoctrinating* his young unexperienced favourite, Buckingham had obtained a quick conception of speaking very gracefully and pertinently. *Clarendon.*—They that never peept beyond the common belief, in which their easy understandings were at first *indoctrinated*, are strongly assured of the truth of their receptions. *Glanville.*

* INDOCTRINATION. *n. f.* [from *indoctrinate.*] Instruction; information.—Although postulates are very accommodable unto junior *indoctrinations*, yet are these authorities not to be embraced beyond the minority of our intellectuals. *Brown.*

* INDOLENCE. } *n. f.* [*in* and *doleo*, Lat.
* INDOLENCY. } *indolence*, Fr.] 1. Freedom from pain.—As there must be *indolency* where there is happiness, so there must not be indigency. *Burnet.*—I have ease, if it may not rather be called *indolence*. *Hough.* 2. Laziness; inattention; listlessness.—Let Epicurus give *indolency* as an attribute to his gods, and place it in the happiness of the blest; the Divinity which we worship has given us not only a precept against it, but his own example to the contrary. *Dryden.*—The Spanish nation, roused from their ancient *indolence* and ignorance, seem now to improve trade. *Bolingbroke.*

* INDOLENT. *adj.* [French.] 1. Free from pain. So the chirurgeons speak of an *indolent* tumour. 2. Careless; lazy; inattentive; listless.—

Ill fits a chief
To waste long nights in *indolent* repose. *Pope.*

* INDOLENTLY. *adv.* [from *indolent.*] 1. With freedom from pain. 2. Carelessly; lazily; inattentively; listlessly.—

While lull'd by sound, and undisturb'd by wit,
Calm and serene you *indolently* sit. *Addison.*

INDOMABLE. *adj.* untameable. *Bailey.*

INDORE, a city of Hindoostan, in Malwa, capital of the territory of a Mahratta prince; 290 miles SSW. of Agra, and 552 of Delhi. Lon. 76. 11. E. Lat. 22. 56. N.

INDORSE. See ENDORSE.

INDORSED. See ADOSSEE.

INDORSEMENT. *n. f.* in law, any thing written on the back of a deed; as a receipt for money received. There is likewise an *indorsement*, by way of assignment, on bills of exchange and notes of hand; which is done by writing a person's name on the back thereof.

INDOSTAN, or HINDOSTAN, PROPER INDIA, or *the Empire of the Great Mogul.* See HINDOOSTAN, and INDIA.

* *To* INDOW. *v. a.* [*indotare*, Lat.] To portion; to enrich with gifts, whether of fortune or nature. See ENDOW.

INDOWMENT. See ENDOWMENT.

INDRAMIA, a river in the isle of Java.

INDRAPORE, or } a town on the W. coast of
INDRAPOUR, } Sumatra; 100 miles NW. of Bencoolen.

* INDRAUGHT. *n. f.* [*in* and *draught.*] 1. An opening in the land into which the sea flows.—Ebbs and floods there could be none, when there was

was no *indraughts*, bays, or gulphs, to receive a flood. *Raleigh.* 2. Inlet; paſſage inwards.—Navigable rivers are *indraughts* to attain wealth. *Bacon.*

(1.) INDRE, a river of France, which riſes 4 m. NNW. of Bouſſac, in the dep. of the Creuſe; paſſes by St Severe, Chatre, Chateauroux, Chatillon, (where it is navigable), Loches, Cormery, Azay, &c. and joins the Loire at Rigny, between Tours and Saumur.

(2.) INDRE, a department of France, ſo named from the river (N° 1.) which runs through it from SE. to NW. comprehending part of the ci-devant province of Berry. (See BERRY, N° 1.) It is bounded on the N. by the dep. of Loire and Cher; E. by that of Cher; S. by the Creuſe and Upper Vienne, and W. by the departments of Vienne, and Indre and Loire. It is 54 miles long from N. to S. and 45 broad from E. to W. Chateauroux is the capital.

(3.) INDRE and LOIRE, a department of France, ſo named from the junction of the two rivers, comprehending the late province of TOURAINE, which ſee. It is bounded on the N. by the dep. of Sarte; E. by thoſe of Loire and Cher, and Indre; S. and SW. by that of Vienne; and W. and NW. by that of Maine and Loire. It is 50 miles long from N. to S. and 45 broad from E. to W.. Tours is the chief city.

* *To* INDRENCH. *v. a.* [from *drench.*] To ſoak; to drown.—

My hopes lie drown'd; in many fathoms deep
They lie *indrench'd.* *Shak.*

* INDUBIOUS. *adj.* [*in* and *dubious.*] Not doubtful; not ſuſpecting; certain.—Hence appears the vulgar vanity of repoſing an *indubious* confidence in thoſe antipeſtilential ſpirits. *Harvey.*

* INDUBITABLE. [*indubitabilis*, Lat. *indubitable*, Fr. *in* and *dubitable.*] Undoubted; unqueſtionable; evident; certain in appearance; clear; plain.—When general obſervations are drawn from ſo many particulars as to become certain and *indubitable*, theſe are jewels of knowledge. *Watts.*

* INDUBITABLY. *adv.* [from *indubitable.*] Undoubtedly; unqueſtionably.—If we tranſport theſe proportions from audible to viſible objects, there will *indubitably* reſult from either a graceful and harmonious contentment. *Wotton.*—The patriarchs were *indubitably* inveſted with both theſe authorities. *Spratt.*—I appeal to all ſober judges, whether our ſouls may be only a mere echo from claſhing atoms; or rather *indubitably* muſt proceed from a ſpiritual ſubſtance. *Bentley.*

* INDUBITATE. *adj.* [*indubitatus*, Lat.] Unqueſtioned; certain; apparent; evident.—If he ſtood upon his own title of the houſe of Lancaſter, he knew it was condemned by parliament, and tended directly to the diſinheriſon of the line of York, held them the *indubitate* heirs of the crown. *Bacon.*—I have been tempted to wonder how, among the jealouſies of ſtate and court, Edgar Atheling could ſubſiſt, being then the apparent and *indubitate* heir of the Saxon line. *Wotton.*

* *To* INDUCE. *v. a.* [*induire*, Fr. *induco*, Lat.] 1. To influence to any thing; to perſuade; of perſons.—The ſelf-ſame argument in this kind, which doth but *induce* the vulgar ſort to like, may conſtrain the wiſer to yield. *Hooker.*—This lady, albeit ſhe was furniſhed with many excellent endowments both of nature and education, yet would ſhe never be *induced* to entertain marriage with any. *Hayward.*—

Deſire with thee ſtill longer to converſe
*Induc'd* me. *Bacon.*

—Let not the covetous deſign of growing rich *induce* you to ruin your reputation, but rather ſatisfy yourſelf with a moderate fortune; and let your thoughts be wholly taken up with acquiring to yourſelf a glorious name. *Dryden.* 2. To produce by perſuaſion or influence: of things.—Let the vanity of the times be reſtrained, which the neighbourhood of other nations have *induced*, and we ſtrive apace to exceed our pattern. *Bacon.*—As belief is abſolutely neceſſary to all mankind, the evidence for *inducing* it muſt be of that nature as to accommodate itſelf to all ſpecies of men. *Forbes.* 3. To offer by way of induction or conſequential reaſoning.—They play much upon the ſimile, or illuſtrative argumentation, to *induce* their enthymemes unto the people, and take up popular conceits. *Brown's Vulgar Errours.* 4. To inculcate; to enforce.—This *induces* a general change of opinion, concerning the perſon or party like to be obeyed by the greateſt or ſtrongeſt part of the people. *Temple.* 5. To cauſe extrinſically; to produce; to effect.—Sour things *induce* a contraction in the nerves, placed in the mouth of the ſtomach, which is a great cauſe of appetite. *Bacon.*—Acidity, as it is not the natural ſtate of the animal fluids, but *induced* by aliment, is to be cured by aliment with the contrary qualities. *Arbuthnot.* 6. To introduce; to bring into view.—To exprobate their ſtupidity, he *induceth* the providence of ſtorks: now if the bird had been unknown, the illuſtration had been obſcure, and the exprobation not ſo proper. *Brown.*—The poet may be ſeen *inducing* his perſonages in the firſt Iliad, where he diſcovers their humours, intereſts, and deſigns. *Pope.* 7. To bring on; to ſuperinduce; to effect gradually.—Schiſm is marked out by the apoſtle as a kind of petrifying crime, which *induces* that induration to which the fearful expectation of wrath is conſequent. *Decay of Piety.*

* INDUCEMENT. *n. ſ.* [from *induce.*] Motive to any thing; that which allures or perſuades to any thing.—The former *inducements* do now much more prevail, when the very thing hath miniſtered further reaſon. *Hooker.*—Many *inducements*, beſides Scripture, may lead me to that, which, if Scripture be againſt, they are of no value, yet otherwiſe are ſtrongly effectual to perſuade. *Hooker.*

That mov'd me to't,
Then mark th' *inducement.* *Shak.*

He lives
Higher degrees of life; *inducement* ſtrong
For us. *Milton.*

My *inducement* hither,
Was not at preſent here to find my ſon. *Milt.*

—Inſtances occur of oppreſſion, to which there appears no *inducement* from the circumſtances of the actors. *Rogers.*

* INDUCER. *n. ſ.* [from *induce.*] A perſuader; one that influences.

* *To* INDUCT. *v. a.* [*inductus*, Lat.] 1. To introduce;

troduce; to bring in.—The ceremonies in the gathering were first *inducted* by the Venetians. *Sandys's Travels.* 2. To put into actual poſſeſſion of a benefice.—If a perſon thus inſtituted, though not *inducted*, takes a ſecond benefice, it ſhall make the firſt void. *Ayliffe.*

(1.) * INDUCTION. *n. ſ.* [*induction*, Fr. *inductio.*] 1. Introduction; entrance; anciently preface:

Theſe promiſes are fair, the parties ſure,
And our *induction* full of proſp'rous hope. *Shak.*

2. *Induction* is when, from ſeveral particular propoſitions, we infer one general: as, the doctrine of the Socinians cannot be proved from the goſpels, it cannot be proved from the acts of the apoſtles, it cannot be proved from the epiſtles, nor the book of Revelations; therefore it cannot be proved from the New Teſtament. *Watts.*—The inquiſition by *induction* is wonderful hard; for the things reported are full of fables, and new experiments can hardly be made but with extreme caution. *Bacon.*—Mathematical things are only capable of clear demonſtration: concluſions in natural philoſophy are proved by *induction* of experiments, things moral by moral arguments, and matters of fact by credible teſtimony. *Tillotſon.*—Although the arguing from experiments and obſervations by *induction* be no demonſtration of general concluſions, yet it is the beſt way of arguing which the nature of things admits of, and may be looked upon as ſo much the ſtronger by how much the *induction* is more general; and if no exception occur from phænomena, the concluſion may be general. *Newton.*—He brought in a new way of arguing from *induction*, and that grounded upon obſervation and experiments. *Baker.* 3. The act or ſtate of taking poſſeſſion of an eccleſiaſtical living.

(2.) INDUCTION, in logic and rhetoric, § 1. *def.* 2. See LOGIC, and ORATORY.

(3.) INDUCTION, in law, § 1. *def.* 3. See PARSON, N° 2.—Induction is performed by a mandate from the biſhop to the arch-deacon, who uſually iſſues out a precept to other clergymen to perform it for him. It is done by giving the clerk corporal poſſeſſion of the church, as by holding the ring of the door, tolling a bell, or the like; and is a form required by law, with intent to give all the pariſhoners due notice and ſufficient certainty of their new miniſter, to whom their tythes are to be paid. This therefore is the inveſtiture of the temporal part of the benefice, as inſtitution is of the ſpiritual. And when a clerk is thus preſented, inſtituted, and inducted into a rectory, he is then, and not before, in full and complete poſſeſſion; and is called in law *perſona imperſonata*, or *parſon imparſonee.*

* INDUCTIVE. *adj.* [from *induct.*] 1. Leading; perſuaſive; with *to.*—

A britišh vice,
*Inductive* mainly *to* the ſin of Eve. *Milton.*

2. Capable to infer or produce.—Abatements may take away infallible concludency in theſe evidences of fact, yet they may be probable, and *inductive* of credibility, though not of ſcience. *Hale.* 3. Proceeding not by demonſtration, but induction.

* *To* INDUE. *v. a.* [*induo*, Lat.] 1. To inveſt; to clothe.

One firſt matter all,
*Indu'd* with various forms. *Milton.*

1. It ſeems ſometimes to be, even by good writers, confounded with *endow* or *indow*, to furniſh or enrich with any quality or excellence.—The angel, by whom God *indued* the waters of Bethešda with ſupernatural virtue, was not ſeen; yet the angel's preſence was known by the waters. *Hooker.*—

His pow'rs, with dreadful ſtrength *indu'd*:
*Chapman.*

(1.) * *To* INDULGE. *v. a.* [*indulgeo*, Lat.] 1. To encourage by compliance.—

The lazy glutton ſafe at home will keep,
*Indulge* his ſloth, and fatten with his ſleep. *Dryd.*

2. To fondle; to favour; to gratify with conceſſion; to foſter. If the matter of indulgence be a ſingle thing, it has *with* before it; if it be a habit, it has *in*: as, *he indulged himſelf* with a *draught of wine*; and, *he indulged himſelf* in *ſhameful drunkenneſs.*—A mother was wont to *indulge* her daughters *with* dogs, ſquirrels, or birds; but then they muſt keep them well. *Locke.*—To live like thoſe that have their hope in another life, implies that we *indulge* ourſelves in the gratifications of this life very ſparingly. *Atterbury.* 3. To grant not of right, but favour.—Ancient privileges, *indulged* by former kings to their people, muſt not, without high reaſon, be revoked by their ſucceſſors. *Taylor's Rule of living holy.*—

The virgin ent'ring bright, *indulg'd* the day
To the brown' cave, and bruſh'd the dreams away. *Dryden.*

But ſince among mankind ſo few there are,
Who will confirm to philoſophic fare,
This much I will *indulge* thee for thy eaſe,
And mingle ſomething of our times to pleaſe.
*Dryden's Juv.*

My friend, *indulge* one labour more,
And ſeek Atrides. *Pope's Odyſſey.*

Yet, yet a moment, one dim ray of light
*Indulge*, dread chaos and eternal night! *Pope.*

(2.) * *To* INDULGE. *v. n.* [A Latiniſm not in uſe.] To be favourable; to give indulgence: with *to.*—He muſt, by *indulging to* one ſort of reproveable diſcourſe himſelf, defeat his endeavours againſt the reſt. *Gov. Tongue.*

(1.) * INDULGENCE. INDULGENCY. *n. ſ.* [*indulgence*, Fr. from *indulge.*] 1. Fondneſs; fond kindneſs.—

Reſtraint ſhe will not brook;
And left to herſelf, if evil thence enſue,
She firſt his weak *indulgence* will accuſe. *Milt.*

The glories of our iſle,
Which yet like golden ore, unripe in beds,
Expect the warm *indulgency* of heaven. *Dryden.*

2. Forbearance; tenderneſs; oppoſite to *rigour.*—They err, that through *indulgence* to others, or fondneſs to any ſin in themſelves, ſubſtitute for repentance any thing leſs. *Hammond on Fundam.*—

In known images of life, I gueſs
The labour greater, as th' *indulgence* leſs. *Pope.*

3. Favour granted; liberality.—If all theſe gracious *indulgences* are without any effect on us, we muſt periſh in our own folly. *Rogers.* 4. Grant of the church of Rome, not defined by themſelves.

Thou, that giv'ſt whore's *indulgences* to ſin,
I'll canvas thee. *Shak. Henry VI.*

*Indulgences,*

terial, are mentioned; such as clary, saffron, and darnel.

(1.) * *To* INEBRIATE. *v. a.* [*inebrio*, Latin.] To intoxicate; to make drunk.—Wine sugared *inebriateth* less than wine pure; sops in wine, quantity for quantity, *inebriate* more than wine of itself. *Bacon.*—Fish, entering far in and meeting with the fresh water, as if *inebriated*, turn up their bellies and are taken. *Sandys.*

(2.) * *To* INEBRIATE. *v. n.* To grow drunk; to be intoxicated.—At Constantinople, fish, that come from the Euxine sea into the fresh water, do *inebriate* and turn up their bellies, so as you may take them with your hand. *Bacon.*

* INEBRIATION. *n. f.* [from *inebriate.*] Drunkenness; intoxication.—That cornelians and bloodstones may be of virtue, experience will make us grant; but not that an amethyst prevents *inebriation. Brown.*

* INEFFABILITY. *n. f.* [from *ineffable.*] Unspeakableness.

* INEFFABLE. *adj.* [*ineffable*, Fr. *ineffabilis*, Lat.] Unspeakable; unutterable; not to be expressed. It is used almost always in a good sense.

To whom the Son, with calm aspect, and clear,
Light'ning divine, *ineffable*, serene!
Made answer. *Milton.*

—Reflect upon a clear, unblotted, acquitted conscience, and feed upon the *ineffable* comforts of the memoria of a conquered temptation. *South.*

* INEFFABLY. *adv.* [from *ineffable.*] In a manner not to be expressed.—

He all his father full express'd,
*Ineffably* into his face receiv'd. *Milton.*

* INEFFECTIVE. *adj.* [*ineffectif*, Fr. *in* and *effective.*] That which can produce no effect; unactive; inefficient; useless.—As the body without blood is a dead and lifeless trunk; so is the word of God, without the spirit, a dead and *ineffective* letter. *Taylor.*—He that assures himself he never errs, will always err; and his presumptions will render all attempts to inform him *ineffective. Glanv.*

* INEFFECTUAL. *adj.* [*in* and *effectual.*] Unable to produce its proper effect; weak; wanting power.—The publick reading of the Apocrypha they condemn as a thing effectual unto evil: the bare reading even of Scriptures themselves they mislike, as a thing *ineffectual* to do good. *Hook.*—The death of Patrocles, joined to the offer of Agamemnon, which of itself had proved *ineffectual. Pope.*

* INEFFECTUALLY. *adv.* [from *ineffectual.*] Without effect.

* INEFFECTUALNESS. *n. f.* [from *ineffectual.*] Inefficacy; want of power to perform the proper effect.—St James speaks of the *ineffectualness* of some men's devotion, Ye ask, and receive not, because ye ask amiss. *Wake.*

* INEFFICACIOUS. *adj.* [*inefficace*, Fr. *inefficax*, Latin.] Unable to produce effects; weak; feeble. *Ineffectual* rather denotes an actual failure; and *inefficacious*, an habitual impotence to any effect.—Is not that better than always to have the rod in hand, and, by frequent use, misapply and render *inefficacious* this useful remedy? *Locke.*

* INEFFICACY. *n. f.* [*in* and *efficacia*, Latin.] Want of power; want of effect.

* INELEGANCE. } *n. f.* [from *inelegant.*] Ab-
* INELEGANCY. } sence of beauty; want of elegance.

* INELEGANT. *adj.* [*inelegans*, Latin.] 1. Not becoming; not beautiful; opposite to *elegant.*—

What order, so contriv'd as not to mix
Tastes, not well join'd, *inelegant*, but bring
Taste after taste, upheld with kindliest change. *Milton.*

—This very variety of sea and land, hill and dale, which is here reputed so *inelegant* and unbecoming, is indeed extremely charming and agreeable. *Woodward.* 2. Wanting ornament of language.—Modern critics, having never read Homer, but in low and *inelegant* translations, impute the meanness of the translation to the poet. *Broome on the Odyssey.*

* INELOQUENT. *adj.* [*in* and *eloquens*, Lat.] Not persuasive; not oratorical; opposite to *eloquent.*

* INEPT. *adj.* [*ineptus*, Latin.] 1. Trifling; foolish.—The works of Nature, being neither useless nor *inept*, must be guided by some principle of knowledge. *More.*—

After their various unsuccessful ways,
Their fruitless labour, and *inept* essays,
No cause of these appearances they'll find,
But power exerted by th' Eternal Mind. *Blackm.*

2. Unfit for any purpose; useless.—When the upper and vegetative stratum was once washed off by rains, the hills would have become barren, the strata below yielding only mere sterile matter, such as was wholly *inept* and improper for the formation of vegetables. *Woodward.*

* INEPTITUDE. *n. f.* [from *ineptus*, Latin.] Unfitness.—The grating and rubbing of axes against the sockets, wherein they are placed, will cause some *ineptitude* or resistancy to rotation of the cylinder. *Wilkins.*—An omnipotent agent works infallibly and irresistibly, no *ineptitude* or stubbornness of the matter being ever able to hinder him. *Ray on the Creation.*—There is an *ineptitude* to motion from too great laxity, and an *ineptitude* to motion from too great tension. *Arbuthnot.*

* INEPTLY. *adv.* [*inepte*, Lat.] Triflingly; foolishly; unfitly.—None of them are made foolishly or *ineptly. More.*—All things were at first disposed by an omniscient intellect, that cannot contrive *ineptly.*

* INEQUALITY. *n. f.* [*inegalité*, Fr. from *inæqualitas* and *inæqualis*, Latin.] 1. Difference of comparative quantity.—There is so great an *inequality* in the length of our legs and arms, as makes it impossible for us to walk on all four. *Ray.* 2. Unevenness; interchange of higher and lower parts.—The country is cut into so many hills and *inequalities* as renders it defensible. *Addison on Italy.*—The glass seemed well wrought; yet when it was quicksilvered, the reflexion discovered innumerable *inequalities* all over the glass. *Newton's Opticks.*—If there were no *inequalities* in the surface of the earth, nor in the seasons of the year, we should lose a considerable share of the vegetable kingdom. *Bentley.* 3. Disproportion to any office or purpose; state of not being adequate; inadequateness.—The great *inequality* of all things to the appetites of a rational soul appears from this, that in all worldly things

things a man finds not half the pleaſure in the actual poſſeſſion that he propoſed in the expectation. *South.* 4. Change of ſtate; unlikeneſs of a thing to itſelf; difference of temper or quality.—In ſome places, by the nature of the earth, and by the ſituation of woods and hills, the air is more unequal than in others; and *inequality* of air is ever an enemy to health. *Bacon.* 3. Difference of rank or ſtation.—If ſo ſmall *inequality* between man and man make in them modeſty a commendable virtue, who, reſpecting ſuperiors, can neither ſpeak nor ſtand before them without fear. *Hooker.*

* INERRABILITY. *n. ſ.* [from *inerrable.*] Exemption from error; infallibility.—I cannot allow their wiſdom ſuch a completeneſs and *inerrability* as to exclude myſelf from judging. *K. Charles.*

* INERRABLE. *adj.* [*in* and *err.*] Exempt from errour.—We have conviction from reaſon, or deciſions from the *inerrable* and requiſite conditions of ſenſe. *Brown.*—Infallibility and inerrableneſs is aſſumed by the Romiſh church, without any *inerrable* ground to build it on. *Hamm.*

* INERRABLENESS. *n. ſ.* [from *inerrable.*] Exemption from error.—Infallibility and *inerrableneſs* is aſſumed and incloſed by the Romiſh church, without any inerrable ground to build it on. *Hammond on Fundamentals.*

* INERRABLY. *adv.* [from *inerrable.*] With ſecurity from errour; infallibly.

* INERRINGLY. *adv.* [*in* and *erring.*] Without errour; without miſtake; without deviation.—That divers limners at a diſtance, without copy, ſhould draw the ſame picture, is more conceivable, than that matter ſhould frame itſelf ſo *inerringly* according to the idea of its kind. *Glanv.*

* INERT. *adv.* [*iners*, Lat.] Dull; ſluggiſh; motionleſs.—

Body alone, *inert* and brute, you'll find;
The cauſe of all things is by you aſſign'd.
*Blackmore.*

Informer of the planetary train!
Without whoſe quickening glance their cumb'rous orbs
Were brute unlively maſs, *inert* and dead. *Thomſ.*

(1.) INERTIA, [Latin.] *n. ſ.* literally implies ſluggiſhneſs, inactivity, or want of motion. Hence (2.) INERTIA OF MATTER, in philoſophy, is defined by Sir Iſaac Newton to be a paſſive principle, by which bodies perſiſt in their motion or reſt, receive motion in proportion to the force impreſſing it, and reſiſt as much as they are reſiſted. He alſo defines it to be a power implanted in all matter, whereby it reſiſts any change endeavoured to be made in its ſtate.

* INERTLY. *adv.* [from *inert.*] Sluggiſhly; dully.—

Ye pow'rs,
Suſpend a while your force *inertly* ſtrong.
*Dunciad.*

* INESCATION. *n. ſ.* [*in* and *eſca*, Lat.] The act of baiting. *Dict.*

IN ESSE is applied to things which are actually exiſting. Authors make a difference between a thing *in eſſe*, and a thing *in poſſe*; a thing that is not, but may be, they ſay is *in poſſe*, or *potentia*; but a thing apparent and viſible is *in eſſe*, that is, has a real being *ex inſtanti*; whereas the other is caſual, and at beſt but a poſſibility.

* INESTIMABLE. *adj.* [*ineſtimable*, French, *ineſtimabilis*, Latin.] Too valuable to be rated; tranſcending all price.—

I thought I ſaw a thouſand fearful wrecks,
A thouſand men that fiſhes gnawed upon;
Wedges of gold, great anchors, heaps of pearl,
*Ineſtimable* ſtones, unvalu'd jewels. *Shak.*

—The pope thereupon took advantage, abuſing the ſimplicity of the king to ſuck out *ineſtimable* ſums of money, to the intolerable grievance of both the clergy and temporality. *Abbot.*—There we ſhall ſee a fight worthy dying for, that bleſſed Saviour, of whom the Scripture does ſo excellently entertain us, and who does ſo highly deſerve of us upon the ſcore of his infinite perfections, and his *ineſtimable* benefits. *Boyle.*—

And ſhall this prize, th' *ineſtimable* prize,
On that rapacious hand for ever blaze! *Pope.*

* INEVIDENT. *adj.* [*inevident*, French, *in* and *evident.*] Not plain; obſcure. Not in uſe.—The habit of faith in divinity is an argument of things unſeen, and a ſtable aſſent unto things *inevident*, upon authority of the divine reveaier. *Brown.*

* INEVITABILITY. *n. ſ.* [from *inevitable.*] Impoſſibility to be avoided; certainty.—By liberty, I do underſtand neither a liberty from ſin, miſery, ſervitude, nor violence, but from neceſſity, or rather neceſſitation; that is, an univerſal immunity from all *inevitability*, and determination to one. *Bramhall.*

* INEVITABLE. *adj.* [*inevitable*, French, *inevitabilis*, Lat.] Unavoidable; not to be eſcaped.—I had a paſs with him: he gives me the ſtuckin with ſuch a mortal motion, that it is *inevitable*. *Shak.*—

Fate *inevitable*
Subdues us. *Milton.*

Since my *inevitable* death you know,
You ſafely unavailing pity ſhow. *Dryden.*

* INEVITABLY. *adv.* [from *inevitable.*] Without poſſibility of eſcape.—

The day thou eat'ſt thereof, my ſole command
Tranſgreſt, *inevitably* thou ſhalt die. *Milton.*

—How *inevitably* does an immoderate laughter end in a ſigh! *South.*—If they look no further than the next line, it will *inevitably* follow, that they can drive to no certain point. *Dryden.*—Inflammations of the bowels oft *inevitably* tend to the ruin of the whole. *Harvey.*—If our ſenſe of hearing were exalted, we ſhould have no quiet or ſleep in the ſileneſt nights, and we muſt *inevitably* be ſtricken deaf or dead with a clap of thunder. *Bentley.*

* INEXCUSABLE. *adj.* [*inexcuſable*, French, *inexcuſabilis*, Lat. *in* and *excuſable.*] Not to be excuſed; not to be palliated by apology.—It is a temerity, and a folly *inexcuſable*, to deliver up ourſelves needleſsly into another's power. *L'Eſtrange.*—As we are an iſland with ports and navigable ſeas, we ſhould be *inexcuſable* if we did not make theſe bleſſings turn to account. *Addiſon.*—Such a favour could only render them more obdurate, and more *inexcuſable*; it would inhance their guilt. *Atterbury.*—If learning be not encouraged under your adminiſtration, you are the moſt *inexcuſable* perſon alive. *Swift.*—A fallen wo-

man is the more *inexcusable*, as, from the cradle, the sex is warned against the deluſions of men. *Clariſſa.*

* INEXCUSABLENESS. *n. ſ.* [from *inexcuſable*.] Enormity beyond forgiveneſs of palliation. —Their *inexcuſableneſs* is ſtated upon the ſuppoſition that they knew God, but did not glorify him. *South.*

* INEXCUSABLY. *adv.* [from *inexcuſable*.] To a degree of guilt or folly beyond excuſe.—It will *inexcuſably* condemn ſome men, who having received excellent endowments, yet have fruſtrated the intention. *Brown.*

* INEXHALABLE. *adj.* [*in* and *exhale*.] That which cannot evaporate.—A new laid egg will not ſo eaſily be boiled hard, becauſe it contains a great ſtock of humid parts, which muſt be evaporated before the heat can bring the *inexhalable* parts into conſiſtence. *Brown.*

* INEXHAUSTED. *adj.* [*in* and *exhauſted*.] Unemptied; not poſſible to be emptied.—

So wert thou born into a tuneful ſtrain,
An early, rich, and *inexhauſted* vein. *Dryden.*

* INEXHAUSTIBLE. *adj.* [*in* and *exhauſtible*.] Not to be drawn all away; not to be ſpent.—Reflect on the variety of combinations which may be made with number, whoſe ſtock is *inexhauſtible*, and truly infinite. *Locke.*—The ſtock that the mind has in its power, by varying the idea of ſpace, is perfectly *inexhauſtible*, and ſo it can multiply figures *in infinitum*. *Locke.*

* INEXISTENCE. *n. ſ.* [*in* and *exiſtence*.] Want of being; want of exiſtence.—He calls up the heroes of former ages from a ſtate of *inexiſtence* to adorn and diverſify his poem. *Broome.*

* INEXISTENT. *adj.* [*in* and *exiſtent*.] 1. Not having being; not to be found in nature.—To expreſs complexed ſignifications, they took a liberty to compound and piece together creatures of allowable forms into mixtures *inexiſtent*. *Brown.* 2. Exiſting in ſomething elſe. This uſe is rare.—We doubt whether theſe heterogeneities be ſo much as *inexiſtent* in the concrete, whence they are obtained. *Boyle.*

* INEXORABLE. *adj.* [*inexorable*, French, *inexorabilis*, Latin.] Not to be intreated; not to be moved by intreaty.—

You are more inhuman, more *inexorable*,
Oh ten times more, than tygers of Hyrcania!
*Shak.*

*Inexorable* dog! *Shak.*

The ſcourge
*Inexorable* calls to penance. *Milton.*

The gueſts invited came,
And with the reſt th' *inexorable* dame. *Dryden.*

Th' *inexorable* gates were barr'd,
And nought was ſeen, and nought was heard,
But dreadful gleams, ſhrieks of woe. *Pope.*

—We can be deaf to the words of a ſweet charmer, and *inexorable* to all his invitations. *Rogers.*

* INEXPEDIENCE. } *n. ſ.* [*in* and *expediency*.]
* INEXPEDIENCY. } Want of fitneſs; want of propriety; unſuitableneſs to time or place; inconvenience.—It concerneth ſuperiors to look well to the expediency and *inexpediency* of what they enjoin in indifferent things. *Sanderſ.*

* INEXPEDIENT. *adj.* [*in* and *expedient*.] Inconvenient; unfit; improper; unſuitable to time or place.—It is not *inexpedient* they ſhould be known to come from a perſon altogether a ſtranger to chymical affairs. *Boyle.*—We ſhould be prepared not only with patience to bear, but to receive with thankfulneſs a repulſe, if God ſhould ſee them to be *inexpedient*. *Smalridge.*

* INEXPERIENCE. *n. ſ.* [*inexperience*, Fr. *in* and *experience*.] Want of experimental knowledge; want of experience.—

Thy words at random argue thine *inexperience*.
*Milton.*

—Prejudice and ſelf-ſufficiency naturally proceed from *inexperience* of the world, and ignorance of mankind. *Addiſon.*

* INEXPERIENCED. *adj.* [*inexpertus*, Lat.] Not experienced.

* INEXPERT. *adj.* [*inexpertus*, Lat. *in* and *expert*.] Unſkilful; unſkilled.—

The race elect advance
Through the wild deſert, not the readieſt way,
Leſt ent'ring on the Canaanite alarm'd,
War terrify them *inexpert*. *Milton.*

In letters and in laws
Not *inexpert*. *Prior.*

(1.) * INEXPIABLE. *adj.* [*inexpiable*, Fr. *inexpiabilis*, Lat.] 1. Not to be atoned. 2. Not to be mollified by atonement.—

Love ſeeks to have love:
My love how could'ſt thou hope, who took'ſt the way
To raiſe in me *inexpiable* hate; *Milton.*

(2.) *The* INEXPIABLE WAR. See CARTHAGE, N° 1, § 5.

* INEXPIABLY. *adv.* [from *inexpiable*.] To a degree beyond atonement.—

Excurſions are *inexpiably* bad,
And 'tis much ſafer to leave out than add.
*Roſcommon.*

* INEXPLEABLY. *adv.* [*in* and *expleo*, Lat.] Inſatiably. A word not in uſe.—What were theſe harpies but flatterers, delators, and the *inexpleably* covetous? *Sandys.*

* INEXPLICABLE. *adj.* [*inexplicable*, Fr. *in* and *explico*, Lat.] Incapable of being explained; not to be made intelligible; not to be diſentangled. —What could ſuch apprehenſions breed, but, as their nature is, *inexplicable* paſſions of mind, deſires abhoring what they embrace, and embracing what they abhor? *Hooker.*—To me at leaſt this ſeems *inexplicable*, if light be nothing elſe than preſſion or motion propagated through either. *Newton.*

None eludes ſagacious reaſon more,
Than this obſcure, *inexplicable* pow'r. *Blackmore.*

* INEXPLICABLY. *adv.* [from *inexplicable*.] In a manner not to be explained.

* INEXPRESSIBLE. *adj.* [*in* and *expreſs*.] Not to be told; not to be uttered; unutterable.—

Thus when in orbs
Of circuit *inexpreſſible* they flood,
Orb within orb. *Milton.*

—Nothing can ſo peculiarly gratify the noble diſpoſitions of human nature, as for one man to ſee another ſo much himſelf as to figh his griefs, and groan his pains, to ſing his joys, and do and feel every thing by ſympathy and ſecret *inexpreſſible* communications. *South.*—The true God had no certain

certain name given to him; for Father, and God, and Creator, are but titles arising from his works: and God is not a name, but a motion ingrafted in human nature of an *inexpreſſible* being. *Stillingfleet.* —There is an inimitable grace in Virgil's words; and in them principally conſiſts that beauty, which gives ſo *inexpreſſible* a pleaſure to him who beſt underſtands their force; this diction of his is never to be copied. *Dryden.*

* INEXPRESSIBLY. *adv.* [from *inexpreſſible.*] To a degree, or in a manner, not to be uttered; unutterably.—God will protect and reward all his faithful ſervants in a manner and meaſure *inexpreſſibly* abundant. *Hammond.*—He began to play upon it: the ſound was exceeding ſweet and wrought into a variety of tunes that were *inexpreſſibly* melodious. *Addiſon.*

* INEXPUGNABLE. *adj.* [*inexpugnable*, Fr. *inexpugnabilis*, Lat.] Impregnable; not to be taken by aſſault; not to be ſubdued.—Why ſhould there be implanted in each ſex ſuch a vehement and *inexpugnable* appetite of copulation? *Ray.*

* INEXTINGUISHABLE. *adj.* [*inextinguible*, Fr. *in* and *extinguo*, Lat.] Unquenchable.—Pillars, ſtatues, and other memorials, are a ſort of ſhadow of an endleſs life, and ſhow an *inextinguiſhable* deſire which all men have of it. *Grew.*

* INEXTRICABLE. *adj.* [*inextricable*, French, *inextricabilis*, Latin.] Not to be diſintangled; not to be cleared; not to be ſet free from obſcurity or perplexity.—He that ſhould tie *inextricable* knots, only to baffle the induſtry of thoſe that ſhould attempt to unlooſe them, would be thought not to have ſerved his generation. *Decay of Piety.*—

Stopt by awful heights, and gulfs immenſe
Of wiſdom, and of vaſt omnipotence,
She trembling ſtands, and does in wonder gaze,
Loſt in the wild *inextricable* maze. *Blackmore.*

—Men are led into *inextricable* mazes by ſetting up themſelves as judges of the world. *Sherlock.*

* INEXTRICABLY. *adv.* [from *inextricable.*] To a degree of perplexity not to be diſintangled. —The mechanical atheiſt, though you grant him his laws of mechaniſm, is nevertheleſs *inextricably* puzzled and baffled with the firſt formation of animals. *Bentley.*—

In vain they ſtrive; th' intangling ſnares deny,
*Inextricably* firm, the power to fly. *Pope.*

* *To* INEYE. *v. a.* [*in* and *eye.*] To inoculate; to propagate trees by the inſition of a bud into a foreign ſtock.—

Let ſage experience teach thee all the arts
Of grafting and *ineying*. *Phillips.*

INFALISTATIO, an ancient puniſhment of felons, by throwing them among the rocks and ſands, uſed in ſea-port towns. Some think, that *infaliſtatus* implied ſome capital puniſhment, by expoſing the malefactor upon the ſands till the next tide carried him away; of which cuſtom it is ſaid, there is an old tradition. However, the penalty ſeems to take its name from the Norman *falese*, or *falgia*, which ſignified not the ſands, but the rocks and cliffs impending on the ſea-ſhore. *Commiſit feloniam, ob quam fuit ſuſpenſus, ut legatus, vel alio modo morti damnatus*, &c. *vel apud Dover* infaliſtatus, *apud Southampton ſubmerſus*, &c.

(1.) * INFALLIBILITY. INFALLIBLENESS. *n. ſ.* [*infallibilité*, French; from *infallible.*] Inerrability; exemption from errour.—*Infallibility* is the higheſt perfection of the knowing faculty, and conſequently the firmeſt degree of aſſent. *Tillotſon.*

(2.) *The* INFALLIBILITY aſcribed to the POPE is one of the greateſt controverſies between the Proteſtants and Papiſts: though, in fact, the latter are not agreed on that head, ſome placing this pretended infallibility in the pope and a general council.

* INFALLIBLE. *adj.* [*infallible*, French; *in* and *fallible.*] Privilege from errour; incapable of miſtake; not to be miſled or deceived; certain. Uſed both of perſons and things.—Every cauſe admitteth not ſuch *infallible* evidence of proof as leaveth no poſſibility of doubt or ſcruple behind it. *Hooker.*—

Believe my words;
For they are certain and *infallible*. *Shak.*

—The ſucceſs is certain and *infallible*, and none ever yet miſcarried in the attempt. *South.*

* INFALLIBLY. *adv.* [from *infallible.*] 1. Without danger from deceit; with ſecurity from errour.—We cannot be as God *infallibly* knowing good and evil. *Smalridge.* 2. Certainly.—Our bleſſed Lord has diſtinctly opened the ſcene of futurity to us, and directed us to ſuch a conduct as will *infallibly* render us happy in it. *Rogers.*

* *To* INFAME. *v. a.* [*infamer*, French; *infamo*, Lat.] To repreſent to diſadvantage; to defame; to cenſure publickly; to make infamous; to brand. *To defame* is now uſed.—Livia is *infamed* for the poiſoning of her huſband. *Bacon.*—

Hitherto obſcured, *infam'd*,
And thy fair fruit let hang, as to no end
Created. *Milton.*

* INFAMOUS. *adj.* [*infamé*, *infamant*, Fr. *infamis*, Lat.] Publicly branded with guilt; openly cenſured; of bad report.—Thoſe that be far from thee, ſhall mock thee, which art *infamous*. *Ezek.* xxii. 5.—

Theſe are as ſome *infamous* bawd or whore
Should praiſe a matron; what could hurt her more? *Ben Jonſon.*

—After times will diſpute it, whether Hotham were more *infamous* at Hull or at Tower-hill. *K. Charles.*—Perſons *infamous*, or branded in any publick court of judicature, are forbidden to be advocates. *Ayliffe.*

* INFAMOUSLY. *adv.* [from *infamous.*] 1. With open reproach; with publick notoriety of reproach. 2. Shamefully; ſcandalouſly.—That poem was *infamouſly* bad. *Dryden.*

* INFAMOUSNESS. } *n. ſ.* [*infamie*, French;
(1.) * INFAMY. } *infamia*, Latin.] Publick reproach; notoriety of bad character.—Ye are taken up in the lips of talkers, and are the *infamy* of the people. *Ezek.* xxxvi. 3.—

The noble iſle doth want her proper limbs,
Her face defac'd with ſcars of *infamy*. *Shak.*

—Wilful perpetrations of unworthy actions brand, with moſt indelible characters of *infamy*, the name and memory to poſterity. *King Charles.*

(2.) INFAMY, in law, is a term which extends to forgery, perjury, groſs cheats, &c. by which a perſon is rendered incapable of being a witneſs

or

or juror, even though he is pardoned for his crimes.

(1.) * INFANCY. *n. f.* [*infantia*, Latin.] 1. The firſt part of life. Uſually extended by naturaliſts to ſeven years.—Dare we affirm it was ever his meaning, that unto their ſalvation, who even from their tender *infancy* never knew any other faith or religion than only Chriſtian, no kind of teaching can be available, ſaving that which was ſo needful for the firſt univerſal converſion of gentiles hating Chriſtianity? *Hooker.*—

Pirithous came t' attend
This worthy Theſeus, his familiar friend:
Their love in early *infancy* began,
And roſe as childhood ripen'd into man. *Dryd.*

—The inſenſible impreſſions on our tender *infancies* have very important and laſting conſequences. *Locke.* 2. Civil infancy, extended by the Engliſh law to one and twenty years. 3. Firſt age of any thing; beginning; original; commencement.—

In Spain our ſprings, like old men's children, be
Decay'd and wither'd from their *infancy*. *Dryd.*

—The difference between the riches of Roman citizens in the *infancy* and in the grandeur of Rome, will appear by comparing the firſt valuation of eſtates with the eſtates afterwards poſſeſſed. *Arb.*

(2.) INFANCY, § 1, *def.* 1. Hoffman juſtly obſerves, that the human ſpecies are *infants* until they begin to talk, and *children* to the age of puberty.—Anatomy diſcovers to us, that during infancy there is much imperfection in the human frame; *e. g.* its parts are diſproportioned, and its organs incapable of thoſe functions which in future life they are deſigned to perform. The head is larger in proportion to the bulk of the body, than that of an adult. The liver and pancreas are much larger in proportion than in advanced life; their ſecretions are more in quantity alſo. The bile is very inert; the heart is ſtronger and larger than in future life; the quantity of blood ſent through the heart of an infant, in a given time, is alſo more in proportion than in adults. Though theſe circumſtances have their important uſefulneſs, yet the imperfection attending them ſubjects this age to many injuries and dangers from which a more perfect ſtate is exempted. Dr Percival obſerves, in his *Eſſays Med. and Exp.* that of all the children who are born alive, two thirds do not live to be two years old. Infants have a larger proportion of brain than adults, hence are moſt ſubject to nervous diſorders; and hence the diagnoſtics of diſeaſes are in many reſpects obſcure and uncertain, particularly thoſe taken from the pulſe, which, from the irritability of the tender bodies of infants, is ſuddenly affected by a variety of accidents too numerous, and ſeemingly too trivial to gain our attention. However, no very great embarraſſment ariſes to the practitioner from hence; for the diſorders in this ſtate are generally acute, leſs complicated than thoſe in adults, and are more eaſily diſcovered than is generally ſuppoſed.

* INFANGTHEF, or *infangthef*, or *infangthef*, is compounded of three Saxon words: the prepoſition *in*, *fang*, or *fong*, to take or catch, and *thef*. It ſignifies a privilege or liberty granted unto lords of certain manors to judge any thief taken within their fee. *Cowel.*

(1.) * INFANT. *adj.* Not mature; in a ſtate of initial imperfection.—

Within the *infant* rind of this ſmall flower
Poiſon hath reſidence, and medicine power. *Shak.*

Firſt the ſhrill ſound of a ſmall rural pipe
Was entertainment for the *infant* ſtage. *Roſcom.*

In their tender nonage, while they ſpread
Their ſpringing leaves and lift their *infant* head,
Indulge their childhood. *Dryden's Virgil.*

(2.) * INFANT. *n. f.* [*enfant*, Fr. *infans*, Lat.] 1. A child from the birth to the end of the ſeventh year.—It being a part of their virtuous education, ſerveth greatly to nouriſh in them the fear of God, and to put us in continual remembrance of that powerful grace, which openeth the mouths of *infants* to ſound his praiſe. *Hooker.*—There ſhall be no more thence an *infant* of days, nor an old man that hath not filled his days. *Iſaiah*, lxv. 20.—

Young mothers wildly ſtare, with fear poſſeſt,
And ſtrain their helpleſs *infants* to their breaſt.
*Dryden's Æneid.*

2. [In law.] A young perſon to the age of one and twenty.

(3.) INFANT. (§ 2, *def.* 1.) See INFANCY, § 2. Infants, amongſt the Jews, Greeks, and Romans, were ſwaddled as ſoon as they were born, in a manner ſimiliar to that practiſed by the moderns. The Jews circumciſed and named their infant children on the 8th day from their birth. Upon the birth of a ſon, the Grecians crowned their doors with olive; of a daughter, with wool. The infant was waſhed in warm water, and anointed with oil—by the Spartans with wine; it was then dreſſed, and laid in a baſket, or on a ſhield if the father was a warrior, particularly amongſt the Spartans. At five days old they ran with it round the fire, and the mother's relations ſent preſents. The Greeks named their children on the 10th day, the Romans on the 9th. The naming was attended with ſacrifices and other demonſtrations of joy. The maternal office of ſuckling their own children was never declined, when circumſtances would permit. How different is this from the unnatural delicacy obſerved by modern mothers, a delicacy which to the child is cruelty? The 40th day was a day of ſolemnity for the mother. The names of children were regiſtered both among the Greeks and Romans. See REGISTER, N° 4. Infants were kept from crying in the ſtreets by means of a ſponge ſoaked in honey. Nurſes had alſo their bugbears and terrible names to frighten the children into peace:—The figure with which they were principally intimidated was Μορμολυκειον, a ſort of raw head and bloody bones.

(4.) INFANT, in law, is a perſon under 21 years of age; whoſe capacities, incapacities, and privileges are various.

I. INFANT, IN CIVIL MATTERS. The ages of male and female are different for different purpoſes. A male at 12 years old may take the oath of allegiance; at 14 is at the years of diſcretion, and therefore may conſent or diſagree to marriage, may chooſe his guardian, and, if his diſcretion be actually proved, may make his teſtament of his perſonal eſtate; at 17 may be an executor; and at 21 is at his own diſpoſal, and may alien his lands, goods, and chattels. A female alſo at 7 years of age may be

be betrothed or given in marriage; at 9 is entitled to dower; at 12 is at years of maturity, and therefore many conſent or diſagree to marriage, and, if proved to have ſufficient diſcretion, may bequeath her perſonal eſtate; at 14 is at years of legal diſcretion, and may chooſe a guardian; at 17 may be executrix; and at 21 may diſpoſe of herſelf and her lands. So that full age in male or female is at 21 years, which age is completed on the day preceding the anniverſary of a perſon's birth; who till that time is an infant, and ſo ſtyled in law. Among the ancient Greeks and Romans, women were never of age, but ſubject to perpetual guardianſhip, unleſs when married *niſi conveniſſent in manum viri:* and, when that perpetual tutelage wore away in proceſs of time, we find that, in females as well as males, full age was not till 25 years. Thus by the conſtitution of different kingdoms, this period, which is merely arbitrary, and *juris poſitivi*, is fixed at different times. Scotland agrees with England in this point; (both probably copying from the old Saxon conſtitutions on the continent, which extended the age of minority *ad annum vigeſimum primum, et eo uſque juvenes ſub tutelam reponunt;*) but in Naples perſons are of full age at 18; in France, before the revolution, with regard to marriage, not till 30; and in Holland at 25. The very diſabilities of infants are privileges; in order to ſecure them from hurting themſelves by their own improvident acts. An infant cannot be ſued but under the protection, and joining the name, of his guardian; for he is to defend him againſt all attacks as well by law as otherwiſe; but he may ſue either by his guardian, or *prochein amy*, his next friend who is not his guardian. This *prochein amy* may be any perſon who will undertake the infant's cauſe; and it frequently happens, that an infant, by his *prochein amy*, inſtitutes a ſuit in equity againſt a fradulent guardian. With regard to eſtates and civil property, an infant hath many privileges. In general, an infant ſhall loſe nothing by nonclaim, or neglect of demanding his right; nor ſhall any other *laches* or negligence be imputed to an infant, except in ſome very particular caſes. It is generally true, that an infant can neither alien his lands, nor do any legal act, nor make a deed, nor any manner of contract, that will bind him. But ſtill to all theſe rules there are ſome exceptions; part of which were juſt now mentioned in reckoning up the different capacities which they aſſume at different ages: and there are others, a few of which it may not be improper to recite, as a general ſpecimen of the whole. And, firſt, it is true, that infants cannot alien their eſtates; but infant-truſtees, or mortgagees, are enabled to convey, under the direction of the court of chancery or exchequer, or other courts of equity, the eſtates they hold in truſt or mortgage, to ſuch perſon as the court ſhall appoint. Alſo it is generally true, that an infant can do no legal act: yet an infant, who has an advowſon, may preſent to the benefice when it becomes void. For the law in this caſe diſpenſes with one rule, in order to maintain others of far greater conſequence: it permits an infant to preſent a clerk (who, if unfit, may be rejected by the biſhop), rather than either ſuffer the church to be unſerved till he comes of age, or permit the infant to be debarred of his right by lapſe to the biſhop. An infant may alſo purchaſe lands, but his purchaſe is incomplete; for when he comes to age, he may either agree or diſagree to it, as he thinks prudent or proper, without alleging any reaſon; and ſo may his heirs after him, if he dies without having completed his agreement. It is, farther, generally true, that an infant under 21 can make no deed but what is afterwards voidable: yet in ſome caſes he may bind himſelf apprentice by deed indented, or indentures for 7 years; and he may by deed or will appoint a guardian to his children, if he has any. Laſtly, it is generally true, that an infant can make no other contract that will bind him; yet he may bind himſelf to pay for his neceſſary meat, drink, apparel, phyſic, and ſuch other neceſſaries; and likewiſe for his good teaching and inſtruction, whereby he may profit himſelf afterwards.

II. INFANT, IN CRIMINAL MATTERS. The law of England does in ſome caſes privilege an infant under the age of 21, as to common miſdemeanours; ſo as to eſcape fine, impriſonment, and the like: and particularly in the caſes of omiſſion, as not repairing a bridge, or a high way, and other ſimilar offences; for, not having the command of his fortune till the age of 21, he wants the capacity to do thoſe things which the law requires. But where there is any notorious breach of the peace, a riot, battery, or the like, (which infants when full grown are at leaſt as liable as others to commit;) for thoſe, an infant above the age of 14 is equally liable to ſuffer, as a perſon of the full age of 21. With regard to capital crimes, the law is ſtill more minute and circumſpect; diſtinguiſhing with greater nicety the ſeveral degrees of age and diſcretion. By the ancient Saxon law, the age of 12 years was eſtabliſhed for the age of poſſible diſcretion, when firſt the underſtanding might open; and from thence till the offender was 14, it was *ætas pubertati proxima*, in which he might, or might not, be guilty of a crime, according to his natural capacity or incapacity. This was the dubious ſtage of diſcretion: but, under 12, it was held, that he could not be guilty in will, neither after 14 could be ſuppoſed innocent of any capital crime which he in fact committed. But by the law, as it now ſtands, and has ſtood at leaſt ever ſince the time of Edward III. the capacity of doing ill, or contracting guilt, is not ſo much meaſured by years and days, as by the ſtrength of the delinquent's underſtanding and judgment. For one lad of 11 years old may have as much cunning as another of 14; and in theſe caſes the maxim is, that *malitia ſupplet ætatem*. Under 7 years of age, indeed, an infant cannot be guilty of felony; for then a felonious diſcretion is almoſt an impoſſibility in nature: but at 8 years old, he may be guilty of felony. Alſo, under 14, though an infant ſhall be *prima facie* adjudged to be *doli incapax*, yet if it appear to the court and jury that he was *doli capax*, and could diſcern between good and evil, he may be convicted and ſuffer death. Thus a girl of 13 has been burnt for killing her miſtreſs: and one boy of ten, and another of nine years old, who had killed their companions, have been ſentenced to death, and

he

he of ten years actually hanged; because it appeared upon their trials, that the one hid himself, and the other hid the body he had killed; which hiding manifested a consciousness of guilt, and a discretion to discern between good and evil. And there was an instance in the last century, where a boy of 8 years old was tried at Abington for firing two barns, and, it appearing that he had malice, revenge, and cunning, he was found guilty, condemned, and hanged accordingly. Thus also, in very modern times, a boy of ten years old was convicted on his own confession of murdering his bedfellow; there appearing in his whole behaviour plain tokens of a mischievous disposition; and, as the sparing this boy merely on account of his tender years might be of dangerous consequence to the public, by propagating a notion that children might commit such atrocious crimes with impunity, it was unanimously agreed by all the judges, that he was a proper subject of capital punishment. But, in all such cases, the evidence of that malice, which is to supply age, ought to be strong and clear beyond all doubt and contradiction.

(5.) INFANTS, EXPOSING OF. See EXPOSING, N° 2.

(1.) * INFANTA. *n. f.* [Spanish.] A princess descended from the royal blood of Spain.

(2.) INFANTA, and INFANTE, are titles given to all the sons and daughters of the kings of Spain and Portugal, except the eldest; the princes being called *infantes*, and the princesses *infantas*.

INFANTES, a town of Spain in New Castile, 20 miles W. of Alcaraz.

* INFANTICIDE. *n. f.* [*infanticide*, Fr. *infanticidium*, Lat.] The slaughter of the infants by *Herod*.

* INFANTILE. *adj.* [*infantilis*, Lat.] Pertaining to an infant.—The fly lies all the winter in these balls in its *infantile* state, and comes not to its maturity 'till the following spring. *Denham*.

(1.) * INFANTRY. *n. f.* [*infanterie*, Fr.] The foot soldiers of an army.—The principal strength of an army consisteth in the *infantry* or foot; and to make good *infantry* it requireth men bred in some free and plentiful manner. *Bacon's Henry* VII.

That small *infantry*
Warr'd on by cranes. *Milton*.

(2.) INFANTRY takes its origin from one of the INFANTAS of Spain, who, finding that the army commanded by the king, her father, had been defeated by the Moors, assembled a body of foot soldiers, and with them engaged and totally routed the enemy. In memory of this event, and to honour the foot-soldiers, who were not before held in much consideration, they received the name of *infantry*.

(3.) INFANTRY, HEAVY-ARMED, among the ancients, were such as wore a complete suit of armour, and engaged with broad shields and long spears. They were the flower and strength of the Grecian armies, and had the highest rank of military honour.

(4.) INFANTRY, LIGHT, among the moderns, have only been in use since 1656. They have no camp equipage to carry, their arms and accoutrements are much lighter than those of the infantry. Light infantry are the eyes of a general, and the givers of sleep and safety to an army. Wherever there is found light cavalry, there should be light infantry. They should be accustomed to the pace of 4 miles an hour, as their usual marching pace, and to be able to march at 5 miles an hour upon particular occasions. Most of the powers on the continent have light infantry. It is only of late that light infantry came to be used in the British army: But now every regiment has a company of light infantry, whose station is on the left of the regiment, the right being occupied by the grenadiers.

(5.) INFANTRY, LIGHT-ARMED, among the ancients, were designed for skirmishes, and for fighting at a distance. Their weapons were arrows, darts, or slings.

* INFARCTION. *n. f.* [*in* and *farcio*, Lat.] Stuffing; constipation.—An hypochondriack consumption is occasioned by an *infarction* and obstruction of the spleen. *Harvey*.

(1.) * *To* INFATUATE. *v. a.* [*infatuo*, from *in* and *fatuus*, Latin; *infatuer*, French.] To strike with folly; to deprive of understanding.—The judgment of God will be very visible in *infatuating* a people, as ripe and prepared for destruction, into folly and madness, making the weak to contribute to the designs of the wicked; and suffering even those, out of a conscience of their guilt, to grow more wicked. *Clarendon*.—It is the reforming of the vices and sottishness that had long overspread the *infatuated* gentile world; a prime branch of that design of Christ's sending his disciples. *Hammond*.—

May hypocrites,
That slily speak one thing, another think,
Drink on unwarn'd, 'till, by enchanting cups
*Infatuate*, they their wily thoughts disclose.
*Phillips*.

—The people are so universally *infatuated* with the notion, that, if a cow falls sick, it is ten to one but an old woman is clapt up in prison for it. *Addison*.—The carriage of our atheists or deists is amazing; no dotage so *infatuates* nb phrensy so extravagant as theirs. *Bentley*.

(2.) *To* INFATUATE signifies also to prepossess any one in favour of some person or thing that does not deserve it, so far as that he cannot easily be disabused.—The word comes from the Latin *fatuus*, fool; of *fari*, *to speak out*, which is borrowed from the Greek φαω, whence φατις, which signifies the same with *vates* in Latin, or *prophet* in English; and the reason is, because their prophets or priests used to be seized with a kind of madness or folly, when they began to make their predictions, or deliver oracles.

INFATUATI, *n. f.* among the ancient Romans, persons who fancied they had seen visions, or imagined the god FAUNUS, whom they called *Fatuus*, had appeared to them.

* INFATUATION. *n. f.* [from *infatuate*.] The act of striking with folly; deprivation of reason.—Where men give themselves over to the defence of wicked interests and false propositions, it is just with God to smite the greatest abilities with the greatest *infatuations*. *South*.

* INFAUSTING. *n. f.* [from *infaustus*, Lat.] The act of making unlucky. An odd and inelegant word.—As the king did in some part remove the

the envy from himſelf, ſo he did not obſerve, that he did withal bring a kind of malediction and *inauſting* upon the marriage, as an ill prognoſtick. *Bacon.*

* INFEASIBLE. *adj.* [*in* and *feaſible.*] Impracticable; not to be done.—This is ſo difficult and *infeaſible*, that it may well drive modeſty to deſpair of ſcience. *Glanville.*

* *To* INFECT. *v. a.* [*infecter*, Fr. *infectus*, Lat.] 1. To act upon by contagion; to affect with communicated qualities; to hurt by contagion; to taint; to poiſon; to pollute.—One of thoſe fantaſtical mind *infected* people, that children and muſicians call lovers. *Sidney.*

Thine eyes, ſweet lady, have *infected* mine. *Shak.*

The nature of bad news *infects* the teller. *Shak.*

Ev'ry day
It would *infect* his ſpeech, that if the king
Should without iſſue die, he'd carry it ſo
To make the ſceptre his. *Shak.*

*Infected* minds
To their deaf pillows will diſcharge their ſecrets. *Shak.*

—She ſpeaks poinards, and every word ſtabs: if her breath were as terrible as her terminations, there were no living near her; ſhe would *infect* to the north ſtar. *Shak.*—

I am return'd your ſoldier;
No more *infected* with my country's love,
Than when I parted hence. *Shak.*

The love-tale
*Infected* Sion's daughters with like heat. *Milton.*

2. To fill with ſomething hurtfully contagious.—

*Infected* be the air whereon they ride,
And damn'd all thoſe that truſt them! *Shak.*

(1.) * INFECTION. *n. ſ.* [*infection*, French, *infectio*, Lat.] Contagion; miſchief by communication; taint; poiſon.—*Infection* is that manner of communicating a diſeaſe by ſome effluvia, or particles which fly off from diſtempered bodies, and mixing with the juices of others, occaſion the ſame diſorders as in the bodies they came from. *Quincy.*—

What a ſtrange *infection*
Is fall'n into thy ear! *Shak.*

The bleſſed Gods
Purge all *infections* from our air, whilſt you
Do climate here. *Shak.*

Vouchſafe, diffus'd *infection* of a man,
For theſe known evils but to give me leave,
By circumſtance, to curſe thy curſed ſelf. *Shak.*

Hence,
Left that th' *infection* of his fortune take
Like hold on thee. *Shak.*

—The tranſmiſſion or emiſſion of the thinner and more airy parts of bodies, as in odours and *infections*, is of all the reſt the moſt corporeal; but withal there be a number of thoſe emiſſions, both wholeſome and unwholeſome, that give no ſmell at all. *Bacon.*

(2.) INFECTION. See CONTAGION.

* INFECTIOUS. *adj.* [from *infect.*] Contagious; influencing by communicated qualities.—

The moſt *infectious* peſtilence upon thee. *Shak.*

In a houſe,
Where the *infectious* peſtilence did reign. *Shak.*

—Some known diſeaſes are *infectious*, and others are not: thoſe that are *infectious* are ſuch as are chiefly in the ſpirits, and not ſo much in the humours, and therefore paſs eaſily from body to body; ſuch as peſtilences and lippitudes. *Bacon.*—Smells may have as much power to do good as to do harm, and contribute to health as well as to diſeaſes; which is too much felt by experience in all that are *infectious*, and by the operations of ſome poiſons, that are received only by the ſmell. *Temple.*

* INFECTIOUSLY. *adv.* [from *infectious.*] Contagiouſly.—

The will dotes, that is inclinable
To what *infectiouſly* itſelf affects. *Shak.*

* INFECTIOUSNESS. *n. ſ.* [from *infectious.*] The quality of being infectious; contagiouſneſs.

* INFECTIVE. *adj.* [from *infect.*] Having the quality of acting by contagion.—True love, well conſidered, hath an *infective* power. *Sidney.*

* INFECUND. *n. ſ.* [*infœcundus*, Lat.] Unfruitful; infertile.—How ſafe and agreeable a conſervatory the earth is to vegetables, is manifeſt from their rotting, drying, or being rendered *infecund* in the waters, or the air; but in the earth their vigour is long preſerved. *Derham.*

* INFECUNDITY. *n. ſ.* [*infœcunditas*, Lat.] Want of fertility; barrenneſs.

INFEFTMENT, in Scots law, the delivery of an heritable ſubject to the purchaſer.

* INFELICITY. *n. ſ.* [*infelicité*, Fr. *infelicitas*, Lat.] Unhappineſs; miſery; calamity.—Whatever is the ignorance and *infelicity* of the preſent ſtate, we were made wiſe and happy. *Glanville.*—Here is our great *infelicity*, that, when ſingle words ſignify complex ideas, one word can never diſtinctly manifeſt all the parts of a complex idea. *Watts.*

* *To* INFER. *v. a.* [*inferer*, Fr. *infero*, Lat.] 1. To bring on; to induce.—Vomits *infer* ſome ſmall detriment to the lungs. *Harvey.* 2. To *infer* is nothing but, by virtue of one propoſition laid down as true, to draw in another as true, *i. e.* to ſee or ſuppoſe ſuch a connection of the two ideas of the *inferred* propoſition. *Locke.*

Yet what thou can'ſt attain, which beſt may ſerve
To glorify the Maker, and *infer*
Thee alſo happier, ſhall not be with-held
Thy hearing. *Milton.*

Great
Or bright, *infers* not excellence; the earth,
Though in compariſon of heav'n ſo ſmall,
Nor glittering, may of ſolid good contain
More plenty than the ſun, that barren ſhines. *Milton.*

—One would wonder how, from ſo differing premiſſes, they ſhould all *infer* the ſame concluſion, *Decay of Piety.*—They have more opportunities, than other men have, of purchaſing public eſteem, by deſerving well of mankind; and ſuch opportunities always *infer* obligations. *Atterbury.* 3. To offer; to produce. Not in uſe.—

Full well hath Clifford played the orator,
*Inferring* arguments of mighty force. *Shak.*

* INFERENCE. *n. ſ.* [*inference*, Fr. from *infer.*]

Concluſion drawn from previous arguments.—Though it may chance to be right in the concluſion, it is yet unjuſt and miſtaken in the method of *inference*. *Glanville.*—Theſe *inferences* or concluſions are the effects of reaſoning, and three propoſitions, taken all together, are called ſyllogiſm or argument. *Watts.*

INFERIÆ, ſacrifices offered by the Greeks and Romans to the *Dii Manes*, or the ſouls of deceaſed heroes, (See MANES, N° 4, 5.) or even any relation or perſon whoſe memory was held in veneration. Theſe ſacrifices conſiſted of honey, water, wine, milk, the blood of victims, variety of balſamic unguents, chaplets, and looſe flowers. The victims upon theſe occaſions were generally of the ſmaller cattle, though in ancient times they ſacrificed ſlaves or captives: But what a ſhocking view does this give us of their ſentiments of human nature, as if nothing but murder, cruelty, and human blood, could ſatisfy or prove acceptable to a human ſoul! The ſacrifices were uſually black and barren. The altars on which they were offered were holes dug in the ground. The honey, water, wine, &c. were uſed as libations, and were poured on the tombs of children by children, on thoſe of virgins by virgins, and on thoſe of married men by women. The *inferiæ* were offered on the 9th and 30th days after interment amongſt the Greeks, and repeated in the month Anthefterion.

* INFERIBLÆ. *adj.* [from *infer.*] Deducible from premiſed grounds.—As ſimple miſtakes commonly beget fallacies, ſo men, from fallacious foundations, and miſapprehended mediums, erect concluſions no way *inferible* from the premiſes. *Brown.*

* INFERIORITY. *n. ſ.* [*infériorité*, Fr. from *inferiour.*] Lower ſtate of dignity or value.—The language, though not of equal dignity, yet as near approaching to it as our modern barbariſm will allow; and therefore we are to reſt contented with that only *inferiority* which is not poſſibly to be remedied. *Dryden.*

(1.) * INFERIOUR. *adj.* [*inferior*, Lat. *inferieur*. Fr.] 1. Lower in place. 2. Lower in ſtation or rank of life: correlative to *ſuperiour*.—

Render me more equal, or perhaps
Superior, for, *inferior*, who is free? *Milton.*

3. Lower in value or excellency.—

The love of liberty with life is giv'n,
And life itſelf th' *inferiour* gift of heav'n. *Dryd.*

—I have added ſome original papers of my own, which, whether they are equal or *inferiour* to my other poems, an author is the moſt improper judge of. *Dryden.* 4. Subordinate.—General and fundamental truths in philoſophy, religion, and human life, conduct our thoughts into a thouſand *inferiour* and particular propoſitions. *Watts.*

(2.) * INFERIOUR. *n. ſ.* [from the adjective.] One in a lower rank or ſtation than another.—A great perſon gets more by obliging his *inferior* than by diſdaining him. *South.*

(1.) * INFERNAL. *adj.* [*infernal*, Fr. *infernus*, Lat.] Helliſh; tartarean; deteſtable.—

His gigantic limbs, with large embrace,
Infolds nine acres of *infernal* ſpace. *Dryden.*

(2.) INFERNAL FIG. See ARGEMONE.

(3.) INFERNAL REGIONS. See ELYSIUM, N° 2; HELL, § 3; and TARTARUS.

(4.) * INFERNAL STONE. *n. ſ.*—*Infernal ſtone*, or the lunar cauſtick, is prepared from an evaporated ſolution of ſilver, or from cryſtals of ſilver. It is a very powerful cauſtick, eating away the fleſh and even the bones to which it is applied. *Hill.*

(5.) INFERNAL STONE, } or LUNAR CAUSTIC.
INFERNALIS LAPIS, } See CHEMISTRY, *Ind.*

* INFERTILE. *adj.* [*infertile*, French; *in* and *fertile.*] Unfruitful; not productive; wanting fecundity; infecund.—Ignorance being of itſelf, like ſtiff clay, an *infertile* ſoil, when pride comes to ſcorch and harden it, it grows perfectly impenetrable. *Government of the Tongue.*

* INFERTILITY. *n. ſ.* [*infertilité*, Fr. from *infertile.*] Unfruitfulneſs; want of fertility.—The ſame diſtemperature of the air that occaſioned the plague, occaſioned the *infertility* or noxiouſneſs of the ſoil, whereby the fruits of the earth became either very ſmall or very unwholeſome. *Hale.*

INFERUM MARE, the Tuſcan Sea.

* *To* INFEST. *v. a.* [*infeſter*, French; *infeſto*, Lat.] To haraſs; to diſturb; to plague.—

Unto my feeble breaſt
Come gently; but not with that mighty rage
Wherewith the martial troops thou do'ſt *infeſt*,
And hearts of greateſt heroes do'ſt enrage. *Spenſ.*

—They ceaſed not, in the mean while, to ſtrengthen that part which in heart they favoured, and to *infeſt* by all means, under colour of other quarrels, their greateſt adverſaries in this cauſe. *Hooker.*—Although they were a people *infeſted*, and mightily hated of all others, yet was there nothing of force to work the ruin of their ſtate, 'till the time beforementioned was expired. *Hooker.*—They were no mean, diſtreſſed, calamitous perſons that fled to him for refuge; but of ſo great quality, as it was apparent that they came not thither to protect their own fortune, but to *infeſt* and invade his. *Bacon.*—Envy, avarice, ſuperſtition, love, with the like cares and paſſions, *infeſt* human life. *Addiſon.*—No diſeaſe *infeſts* mankind more terrible in its ſymptoms and effects. *Arbuthnot.*

* INFESTIVITY. *n. ſ.* [*in* and *feſtivity.*] Mournfulneſs; want of cheerfulneſs.

* INFESTRED. *adj.* [*in* and *feſter.*] Rankling; inveterate. Obſolete.—

This curſed creature, mindful of that old
*Infeſtred* grudge, the which his mother felt,
So ſoon as Clarion he did behold,
His heart with vengeful malice inly ſwelt. *Spenſ.*

* INFEUDATION. *n. ſ.* [*in* and *feudum.*] The act of putting one in poſſeſſion of a fee or eſtate.—Another military proviſion was conventional and by tenure, upon the *infeudation* of the tenant, and was uſually called knight's ſervice. *Hale.*

INFIBULATION, in antiquity. It was a cuſtom among the Romans to infibulate their ſinging boys, to preſerve their voices: for this operation, (which prevented their retracting the prepuce over the glans, and is the very reverſe of CIRCUMCISION,) kept them from injuring their voices by premature and prepoſterous venery; ſerving as a kind of padlock, if not to their inclinations, at leaſt to their abilities. It appears by ſome paſſages in Martial, that a leſs decent uſe was made of infibu-

infibulation among the luxurious Romans; for ſome ladies of diſtinction took this method of confining their paramours to their own embraces. Juvenal alſo hints at ſome ſuch practice. Celſus, a chaſte author, ſays infibulation was ſometimes practiſed for the ſake of health, and that nothing deſtroys it more than the filly practice this operation ſeems intended to prevent. This practice is not likely to be revived: if, however, any one who has ſuffered in his conſtitution by prepoſterous venery, ſhould be able to get children, and ſhould be inclined to prevent the ſame misfortune in them by infibulation, the method of doing it is this: The ſkin which is above the glans is to be extended, and marked on both ſides with ink, where it is perforated, and then ſuffered to retract itſelf. If the marks recur upon the glans, too much of the ſkin has been taken up, and we muſt make the marks farther; if the glans remain free from them, they ſhow the proper place for affixing a fibula: then paſs a needle and thread through the ſkin where the marks are, and tie the threads together; taking care to move it every day, until the parts about the perforations are cicatriſed: this being effected, take out the thread, and put in the fibula, which, the lighter it is, is the better. Authors have not determined what the fibula of the ancient ſurgeons was. See FIBULA, § 4. In the preſent caſe, the fibula ſeems to mean a ring of metal, like what the country people put through the noſes of ſwine.

(1.)* INFIDEL. *n. ſ.* [*infidele*, Fr. *infidelis*, Lat.] An unbeliever; a miſcreant; a pagan; one who rejects Chriſtianity.—Exhorting her, if ſhe did marry, yet not to join herſelf to an *infidel*, as in thoſe times ſome widows chriſtian had done, for the advancement of their eſtate in this world. *Hooker.*

(2.) INFIDEL. See ATHEIST, DEIST, and INFIDELITY, § 2, 3.

(1.) * INFIDELITY. *n. ſ.* [*infidelité*, French; *infidelitas*, Lat.] 1. Want of faith.—The conſideration of the divine omnipotence and infinite wiſdom, and our own ignorance, are great inſtruments of ſilencing the murmurs of *infidelity*. *Taylor.* 2. Diſbelief of Chriſtianty.—One would fancy that infidels would be exempt from that ſingle fault, which ſeems to grow out of the imprudent fervours of religion; but ſo it is, that *infidelity* is propagated with as much fierceneſs and contention, as if the ſafety of mankind depended upon it. *Spectator.* 3. Treachery; deceit; breach of contract or truſt.—The *infidelities* on the one part between the two ſexes, and the caprices on the other, the vanities and vexations attending even the moſt refined delights that make up this buſineſs of life, render it filly and uncomfortable. *Spectator.*

(2.) INFIDELITY IN RELIGION, CAUSES OF. "Of all the methods (ſays Mr Viceſimus Knox, in his *Eſſays*, N° 16.) which the vanity of man has deviſed with a view to acquire diſtinction, there is none eaſier than that of profeſſing a diſbelief of the eſtabliſhed religion. That which ſhocks the feelings of thoſe with whom we converſe, cannot fail of attracting notice; and as the vain are uſually confident, they utter their doubts with an air ſo oracular and deciſive, as induces the ſimple to think them profoundly wiſe. Audacity, with little ingenuity, will attract the eyes of ſpectators, and this will ſufficiently anſwer the purpoſe of many among the profeſſed unbelievers. One might be diverted, if one were not hurt, at ſeeing a circle of filly admirers, gaping and fixing their eyes on ſome half-learned and impudent prater, who throws out oblique inſinuations againſt the Bible, the clergy, or the ſacrament. Theſe are fertile topics of wit and ingenuity; but it might mortify the vanity of ſome very vain writers and talkers, if they were to recollect, what is undoubtedly true, that it is a ſpecies of wit and ingenuity which not only the vileſt, but the moſt ſtupid and illiterate of mankind, have frequently diſplayed in all its poſſible perfection. There is indeed no doubt, but that vanity is one of the principal cauſes of infidelity. It muſt be the ſole cauſe of communicating it to others by writing or converſation. For let us ſuppoſe the caſe of a very humane, judicious, and learned man, entertaining doubts of the truth of Chriſtianity: if he cannot clear his doubts by examination, he will yet recollect that doubts are no certainties; and, before he endeavours to propagate his ſcepticiſm, he will aſk himſelf theſe queſtions: 'Am I quite convinced that what I doubt of cannot poſſibly be true? If I am convinced of it, am I ſure that the publication of my opinions will not do more harm than good? Is not the diſturbing of any long eſtabliſhed civil conſtitution attended with confuſion, rebellion, bloodſhed, and ruin? And are not the majority of men more ſtrongly attached to the religion than the government of their forefathers? Will it ſerve my country to introduce diſcontent of any ſpecies? May not thoſe innovations in religion, which diſcontent may introduce, lead to all the evils which are cauſed by frenzy and fanaticiſm? Granting that I were able to make a party formidable enough to cruſh oppoſition and to exterminate Chriſtianity, ſtill am I certain that I act, in this inſtance, like a good member of ſociety? For is not this ſyſtem, whether well or ill founded, friendly to ſociety? I muſt confeſs it; its greateſt enemies have acknowledged it. What motive then can induce me to divulge my doubts of its authenticity? Not the good of mankind; for it is already allowed by unbelievers, that the good of mankind is intereſted in the belief of its divine original. Is it for my own good, and with a view to be convinced? I will not deceive myſelf: my motive, I ſuſpect, is of another kind; for do I read thoſe books which have been already written to ſatisfy ſimilar doubts? Nothing but the vanity of appearing to be wiſer than my credulous neighbours can induce me to interrupt the happineſs of their belief. But vanity of this ſort, which tends to diſturb ſociety, to injure the national morals, and to rob many thouſand individuals of a copious ſource of ſweet and ſolid comfort, muſt be pronounced extreme wickedneſs, even according to the obvious dictates of natural religion. I ſhall act the part of a good citizen and a good man, by conforming to a ſyſtem whoſe beneficial influence I feel and confeſs, and by endeavouring to acquire a belief in that which has for ſo many centuries been eſtabliſhed, and which promiſes to ſoothe me in diſtreſs with the ſweeteſt conſolations, and to brighten the

diſmal hour of death by the hope of a more glorious and happy ſtate of exiſtence. At all events, I ſhall have the ſatisfaction of having commanded myſelf ſo far, as not to have run the hazard of endangering the welfare of my fellow-creatures, either here or hereafter, by indulging a degree of vanity which, in a creature ſo weak and ſo ſhort-lived as myſelf, is a folly very inconſiſtent with the ſuperior wiſdom which I ſeem to arrogate.'—I will venture to repeat (continues our author), that all writers againſt Chriſtianity, however they may affect even the extremes of benevolence, honour, philoſophy, and enlargement of mind, are actuated by vanity and wickedneſs of heart. Their motives are as mean, ſelfiſh, narrow, and in every reſpect unjuſtifiable, as the tendency of their writings is miſchievous. Their malice is often impotent, through the fooliſh ſophiſtry of their arguments; but if ever it be ſucceſsful, it is highly injurious; and indeed, conſidering their motives and the probable conſequences of their endeavours, the infidel writer is a greater enemy to ſociety, and conſequently guiltier, according to all the principles of ſocial union, than the thief or the traitor. Perſecution would, however, only promote his cauſe, and his proper puniſhment is contempt. It is certainly no derogation from the character of a man of ſenſe, to conform, even while he is ſo unfortunate as to doubt their truth, to the opinions of his country.—Socrates, who evidently entertained ſo e notions adequate to the dignity of the one great and ſupreme Being, yet thought it was a duty which he owed to his country, ſo far to conform to the wretched eſtabliſhment, as to order in his dying words a ſacrifice to Æſculapius. This external conformity to the national religion ought not to be confounded with hypocriſy. If indeed it is carried to extremes, or zealouſly affected, it certainly is very blameable and contemptible deceit; but while it keeps within the bounds of reaſon and moderation, it ought to be called a decent deference to the opinions of the majority, ariſing from humility, and from a deſire to maintain the tranquillity of the ſtate, and to continue an innocent and uſeful ſyſtem, which has and will always greatly contribute to leſſen the quantity and degree both of moral and of natural evil. The eaſieſt, after all, or at leaſt the moſt effectual method of appearing in any character, is really to be what we wiſh to appear."

(3.) INFIDELITY IN RELIGION, REMEDY PROPOSED FOR.—"But belief," (continues Mr Knox) "you will ſay, is not in our power, and how can we believe what appears to us incredible? Certainly you cannot while it appears incredible. But let me aſk you, whether you have taken any pains to believe, or have at once and at a glance perſuaded yourſelf, that the Chriſtian religion is totally falſe? It is probable that a great number of ſceptical writers never gave themſelves the trouble to read thoſe ſcriptures which they warmly oppoſe. They hear objections, they read objections, and they find, that from men of reputed wit and ingenuity the objections often originate. They alſo wiſh to be reputed men of wit and ingenuity, and therefore eagerly adopt the language and ſentiments of the order. Perhaps the vanity and pride of this claſs of men will render all attempts to convince them abortive; but to modeſt doubters, and to thoſe whoſe good ſenſe and good diſpoſitions lead them to wiſh to adopt the religion of their country, it may not be uſeleſs to ſuggeſt advice, with a view to facilitate their conviction. The chief thing required is to be free themſelves from the pride of human reaſon. Humility (and ſurely our blindneſs and imperfections are ſufficient to render us humble, if we would be reaſonable,) humility will open our hearts, and belief will find admiſſion. Sincere endeavours, ſeconded by prayers, will never fail to help our unbelief. But, alas! a fine, gay, ſpirited, liberal, and enlarged modern philoſopher, would be aſhamed to be found upon his knees, or with a Teſtament in his poſſeſſion. There is ſcarcely any vicious act, or any vicious book, which would put him ſo much to the bluſh. A modeſt well-meaning man might, however, one ſhould think, diveſt himſelf of thoſe prejudices which prevent the poſſibility of belief, by the following ſoliloquy: 'I find myſelf placed in a world abounding with evil and miſery. Under the immediate preſſure of it, I feel my heart inclining, like the needle to the north, by its natural tendency, to the Deity for ſupport. Man, of all animals, is the only one who has the ſenſe of religion. Feeling this diſtinctive propenſity of my nature, I look around to diſcover to what object, and in what manner, that part of my fellow-creatures, who live in the ſame ſociety with myſelf, pay their adoration. I find a ſyſtem of religion already eſtabliſhed, and which has been eſtabliſhed in the moſt enlightened countries of the earth near 2000 years. I reſolve to examine it. It claims that reſpect from its antiquity and univerſality. Many difficulties appear on the firſt inſpection. My reaſon is often ſtartled, and my belief wavers. But I will not yet give up a point of ſo much importance, without further and cloſer attention to it. I reflect, that 2000 years is a vaſt ſpace in the age of the world. How many myriads of men like myſelf have lived and died in the faith during that time! And were all of them fools or hypocrites? It could not have been. Can the underſtanding of a poor individual, juſt come into the world, and hardly knowing where he is, comprehend on intuition an object of ſuch magnitude, and make the mighty diſcovery which has eſcaped millions of the wiſeſt and moſt learned of mortals? Or, ſuppoſing that they all perceive the deception, am I then at laſt the only honeſt man who will confeſs it? I am aſhamed to avow ſuch an idea to myſelf. But yet, if I reject what they received, ſurely I avow it in the more expreſſive language of my conduct. Pride, I fear, is the foundation of my ſcepticiſm; and humility muſt form the baſis of my belief. I will check my own preſumption, and reject the cavils of vain and fooliſh philoſophy. Shall a poor weak creature, who cometh up like a flower, and is cut down, who fleeth as a ſhadow, and never continueth in one ſtay, preſume to pronounce deciſively in that little period, in which he has ſcarcely time to look about him before he dies, againſt a ſyſtem which has ſtrong internal and external evidence of divine original, which is moſt uſeful and comfortable, and which has been admitted among a great portion of mankind during almoſt 20 centuries?

turies? No, it is the first wisdom to be humble. Humility will be followed by grace, and grace by faith, and faith by salvation. It plainly appears, that I can lose nothing by belief, but some of those excessive and irregular enjoyments, which would destroy my health and life; but I may possibly gain a glory and a happiness which shall continue to all eternity.

INFIERNO, one of the Canary Islands.

INFIESTO, a town of Spain, in Asturia.

* INFINITE. *adj.* [*infini*, Fr. *infinitus*, Lat.] 1. Unbounded; boundless; unlimited; immense; having no boundaries or limits to its nature.—Impossible it is, that God should withdraw his presence from any thing, because the very substance of God is *infinite*. *Hooker.*—

What's time, when on eternity we think?
A thousand ages in that sea must sink:
Time's nothing but a word; a million
Is full as far from *infinite* as one. *Denham.*

Thou sov'reign pow'r, whose secret will controuls
The inward bent and motion of our souls!
Why hast thou plac'd such *infinite* degrees
Between the cause and cure of my disease? *Prior.*

—When we would think of *infinite* space or duration, we at first make some very large idea; as perhaps of millions of ages or miles, which possibly we multiply several times. *Locke.*—

Even an angel's comprehensive thought
Cannot extend as far as thou hast wrought;
Our vast conceptions are by swelling brought,
Swallow'd and lost in *infinite*, to nought. *Dennis*

2. It is hyperbolically used for large; great.

(2.) INFINITE signifies also that which has neither beginning nor end; in which sense GOD alone is infinite. Infinite is likewise applied to that which has had a beginning, but will have no end, as angels and human souls. This makes what the schoolmen call *infinitum a parte post*; as, on the contrary, by *infinitum a parte ante*, they mean that which has an end, but had no beginning; which can be said of nothing except eternity before the creation. See § 3.

(3.) INFINITE QUANTITIES. The very idea of magnitudes infinitely great, or such as exceed any assignable quantities, does include a negation of limits; yet if we nearly examine this notion, we shall find that such magnitudes are not equal among themselves, but that there are really, besides infinite length and infinite area, three several sorts of infinite solidity; all of which are *quantitates sui generis*, and that those of each species are in given proportions. Infinite length, or a line infinitely long, is to be considered either as beginning at a point, and so infinitely extended one way, or else both ways from the same point; in which case the one, which is a beginning infinity, is the one half of the whole, which is the sum of the beginning and ceasing infinity; or, as may be said, of infinity *a parte ante* and *a parte post*, which is analogous to eternity in time and duration, in which there is always as much to follow as is past, from any point or moment of time; nor doth the addition or subduction of finite length, or space of time, alter the case either in infinity or eternity, since both the one and the other cannot be any part of the whole.

(4.) INFINITES, ARITHMETIC OF: See ARITHMETIC OF INFINITES.

* INFINITELY. *adv.* [from *infinite*.] 1. Without limits; without bounds; immensely.—Nothing may be *infinitely* desired, but that good which indeed is infinite. *Hooker.* 2. In a great degree.—

This is Antonio,
To whom I am so *infinitely* bound. *Shakesp.*

—The king saw that contrariwise it would follow, that England, though much less in territory, yet should have *infinitely* more soldiers of their native forces than those other nations have. *Bacon's Hen. VII.*—*Infinitely* the greater part of mankind have professed to act under a full persuasion of this great article. *Rogers.*

* INFINITENESS. *n. f.* [from *infinite*.] Immensity; boundlessness; infinity.—The cunning of his flattery, the readiness of his tears, the *infiniteness* of his vows, were but among the weakest threads of his net. *Sidney.*—Let us always bear about us such impressions of reverence, and fear of God, that we may humble ourselves before his Almightiness, and express that infinite distance between his *infinitness* and our weaknesses. *Tayl.*

(1.) * INFINITESIMAL. *adj.* [from *infinite*.] Infinitely divided.

(1.) INFINITESIMALS. *n. f.* among mathematicians, are defined to be infinitely small quantities. In the method of infinitesimals, the element by which any quantity increases or decreases, is supposed to be infinitely small; and is generally expressed by two or more terms, some of which are infinitely less than the rest; which being neglected as of no importance, the remaining terms form what is called the *difference of the proposed quantity*. The terms that are neglected in this manner, as infinitely less than the other terms of the elements, are the very same which arise in consequence of the acceleration or retardation of the generating motion during the infinitely small time in which the element is generated; so that the remaining terms express the elements that would have been produced in that time, if the generating motion had continued uniform: therefore those differences are accurately in the same ratio to each other, as the generating motions or fluxions. And hence, though in this method infinitesimal parts of the elements are neglected, the conclusions are accurately true, without even an infinitely small error, and agree precisely with those that are deduced by the method of fluxions. See FLUXIONS.

(1.) * INFINITIVE. *adj.* [*infinitif*, Fr. *infinitivus*, Lat.] In grammar, the *infinitive* affirms or intimates the intention of affirming, which is one use of the indicative; but then it does not do it absolutely. *Clarke's Latin Grammar.*

(2.) *The* INFINITIVE, in grammar, is one of the modes which serve for the conjugating of verbs. See ENGLISH LANGUAGE, p. 693.

* INFINITUDE. *n. f.* [from *infinite*.] 1. Infinity; immensity.—

Confusion heard his voice, and wild uproar
Stood rul'd, stood vast *infinitude* confin'd. *Milton.*

—Though the repugnancy of *infinitude* be equally incompatible with continued or successive motion, and continued quantity, and depends upon the incompossibility

compoſſibility of the very nature of things ſucceſſive or extenſive with *infinitude*; yet that incompoſſibility is more conſpicuous in diſcrete quantity, that ariſeth from parts actually diſtinguiſhed. *Hale.* 2. Boundleſs number.—We ſee all the good ſenſe of the age cut out, and minced into almoſt an *infinitude* of diſtinctions. *Addiſon.*

(1.) * INFINITY. *n. ſ.* [*infinité*, French, *infinitas*, Lat.] 1. Immenſity; boundleſſneſs; unlimited qualities.—There cannot be more *infinities* than one; for one of them would limit the other. *Raleigh.*—The better, the more deſirable; that therefore muſt be deſirable, wherein there is *infinity* of goodneſs: ſo that if any thing deſirable may be infinite, that muſt needs be the higheſt of all things that are deſired: no good is infinite but only God, therefore he is our felicity and bliſs. *Hooker.* 2. Endleſs number. An hyperbolical uſe of the word.—Homer has concealed faults under an *infinity* of admirable beauties. *Broome.*—The liver being ſwelled, compreſſeth the ſtomach, ſtops the circulation of the juices, and produceth an *infinity* of bad ſymptoms. *Arbuthnot.*

(2.) INFINITY. See METAPHYSICS.

* INFIRM. *adj.* [*infirme*, French; *infirmus*, Lat.] 1. Weak; feeble; diſabled body.—

Here ſtand I your brave;
A poor, *infirm*, weak, and deſpis'd old man.
*Shak.*

2. Weak of mind; irreſolute.—

I am afraid to think what I have done:
Look on't again, I dare not.
——*Infirm* of purpoſe;
Give me the dagger. *Shak.*

That on my head all might be viſited,
Thy frailty and *infirmer* ſex forgiv'n;
To me committed, and by me expos'd. *Milt.*

3. Not ſtable; not ſolid.—He who fixes upon falſe principles, treads upon *infirm* ground, and ſo ſinks; and he who fails in his deductions from right principles, ſtumbles upon firm ground, and falls. *South.*

* *To* INFIRM. *v. a.* [*infirmer*, French, *infirmo*, Latin.] To weaken; to ſhake; to enfeeble. Not in uſe.—Some contrary ſpirits will object this as a ſufficient reaſon to *infirm* all thoſe points. *Raleigh.*—The ſpleen is unjuſtly introduced to invigorate the ſiniſter ſide, which, being dilated, would rather *infirm* and debilitate it. *Brown.*

* INFIRMARY. *n. ſ.* [*infirmerie*, Fr.] Lodgings for the ſick.—Theſe buildings to be for privy lodgings on both ſides, and the end for privy galleries, whereof one ſhould be for an *infirmary*, if any ſpecial ſervant ſhould be ſick. *Bacon.*

INFIRMARY, ROYAL. See EDINBURGH, § 31.

* INFIRMITY. *n. ſ.* [*infirmité*, Fr.]. 1. Weakneſs of ſex, age, or temper.—

*Infirmity*,
Which waits upon worn times, hath ſomething ſeiz'd
His wiſh'd ability. *Shak.*

Diſcover thine *infirmity*,
That warranteth by law to be thy privilege:
I am with child, ye bloody homicides. *Shak.*

—If he had done or ſaid any thing amiſs, he deſired their worſhips to think it was their *infirmitie*. *Shak.*—Are the infirmities of the body, pains and diſeaſes, his complaints? His faith reminds him of the day when this corruptible ſhall put on incorruption, and this mortal immortality. *Rogers.* 2. Failing; weakneſs; fault.—

A friend ſhould bear a friend's *infirmities*;
But Brutus makes mine greater than they are.
*Shak.*

—Many *infirmities* made it appear more requiſite, that a wiſer man ſhould have the application of his intereſt. *Clarend.*—How difficult is it to preſerve a great name, when he that has acquired it is ſo obnoxious to ſuch little weakneſſes and *infirmities*, as are no ſmall diminution to it. *Addiſ.* 3. Diſeaſe; malady.—General laws are like general rules of phyſic, according whereunto, as now, no wiſe man will deſire himſelf to be cured, if there be joined with his diſeaſe ſome ſpecial accident, in regard that thereby others in the ſame *infirmity*, but without the like accident, may. *Hooker.*—Sometimes the races of man may be depraved by the *infirmities* of birth. *Temple.*

* INFIRMNESS. *n. ſ.* [*infirm.*] Weakneſs; feebleneſs.—Some experiments may diſcover the *infirmneſs* and inſufficiency of the peripatetic doctrine. *Boyle.*

* *To* INFIX. *v. a.* [*infixus*, Lat.] To drive in; to ſet; to faſten.—

And at the point two ſtings *infixed* are,
Both deadly ſharp, that ſharpeſt ſteel exceeden far. *Spenſer.*

I never lov'd myſelf,
'Till now, *infixed*, I behold myſelf,
Drawn in the flatt'ring table of her eye. *Shak.*

Immoveable *infix'd*, and frozen round.
*Milton.*

That ſting *infix'd* within her haughty mind,
And her proud heart with ſecret ſorrow pin'd.
*Dryden.*

The fatal dart a ready paſſage found,
And deep within her heart *infix'd* the wound.
*Dryden.*

(1.) *To* INFLAME. *v. a.* [*inflammo*, Latin.] 1. To kindle; to ſet on fire; to make to burn.—Love more clear, dedicated to a love more cold, with the clearneſs lays a night of ſorrow upon me, and with the coldneſs *inflames* a world of fire within me. *Sidney.*—

Its waves of torrent fire *inflam'd* with rage.
*Milton.*

2. To kindle any paſſion.—Their luſt was *inflamed* towards her. *Suſan.* viii. 3. To kindle with paſſion.—

More *inflam'd* with luſt than rage. *Milton.*
Satan, with thoughts *inflam'd* of higheſt deſign,
Puts on ſwift wings. *Milton.*

4. To exaggerate; to aggravate.—A friend exaggerates a man's virtues, an enemy *inflames* his crimes. *Addiſ.* 5. To heat the body morbidly with obſtructed matter. 6. To provoke; to; to irritate.—A little vain curioſity weighs ſo much with us, or the church's peace ſo little, that we ſacrifice the one to the whetting and *inflaming* of the other. *Decay of Piety.*

(2.) * *To* INFLAME. *v. n.* To grow hot, angry, and painful, by obſtructed matter.—If the veſiculæ are oppreſt, they *inflame*. *Wiſeman.*

* INFLAMER. *n. ſ.* [from *inflame.*] The thing or

or perſon that inflames.—Intereſt is a great *inflamer*, and ſets a man on perſecution under the colour of zeal. *Addiſon.*—Aſſemblies, who act upon public principles, proceed upon influence from particular leaders and *inflamers*. *Swift.*

(1.) * INFLAMMABILITY. *n. ſ.* [from *inflammable.*] The quality of catching fire.—This it will do, if the ambient air be impregnate with ſubtile *inflammabilities*. *Brown.*—Choler is the moſt inflammable part of the blood; whence, from its *inflammability*, it is called a ſulphur. *Harvey.*

(2.) INFLAMMABILITY. See FIRE, FLAME, PHLOGISTON, &c.

(1.) * INFLAMMABLE. *adj.* [French.] Eaſy to be ſet on flame; having the quality of flaming.—The juices of olives, almonds, nuts, and pine-apples, are all *inflammable*. *Bacon.*—Licetus thinks it poſſible to extract an *inflammable* oil from the ſtone aſbeſtus. *Wilkins.*—Out of water grow all vegetable and animal ſubſtances, which conſiſt as well of ſulphureous fat and *inflammable* parts as of earthy and alcalizate ones. *Newton.*—*Inflammable* ſpirits are ſubtile volatile liquors which come over in diſtillation, miſcible with water, and wholly combuſtible. *Arbuthnot.*

(2.) INFLAMMABLE AIR. See CHEMISTRY, *Index*; and HYDROGEN GAS.

* INFLAMMABLENESS. *n. ſ.* [from *inflammable.*] The quality of eaſily catching fire.—We may eaſily treat of the *inflammableneſs* of bodies. *Boyle.*

(1.) * INFLAMMATION. *n. ſ.* [*inflammatio*, Latin, *inflammation*, Fr.] 1. The act of ſetting on flame.—*Inflammations* of air from meteors, may have a powerful effect upon men. *Temple.*—2. The ſtate of being in flame.—The flame extendeth not beyond the inflammable effluence, but cloſely adheres unto the original of its *inflammation*. *Broome.*—Some urns have had inſcriptions on them, expreſſing that the lamps within them were burning when they were firſt buried; whereas the *inflammation* of fat and viſcous vapours doth preſently vaniſh. *Wilkins.* 3. [In chirurgery.] *Inflammation* is when the blood is obſtructed, ſo as to crowd in a greater quantity into any particular part, and gives it a greater colour and heat than uſual. *Quincy.*—If that bright ſpot ſtay in his place, it is an *inflammation* of the burning. *Lev.* 4. Fervour of mind.—Prayer kindleth our deſire to behold God by ſpeculation, and the mind delighted with that contemplative ſight of God, taketh every where new *inflammations* to pray the riches of the myſteries of heavenly wiſdom, continually ſtirring up in us correſpondent deſires towards them. *Hooker.*

(2.) INFLAMMATION, in medicine and ſurgery, (§ 1, *def.* 3.) a redneſs and ſwelling of any part of the body, attended with heat, pain, and ſymptoms of fever. See MEDICINE, *Index.*

(3.) INFLAMMATION OF OILS by concentrated acids. See CHEMISTRY, *Index.*

(4.) INFLAMMATION, SPONTANEOUS. See SPONTANEOUS INFLAMMATION.

* INFLAMMATORY. *adj.* [from *inflame.*] Having the power of inflaming.—The extremity of pain often creates a coldneſs in the extremities: ſuch a ſenſation is very conſiſtent with an *inflammatory* diſtemper. *Arbuthnot.*—An *inflammatory* fever hurried him out of this life in three days. *Pope to Swift.*

* *To* INFLATE. *v. a.* [*inflatus*, Lat.] 1. To ſwell with wind.—That the muſcles are *inflated* in time of reſt, appears to the very eye in the faces of children. *Ray.*—Vapours are no other than *inflated* veſiculæ of water. *Derham.* 2. To fill with the breath.—

With might and main they chas'd the murd'rous fox.
With brazen trumpets and *inflated* box,
To kindle Mars with military ſounds,
Nor wanted horns t' inſpire ſagacious hounds.
*Dryden.*

(1.) * INFLATION. *n. ſ.* [*inflatio*, Latin, from *inflate.*] The ſtate of being ſwelled with wind; flatulence.—Wind coming upwards, *inflations* and tumours of the belly are ſigns of a phlegmatick conſtitution. *Arbuthnot.*

(2.) INFLATION ſignifies alſo the *act* of ſtretching or filling any flaccid or diſtenſible body with a flatulent or windy ſubſtance.

* *To* INFLECT. *v. a.* [*inflecto*, Lat.] To bend; to turn.—

What makes them this one way their race direct,
While they a thouſand other ways reject?
Why do they never once their courſe *inflect*?
*Blackmore.*

—Do not the rays of light which fall upon bodies begin to bend before they arrive at the bodies? And they are not reflected, refracted, and *inflected* by one and the ſame principle, acting variouſly in various circumſtances? *Newton.* 2. To vary a noun or verb in its terminations.

INFLECTED RAYS. See RAYS, N° 8.

(1.) * INFLECTION. *n. ſ.* [*inflectio*, Latin.] 1. The act of bending or turning.—Neither the divine determinations, perſuaſions, or *inflexions* of the underſtanding or will of rational creatures, doth deceive the underſtanding, pervert the will, or neceſſitate either to any moral evil. *Hale.* 2. Modulation of the voice.—His virtue, his geſture, his countenance, his zeal, the motion of his body, and the *inflection* of his voice, who firſt uttereth them as his own, is that which giveth the very eſſence of inſtruments available to eternal life. *Hooker.* 3. Variation of a noun or verb.—The ſame word in the original tongue, by divers *inflections* and variations, makes divers dialects. *Brerewood.*

(2.) INFLECTION, called alſo a DEFRACTION, and DEFLECTION, in optics, is a property of light, by which, when it comes within a certain diſtance of any body, it will either be bent from it, or towards it; which is a kind of imperfect reflection or refraction. See OPTICS.

(3.) INFLECTION, or POINT OF INFLECTION, in the higher geometry, is a point where a curve begins to bend a contrary way.

* INFLECTIVE, *adj.* [from *inflect.*] Having the power of bending.—This *inflective* quality of the air is a great incumbrance and confuſion of aſtronomical obſervations. *Derham.*

* INFLEXIBILITY. } *n. ſ.* [*inflexibilité*, Fr.
* INFLEXIBLENESS. } from *inflexible.*] 1. Stiffneſs; quality of reſiſting flexure. 2. Obſtinacy; temper not to be bent. 3. inexorable pertinacy.

* INFLEXIBLE.

* INFLEXIBLE. *adj.* [French; *inflexibilis*, Latin.] 1. Not to be bent or incurvated —Such errors as are but acorns in our younger brows, grow oaks in our older heads, and become *inflexible* to the powerful arm of reason. *Brown.*—Too great rigidity and elasticity of the fibres makes them *inflexible* to the causes, to which they ought to yield. *Arbuthnot.* 2. Not to be prevailed on: immoveable.—

The man resolv'd, and steady to his trust,
*Inflexible* to ill, and obstinately just. *Addison.*

—A man of an upright and *inflexible* temper, in the execution of his country's laws, can overcome all private fear. *Addison.* 3. Not to be changed or altered.—The nature of things is *inflexible*, and their natural relations unalterable: we must bring our understandings to things, and not bend things to our fancies. *Watts.*

* INFLEXIBLY. *adv.* [from *inflexible.*] Inexorably; invariably; without relaxation or remission.—It should be begun early, and *inflexibly* kept to, 'till there appears not the least reluctancy. *Locke.*

* *To* INFLICT. *v. a.* [*infligo, infl*ictus, Latin, *infliger*, French.] To put in act or impose as a punishment.—

I know no pain they can *inflict* upon him,
Will make him say I mov'd him to those arms.
*Shak.*

—Sufficient is this punishment which was *inflicted.* 2. *Cor.* ii.—

What the potent victor in his rage
Can else *inflict.* *Milton.*

What heart could wish, what hand *inflict* this
dire disgrace? *Dryden.*

—By luxury we condemn ourselves to greater torments than have been yet invented by anger or revenge, or *inflicted* by the greatest tyrants upon the worst of men. *Temple.*

* INFLICTER. *n. s.* [from *inflict.*] He who punishes.—Revenge is commonly not bounded, but extended to the utmost power of the *inflicter.* *Government of the Tongue.*

* INFLICTION. *n. s.* [from *inflict.*] 1. The act of using punishments.—

So our decrees,
Dead to *infliction*, to themselves are dead;
And liberty plucks justice by the nose. *Shak.*

—Sin ends certainly in death; death not only as to merit, but also as to actual *infliction.* *South.* 2. The punishment imposed—

What, but thy malice, mov'd thee to misdeem
Of righteous Job, than cruelly to afflict him
With all *inflictions?* But his patience won. *Milt.*

—How despicable are the threats of a creature as impotent as ourselves, when compared with the wrath of an Almighty Judge, whose power extends to eternal *inflictions.* *Rogers.*—His severest *inflictions* are in themselves acts of justice and righteousness. *Rogers.*

* INFLICTIVE. *adj.* [*infl*ictive, Fr. from *infl*ict.] That which imposes a punishment.

(1.) * INFLUENCE. *n. s.* [*influence*, Fr. *influo*, Lat.] 1. Power of the celestial aspects operating upon terrestrial bodies and affairs.—

The sacred *influence* of light appears. *Milton.*
Comets no rule, no righteous order own;
Their *influence* dreaded, as their ways unknown.
*Prior.*

2. Ascendent power; power of directing or modifying. It was anciently followed by *into*; now, less properly, by *upon.*—Incomparable lady, your commandment doth not only give me the will, but the power to obey you; such *influence* hath your excellency. *Sidney.*—God hath his *influence into* the very essence of all things, without which *influence* of Deity supporting them, their utter annihilation could not chuse but follow. *Hooker.*—A wise man shall over-rule his stars, and have a greater *influence upon* his own content than all the constellations and planets of the firmament. *Taylor.*

Foreknowledge had no *influence on* their fault.
*Milton.*

—Religion hath so great an *influence upon* the felicity of men, that it ought to be upheld, not only out of a dread of the divine vengeance in another world, but out of regard to temporal prosperity. *Tillotson.*—Our inconsistency in the pursuit of schemes throughly digested, has a bad *influence on* our affairs. *Addison.*—So astonishing a scene would have present *influence upon* them, but not produce a lasting effect. *Atterbury.*—Where it ought to have greatest *influence*, this obvious indisputable truth is little regarded. *Rogers.*

(2.) INFLUENCE, (§ 1, *def.* 1.) is a quality supposed to flow from the heavenly bodies, either with their light or heat; to which astrologers idly ascribe all sublunary events. Alchemists also, who to this ascribe the philosopher's stone, tell us, that every thing in nature is produced by the influence of the stars, which, in their passage through the atmosphere, imbibe many of its moist parts, the grossest whereof they deposit in the sands and earths where they fall; that these, filtrating through the pores of the earth, descend even to the centre, whence they are driven by the central fire back again to the surface; and in their ascent, by a natural kind of sublimation, as they find earths duly disposed, they form natural bodies, as metals, minerals, and vegetables, &c. Thus, it is pretended, that chemistry, consisting of an artificial imitation of these natural operations, and in applying active principles to passive principles, can form natural bodies, make gold, &c.

* *To* INFLUENCE. *v. a.* [from the noun.] To act upon with directive or impulsive power; to modify to any purpose; to guide or lead to any end.—

By thy kind pow'r and *influencing* care,
The various creatures move, and live, and are.
*Milton.*

—These experiments succeed after the same manner *in vacuo* as in the open air, and therefore are not *influenced* by the weight or pressure of the atmosphere. *Newton.*—This standing revelation was attested in the most solemn and credible manner; and is sufficient to *influence* their faith and practice, if they attend. *Atterbury.*—All the restraint men are under is, by the violation of one law, broken through; and the principle which *influenced* their obedience has lost its efficacy on them. *Rogers.*

* INFLUENT. *adj.* [*influens*, Lat.] Flowing in.—The chief intention of chirurgery, as well as medicine, is keeping a just equilibrium between the *influent* fluids and vascular solids. *Arbuthnot.*

* INFLUEN-

* INFLUENTIAL. *adj.* [from *influence.*] Exerting influence or power.—Our now overshadowed souls may be emblemed by those crusted globes, whose *influential* emissions are interrupted by the interposal of the benighted element. *Glanville.*—The inward springs and wheels of the corporal machine, on the most sublimed intellectuals, are dangerously *influential. Glanville.*

* INFLUX. *n. f.* [*influxus*, Lat.] 1. Act of flowing into any thing.—We will enquire whether there be, in the footsteps of nature, any such transmission and *influx* of immateriate virtues, and what the force of imagination is, either upon the body imaginant, or upon another body. *Bacon.*—If once contracted in a systole, by the *influx* of the spirits, why, the spirits continually flowing in without let, doth it not always remain so? *Ray.*—An elastick fibre, like a bow, the more extended, it restores itself with the greater force: if the spring be destroyed, it is like a bag, only passive as to the *influx* of the liquid. *Arbuth.* 2. Infusion; intromission.—There is another life after this; and the *influx* of the knowledge of God, in relation to this everlasting life, is infinitely of moment. *Hale.* 3. Influence; power. In this sense it is now not used.—Adam, in innocence, might have held, by the continued *influx* of the divine will and power, a state of immortality. *Hale.*—These two do not so much concern sea-fish, yet they have a great *influx* upon rivers, ponds, and lakes. *Hale.*

* INFLUXIOUS. *adj.* [from *influx.*] Influential. Not used.—The moon hath an *influxious* power to make impressions upon their humours. *Howel.*

* *To* INFOLD. *v. a.* [*in* and *fold.*] To involve; to inwrap; to inclose with involutions.—

For all the crest a dragon did *infold*
With greedy pawe, and over all did spread
His golden wings. *Fairy Queen.*
Noble Banquo, let me *infold* thee,
And hold thee to my heart. *Shak.*
But does not nature for the child prepare,
The parent's love, the tender nurse's care?
Who, for their own forgetful, seek his good,
*Infold* his limbs in bands, and fill his veins with food. *Black.*
Wings raise her arms, and wings her feet *infold.* *Pope.*

* *To* INFOLIATE. *v. a.* [*in* and *folium*, Lat.] To cover with leaves. Not much used, but elegant.—Long may his fruitful vine *infoliate* and clasp about him with embracements. *Howel.*

(1.) * *To* INFORM. *v. a.* [*informer*, Fr. *informo*, Lat.] 1. To animate, to actuate by vital powers.

All alike *inform'd*
With radiant light, as glowing ir'n with fire. *Milton.*
Let others better mould the running mass
Of metals, and *inform* the breathing brass;
And soften into flesh a marble face. *Dryden.*
As from chaos, huddl'd and deform'd,
The god struck fire, and lighted up the lamps
That beautify the sky; so he *informed*
This ill-shap'd body with a daring soul. *Dryden.*
Breath *informs* this fleeting frame. *Prior.*
This sovereign arbitrary soul
*Informs*, and moves, and animates the whole. *Blackmore.*
While life *informs* these limbs, the king reply'd,
Well to deserve be all my cares employ'd. *Pope.*

2. To instruct; to supply with new knowledge; to acquaint.—Before the thing communicated was anciently put *with*; now generally *of*; sometimes *in*, I know not how properly.—The drift is to *inform* their minds *with* some method of reducing the laws into their original causes. *Hooker.*—

I have this present evening from my sister
Been well *informed* of them, and with cautions. *Shak.*
Our ruin, by thee *inform'd*, I learn. *Milton.*—The long speeches rather confounded than *informed* his understanding. *Clarendon.*—The difficulty arises not from what sense *informs* us *of*, but from wrong applying our notions. *Digby.*—Though I may not be able to *inform* men more than they know, yet I may give them the occasion to consider. *Temple.*—The ancients examined in what consists the beauty of good postures, as their works sufficiently *informs* us. *Dryden.*—He may be ignorant of these truths, who will never take the pains to employ his faculties to *inform* himself *of* them. *Locke.*—To understand the commonwealth, and religion, is enough: few *inform* themselves *in* these to the bottom. *Locke.*—A more proper opportunity tends to make the narration more *informing* or beautiful. *Broome.*—I think it necessary, for the interest of virtue and religion, that the whole kingdom should be *informed in* some parts of your character. *Swift.* 3. To offer an accusation to a magistrate.—Tertullus *informed* the governor against Paul. *Acts.*

(2.) * *To* INFORM. *v. n.* To give intelligence.

It is the bloody business which *informs*
Thus to mine eyes. *Shak.*

* INFORMAL. *adj.* [from *informis.*] Irregular; not competent. A word not used.—

These poor *informal* women are no more
But instruments of some more mightier member,
That sets them on. *Shak.*

* INFORMANT. *n. f.* [French.] 1. One who gives information or instruction.—He believes the sentence is true, as it is made up of terms which his *informant* understands, though the ideas be unknown to him which his *informant* has under these words. *Watts.* 2. One who exhibits an accusation.

(1.) * INFORMATION. *n. f.* [*informatio*, Lat. from *inform.*] 1. Intelligence given; instruction.—

But reason with the fellow,
Lest you should chance to whip your *information*,
And beat the messenger who bids beware
Of what is to be dreaded. *Shak.*

—The active *informations* of the intellect filling the passive reception of the will, like form closing with matter, grew actuate into a third and distinct perfection of practice. *South.*—They gave those complex ideas names, that the things they were continually to give and receive *information* about, might be the easier and quicker understood. *Locke.*—He should regard the propriety of his words, and get some *information* in the subject he intends to handle. *Swift.*—These men have had longer opportunities of *information*, and are equally concerned with ourselves. *Rogers.* 2. Charge or accusation

cuſation exhibited. 3. The act of informing or accuſing.

(2.) INFORMATION, in law, is nearly the ſame in the crown office, as what in other courts is called a *declaration*. See PROSECUTION, § 2. Informations are of two ſorts; firſt, thoſe which are partly at the ſuit of the king, and partly at that of a ſubject; and, 2dly, ſuch as are only in the name of the king. The former are uſually brought upon penal ſtatutes, which inflict a penalty upon conviction of the offender, one part to the uſe of the king, and another to the uſe of the informer. By the ſtatute 31 Eliz. c. 5. no proſecution upon any penal ſtatute, the ſuit and benefit whereof are limited in part to the king, and in part to the proſecutor, can be brought by any common informer after one year is expired ſince the commiſſion of the offence; nor on behalf of the crown, after the lapſe of two years longer; nor, where the forfeiture is originally given only to the king, can ſuch proſecution be had after the expiration of two years from the commiſſion of the offence. The informations that are exhibited in the name of the king alone, are alſo of two kinds: 1ſt, thoſe which are truly and properly his own ſuits, and filed *ex officio* by his own immediate officer, the attorney-general: 2d, thoſe in which, though the king is the nominal proſecutor, yet it is at the relation of ſome private perſon or common informer; and they are filed by the king's coroner and attorney in the court of king's bench, uſually called the *maſter of the crown office*, who is for this purpoſe the ſtanding officer of the public. The objects of the king's own proſecutions, filed *ex officio* by his own attorney-general, are properly ſuch enormous miſdemeanors, as peculiarly tend to diſturb or endanger his government, or to moleſt or affront him in the regular diſcharge of his royal functions. For offences, (ſays Blackſtone), ſo high and dangerous, in the puniſhing or preventing of which a moment's delay would be fatal, the law has given to the crown the power of an immediate proſecution, without waiting for any previous application to any other tribunal: which power, thus neceſſary, not only to the eaſe and ſafety, but even to the very exiſtence, of the executive magiſtrate, was originally reſerved in the great plan of the Engliſh conſtitution, wherein proviſion is wiſely made for the due preſervation of all its parts. The objects of the other ſpecies of informations, filed by the maſter of the crown office upon the complaint or relation of a private ſubject, are any groſs and notorious miſdemeanors, riots, batteries, libels, and other immoralities of an atrocious kind, not peculiarly tending to diſturb the government (for thoſe are left to the care of the attorney-general), but which, on account of their magnitude or pernicious example, deſerve the moſt public animadverſion. And when an information is filed, either thus, or by the attorney-general *ex officio*, it muſt be tried by a petit jury of the county where the offence ariſes: after which, if the defendant be found guilty, he muſt reſort to the court for his puniſhment. See a hiſtory and vindication of this mode of proſecution in *Blackſtone's Commentary*, vol. iv. p. 309—312.

(1.) * INFORMER. *n. ſ.* [from *inform*.] 1. One who gives inſtruction or intelligence.—This writer is either biaſſed by an inclination to believe the worſt, or a want of judgment to chuſe his *informers*. *Swift*. 2. One who diſcovers offenders to the magiſtrate.—There were ſpies and *informers* ſet at work to watch the company. *L'Eſtrange*.—

Let no court ſycophant pervert my ſenſe,
Nor ſly *informer* watch theſe words, to draw,
Within the reach of treaſon. *Pope*.

—*Informers* are a deteſtable race of people, although ſometimes neceſſary. *Swift*.

(2.) *An* INFORMER, [*informator*,] in law, (§ 1. *def.* 2.) is a perſon who informs againſt, or proſecutes in any of the king's courts, thoſe that offend againſt any law or penal ſtatute. See INFORMATION, § 2. Informers were very numerous both in Greece and Rome. Every corner of the ſtreets was peſtered with ſwarms of turbulent raſcals, who made it their conſtant buſineſs to pick up ſtories, and catch at every occaſion to accuſe perſons of credit and reputation: Theſe by the Greeks were called Συκοφάνται: ſee SYCOPHANT. Among the Romans, informers were of two ſorts, MANDATORES and DELATORES. Theſe played into each other's hands; the former marking down ſuch perſons as they pretended to have found guilty of any miſdemeanour, and the other proſecuting them. What tended to increaſe the number of theſe peſtilent fellows was, that the informers were entitled to a 4th part of the effects of the perſons convicted. Wicked princes rewarded and countenanced this miſchievous tribe; but Titus ſet on foot a moſt diligent ſearch after them, and puniſhed ſuch as he found with death or baniſhment. Trajan alſo is praiſed by Pliny for a ſimilar conduct. See ESPIONNAGE, and SPY.

* INFORMIDABLE. *adj.* [*in* and *formidabilis*, Lat.] Not to be feared; not to be dreaded.—

Of ſtrength, of courage haughty, and of limb
Heroick built, though of terreſtrial mould;
Foe not *informidable*, exempt from wound.
*Milton*.

* INFORMITY. *n. ſ.* [from *informis*, Lat.] Shapeleſſneſs.—From this narrow time of geſtation may enſue a ſmallneſs in the excluſion; but this inferreth no *informity*. *Brown's Vulgar Errours*.

* INFORMOUS. *adj.* [*informe*, Fr. *informis*, Latin.] Shapeleſs; of no regular figure.—That a bear brings forth her young *informous* and unſhapen, which ſhe faſhioneth after by licking them over, is an opinion delivered by ancient writers. *Brown's Vulgar Errours*.

* INFORTUNATE. *adj.* [*infortuné*, Fr. *infortunatus*, Lat.] Unhappy. See UNFORTUNATE, which is commonly uſed.—Perkin, deſtitute of all hopes, having found all either falſe, faint, or *infortunate*, did gladly accept of the condition. *Bacon*.

* *To* INFRACT. *v. a.* [*infractus*, Latin.] To break. Not uſed.—

Falling faſt, from gradual ſlope to ſlope,
With wild *infracted* courſe and leſſen'd roar,
It gains a ſafer bed. *Thomſon's Summer*.

* INFRACTION. *n. ſ.* [*infraction*, Fr. *infractio*, Lat.] The act of breaking; breach; violation of treaty.—

By the ſame gods, the juſtice of whoſe wrath
Puniſh'd the *infraction* of my former faith. *Waller*.

—The wolves, pretending an *infraction* in the abuſe of

of their hoſtages, fell upon the ſheep without their dogs. *L'Eſtrange.*

INFRALAPSARIANS, } a ſect of predeſtinari-
INFRALAPSARII, } ans, who maintain, that God has created a certain number of men only to be damned, without allowing them the means neceſſary to ſave themſelves, if they would. They are thus called, becauſe they hold that God's decrees were formed *infra lapſum*, after his knowledge of the fall, and in conſequence thereof; in contradiſtinction to the SUPRALAPSARIANS.

* INFRANGIBLE. *adj.* [*in* and *frangible.*] Not to be broken.—The primitive atoms are ſuppoſed *infrangible*, extremely compacted and hard, which compactedneſs and hardneſs is a demonſtration that nothing could be produced by them, ſince they could never cohere. *Cheyne.*

INFRA-SCAPULARIS, or SUBSCAPULARIS, in anatomy. See ANATOMY, § 211.

INFRA-SPINATUS, in anatomy. See ANATOMY, § 211.

* INFREQUENCY. *n. ſ.* [*infrequentia*, Latin.] Uncommonneſs; rarity.——The abſence of the gods, and the *infrequency* of objects, made her yield. *Broome's Notes on the Odyſſey.*

* INFREQUENT, *adj.* [*infrequens*, Lat.] Rare; uncommon.

* *To* INFRIGIDATE. *v. a.* [*in* and *frigidus*, Lat.] To chill; to make cold.—The drops reached little further than the ſurface of the liquor, whoſe coldneſs did not *infrigidate* thoſe upper parts of the glaſs. *Boyle.*

* *To* INFRINGE. *v. a.* [*infringo*, Latin.] 1. To violate; to break laws or contracts.—

Thoſe many had not dar'd to do that evil,
If the firſt man that did th' edict *infringe*,
Had anſwer'd for his deed. *Shakeſp.*

Having *infring'd* the law, I wave my right
As king, and thus ſubmit myſelf to fight. *Waller.*

2. To deſtroy; to hinder.—Homilies, being plain and popular inſtructions, do not *infringe* the efficacy, although but read. *Hooker.*

Bright as the deathleſs gods and happy, ſhe
From all that may *infringe* delight is free.
*Waller.*

* INFRINGEMENT. *n. ſ.* [from *infringe.*] Breach; violation.—The puniſhing of this *infringement* is proper to that juriſdiction againſt which the contempt is. *Clarendon.*

* INFRINGER. *n. ſ.* [from *infringe.*] A breaker; a violator.—A clergyman's habit ought to be without any lace, under a ſevere penalty to be inflicted on the *infringers* of the provincial conſtitution. *Ayliffe's Parergon.*

INFULA, in antiquity, was a mitre worn by the Romans and Grecian prieſts, upon the head, from which on each ſide hung a ribband. The covering the head with a mitre was rather a Roman than a Grecian cuſtom, introduced into Italy by Æneas, who covered his head and face at the performance of ſacrifice, leſt any ill-boding omen ſhould diſturb the rites. The infulæ were commonly made of wool, and were not only worn by the prieſts, but were put upon the horns of the victims, upon the altar and the temple. They were alſo called VITTÆ.

(1.) * INFUNDIBULIFORM. *n. ſ.* [*infundibulum* and *forma*, Lat.] Of the ſhape of a funnel or tundiſh.

(2.) INFUNDIBULIFORM, in botany, is applied to ſuch monopetalous or one leaved flowers as reſemble a funnel in ſhape, or which have a narrow tube at one end, and gradually widen towards the limb or mouth.

INFUNDIBULUM. See ANATOMY, § 466.

* INFURIATE. *adj.* [*in* and *furia*, Lat.] Enraged; raging.

At th' other bore, with touch of fire
Dilated and *infuriate*. *Milton.*

Fir'd by the torch of noon to tenfold rage,
Th' *infuriate* hill forth ſhoots the pillar'd flame.
*Thomſon.*

* INFUSCATION. *n. ſ.* [*infuſcatus*, Latin.] The act of darkening or blackening.

* *To* INFUSE. *v. a.* [*infuſer*, Fr. *infuſus*, Lat.] 1. To pour; to inſtill.—

Thou almoſt mak'ſt me waver in my faith,
To hold opinion with Pythagoras,
That ſouls of animals *infuſe* themſelves
Into the trunks of men. *Shakeſp.*

My early miſtreſs, now my ancient muſe,
That ſtrong Circean liquor ceaſe t' *infuſe*,
Wherewith thou didſt intoxicate my youth.
*Denham.*

—Why ſhould he deſire to have qualities *infuſed* into his ſons which himſelf never poſſeſſed? *Swift.*

2. To pour into the mind; to inſpire into.—

For when God's hand had written in the hearts
Of our firſt parents all the rules of good,
So that their ſkill *infuſ'd* ſurpaſs'd all arts
That ever were before, or ſince the flood. *Davies.*

Sublime ideas and apt words *infuſe*;
The muſe inſtruct my voice, and thou inſpire
the muſe. *Roſcommon.*

He *infuſ'd*
Bad influence into th' unwary breaſt. *Milton.*

—*Infuſe* into their young breaſts ſuch a noble ardour as will make them renowned. *Milton.*—

Meat muſt be with money bought,
She therefore, upon ſecond thought,
*Infus'd*, yet as it were by ſtealth,
Some ſmall regard for ſtate and wealth. *Swift.*

3. To ſteep in any liquor with a gentle heat; to macerate ſo as to extract the virtues of any thing without boiling.—Take violets, and *infuſe* a good pugil of them in a quart of vinegar. *Bacon's Natural Hiſtory.* 4. To make an infuſion with any ingredient; to ſupply, to tincture, to ſaturate with any thing infuſed. Not uſed.—Drink, *infuſed* with fleſh, will nouriſh faſter and eaſier than meat and drink together. *Bacon's Natural Hiſtory.* 5. To inſpire with. Not uſed.—

Thou did'ſt ſmile,
*Infuſed* with a fortitude from heav'n. *Shakeſp.*

*Infuſe* his breaſt with magnanimity,
And make him, naked, foil a man at arms.
*Shakſpeare.*

* INFUSIBLE. *adj.* [from *infuſe.*] 1. Poſſible to be infuſed. From whom the doctrines being *infuſible* into all, it will be more neceſſary to forewarn all of the danger of them. *Hamm.* 2. Incapable of diſſolution; not fuſible; that cannot be molten.

molten. Vitrification is the laſt work of fire, and a fuſion of the ſalt and earth, wherein the fuſible ſalt draws the earth and *infuſible* part into one continuum. *Brown's Vulgar Errours.*

(1.) * INFUSION. *n. ſ.* (*infuſion*, Fr. *infuſio*, Latin.] 1. The act of pouring in; inſtillation. Our language has received innumerable elegancies and improvements from that *infuſion* of Hebraiſms, which are derived to it out of the poetical paſſages in holy writ. *Addiſon.* 2. The act of pouring into the mind; inſpiration.—We participate Chriſt partly by imputation, as when thoſe things which he did and ſuffered for us are imputed to us for righteouſneſs; partly by habitual and real *infuſion*, as when grace is inwardly beſtowed on earth, and afterwards more fully both our ſouls and bodies in glory. *Hooker.* 3. Suggeſtion; whiſper.—They found it would be matter of great debate, and ſpend much time; during which they did not deſire their company, nor to be troubled with their *infuſions*. *Clarendon.*—Here his folly and his wiſdom are of his own growth, not the echo or *infuſion* of other men. *Swift.* 4. The act of ſteeping any thing in moiſture without boiling. Repeat the *infuſion* of the body oftener. *Bacon.* 5. The liquor made by infuſion.—To have the *infuſion* ſtrong, in thoſe bodies which have finer ſpirits, repeat the infuſion of the body oftener. *Bacon.*

(2.) INFUSION, in pharmacy, (§ 1, *def.* 4.) is an operation whereby the virtues of plants, roots, and the like, are drawn out, by letting them ſteep in ſome convenient fluid menſtruum, without boiling them therein; as boiling diſſipates the finer parts of many bitter and aromatic ſubſtances, without carefully extracting their medicinal principles.

* INFUSIVE. *adj.* [from *infuſe*.] Having the power of infuſion or being infuſed. A word not authoriſed.—

Still let my ſong a nobler note aſſume,
And ſing th' *infuſive* force of ſpring on man
*Thomſon.*

INGAMACHOIX BAY, a bay on the W. coaſt of Newfoundland; 6 miles S. of Point Rich.

INGADIN, or INGADINA. } See ENGADINA.

* INGANNATION. *n. ſ.* [*ingannare*, Italian.] Cheat; fraud; deception; juggle; deluſion; impoſture; trick; ſlight. A word neither uſed nor neceſſary.—Whoever ſhall reſign their reaſons, either from the root of deceit in themſelves, or inability to reſiſt ſuch trivial *ingannations* from others, are within the line of vulgarity. *Brown.*

INGARYD, a town of Sweden in Smaland.

* INGATE. *n ſ.* [*in* and *gate*.] Entrance; paſſage in. An old word.—One noble perſon ſtoppeth the *ingate* of all that evil which is looked for, and holdeth in all thoſe which are at his back. *Spenſer on Ireland.*

INGATESTONE, a town of Eſſex, conſiſting of one ſtreet; 6 miles SW. of Chelmsford, and 23 ENE. of London. Lon. 0. 28. E. Lat. 51. 39. N.

* INGATHERING. *n. ſ.* [*in* and *gathering*.] The act of getting in the harveſt.—Thou ſhalt keep the feaſt of *ingathering*, when thou haſt gathered in thy labours out of the field. *Exod.* xxiii. 16.

(1.) * INGE, in the names of places, ſignifies a meadow, from the Saxon *ing*, of the ſame import. *Gibſon's Camden.*

(2.) INGE, LOWER, } Two villages in War-
(3.) INGE, UPPER, } wickſhire, N. of Stratford upon Avon.

INGE-ABBOT, and } Two villages in Eſſex, SE.
INGE-HOSPITAL, } of Chelmsford.

INGELFINGEN, a town of Franconia, in the principality of Hohenlohe, on the Kocher, 8 miles NE. of Ohrenburgh.

INGELHEIM, INGELSHEIM, or INGLESHEIM, the name of two towns of Germany, lately in the Palatinate of the Rhine, but now, by the treaty of Luneville, annexed to the French republic. By the diviſion of the territories on the left bank of the Rhine into 6 departments in 1797, they were included in the dep. of the Rhine and Nahe; but by the laſt diviſion into 4 depts. in 1801, they appear to be in that of Mont Tonnere. They are thus diſtinguiſhed;

1. INGLEHEIM, NIDER, or NETHER, one mile NNW. of Upper Ingleheim;

2. INGELHEIM, OBER, or UPPER, 5 miles W. of Bingen, 12 SW. of Mentz, and 28 NW. of Worms. This city is famous for having been formerly the reſidence of ſome of the German emperors. It is ſeated on an eminence above the Salva, or Seltz, whence it affords a beautiful and extenſive proſpect. Lon. 7. 50. E. Lat. 49. 56. N.

INGELMUNSTER, a village of the ci-devant Auſtrian Flanders, now included in the French empire, and department of the Scheldt. It is ſeated on the Mandel, and has a caſtle, which was often made a garriſon during the religious wars in the 16th century. It is 5 miles N. of Courtray.

INGELSBURG, a town of Upper Saxony.

INGELSTAD, a town of Sweden, in Smaland.

INGELSTHAL, a town of Carinthia.

* *To* INGEMINATE *v. a.* [*ingemino*, Latin.] To double; to repeat.—He would often *ingeminate* the word peace, peace. *Clarendon.*

* INGEMINATION. *n. ſ.* [*in* and *geminatio*, Latin.] Repetition; reduplication.

* INGENDERER. *n. ſ.* [from *ingender*.] He that generates. See ENGENDER.

* INGENERABLE. *adj.* [*in* and *generate*.] Not to be produced or brought into being.—Divers naturaliſts eſteem the air, as well as other elements, to be *ingenerable* and incorruptible *Boyle.*

* INGENERATE. } *adj.* [*ingeneratus*, Lat.]
* INGENERATED. } 1. Inborn; innate; inbred.—Thoſe virtues were rather feigned and affected things to ſerve his ambition, than true qualities *ingenerate* in his judgment or nature *Bacon's Henry* VII.—In divers children their *ingenerate* and ſeminal powers lie deep, and are of ſlow diſcloſure. *Watton.*—Thoſe noble habits are *ingenerated* in the ſoul, as religion, gratitude, obedience, and tranquillity. *Hale.* 2. Unbegotten. Not commonly uſed:—Yet ſhall we demonſtrate the ſame, from perſons preſumed as far from us in condition as time; that is, our firſt and *ingenerated* forefathers. *Brown.*

* INGENIOUS. *adj.* [*ingenieux*, Fr. *ingenioſus*, Lat.] 1. Witty; inventive; poſſeſſed of genius.—

'Tis a per'lous boy,
Bold, quick, *ingenious*, forward, capable. *Shak.*

—Our *ingenious* friend Cowley not only has employed

ployed much eloquence to perſuade that truth in his preface, but has in one of his poems given a noble example of it. *Boyle.*—The more *ingenious* men are, the more they are apt to trouble themſelves. *Temple.* 2. Mental; intellectual. Not in uſe.—

The king is mad: how ſtiff is my vile ſenſe,
That I ſtand up, and have *ingenious* feeling
Of my huge ſorrows; better I were diſtract.
*Shakeſp.*

* INGENIOUSLY. *adv.* [from *ingenious.*] Wittily; ſubtilly.—I will not pretend to judge by common fears, or the ſchemes of men too *ingeniouſly* politick. *Temple.*

* INGENIOUSNESS. *n. ſ.* [from *ingenious.*] Wittineſs; ſubtilty; ſtrength of genius.—The greater appearance of *ingeniouſneſs* there is in the practice I am diſapproving, the more dangerous it is. *Boyle.*

* INGENITE, *adj.* [*ingenitus*, Lat.] Innate; inborn; native; ingenerate.—Ariſtotle affirms the mind to be at firſt a mere *raſa tabula*; and that notions are not *ingenite*, and imprinted by the finger of Nature, but by the latter and more languid impreſſions of ſenſe, being only the reports of obſervation, and the reſult of ſo many repeated experiments. *South.*—

We give them this *ingenite* moving force,
That makes them always downward take their courſe. *Black.*

INGENUI. See INGENUOUS, § 2.

* INGENUITY. *n. ſ.* [*ingenuité*, Fr. from *ingenuous.*] 1. Openneſs; fairneſs; candour; freedom from diſſimulation.—Such of high quality, or other of particular note, as ſhall fall under my pen, I ſhall not let paſs without their due character being part of my profeſſed *ingenuity*. *Wotton.*

My conſtancy I to the planets give;
My truth to them who at the court do live;
Mine *ingenuity* and openneſs
To jeſuits; to buffoons my penſiveneſs. *Donne.*

—I know not whether it be more ſhame or wonder, that men can ſo put off *ingenuity*, and the native greatneſs of their kind, as to deſcend to ſo baſe, ſo ignoble a vice. *Gov. of the Tongue.*—If a child, when queſtioned for any thing, directly confeſs, you muſt commend his *ingenuity*, and pardon the fault, be it what it will. *Locke.* 2. [From *ingenious.*] Wit; invention; genius; ſubtilty; acuteneſs.—Theſe are but the frigidities of wit, and become not the genius of manly *ingenuities*. *Brown's V. Err.*—The ancient atomical hypotheſis might have ſlept for ever, had not the *ingenuity* of the preſent age recalled it from its urn and ſilence. *Glanville.*—Such ſots have neither parts nor wit, *ingenuity* of diſcourſe, nor fineneſs of converſation, to entertain or delight any one. *South.*—A pregnant inſtance how far virtue ſurpaſſes *ingenuity*, and how much an honeſt ſimplicity is preferable to fine parts and ſubtile ſpeculations. *Woodw.*

(1.) * INGENUOUS. *adj.* [*ingenuous*, Lat.] 1. Open; fair; candid; generous; noble.—Many ſpeeches there are of Job's, whereby his wiſdom and other virtues may appear; but the glory of an *ingenuous* mind he hath purchaſed by theſe words only, Behold I will lay mine hand upon my mouth; I have ſpoken once, yet will I not therefore maintain argument; yea twice, howbeit for that cauſe further I will not proceed. *Hooker.*—Infuſe into their young breaſts ſuch an *ingenuous* and noble ardour, as would not fail to make many of them renowned. *Milton on Educ.*—If an *ingenuous* deteſtation of falſehood be but carefully and early inſtilled, that is the true and genuine method to obviate diſhoneſty. *Locke.* 2. Freeborn; not of ſervile extraction.—Subjection, as it preſerves property, peace, and ſafety, ſo it will never diminiſh rights nor *ingenuous* liberties. *K. Charles.*

(2.) INGENUOUS, (§ 1. *defs* 2.) in Roman antiquity, was an appellation given to perſons born of free parents, who had never been ſlaves: for the children of the *liberti*, or perſons who had obtained their liberty, were called LIBERTINI, not INGENUI; this laſt appellation being reſerved for their children, or the third generation.

* INGENUOUSLY. *adv.* [from *ingenuous.*] Openly; fairly; candidly; generouſly.—

*Ingenuouſly* I ſpeak,
No blame belongs to thee. *Shak. Timon.*

—It was a notable obſervation of a wiſe father, and no leſs *ingenuouſly* confeſſed, that thoſe which held and perſuaded preſſure of conſciences were commonly intereſted. *Bacon.*—I will *ingenuouſly* confeſs, that the helps were taken from divines of the church of England. *Dryden.*

* INGENUOUSNESS. *n. ſ.* [from *ingenuous.*] Openneſs; fairneſs; candour.

* INGENY. *n. ſ.* [*ingenium*, Lat.] Genius; wit. Not in uſe.—Whatever of the production of his *ingeny* comes into foreign parts, is highly valued.

INGERSHEIM, a town of France, in the dep. of the Upper Rhine, 2 miles WNW. of Colmar.

* *To* INGEST. *v. a.* [*ingeſtus*, Lat.] To throw into the ſtomach.—Nor will we affirm that iron, *ingeſted*, receiveth in the belly of the ſtork no alteration. *Brown's Vulgar Errours.*—

Some the long funnel's curious mouth extend,
Through which *ingeſted* meats with eaſe deſcend. *Blackmore.*

INGESTA is uſed by ſome medical authors to expreſs all ſorts of aliment taken into the body.

* INGESTION. *n. ſ.* [from *ingeſt.*] The act of throwing into the ſtomach.—It has got room enough to grow into its full dimenſion, which is performed by the daily *ingeſtion* of milk and other food, that's in a ſhort time after digeſted into blood. *Harvey.*

INGESU, a town of Turkey, in Caramania.

INGHUYSEN, a town of Holland, now attached to France, in the dep. of the Rhine, and late county of Zutphen; 3 milesNE. of Doeſburg.

INGLETON, a town of Yorkſhire, in the W. Riding, 8 m. NW. of Settle, and 206 of London.

INGLING, a town of France, in the dep. of the Moſelle, 6 miles E. of Thionville.

(1.) INGLIS, Sir James, a Scottiſh poet, who flouriſhed in the 16th century. Mackenzie ſays, he was deſcended from an ancient family in Fifeſhire, where he was born in the reign of James IV. He was educated at St Andrew's, went to Paris, and returned in the minority of James V. into whoſe favour he ingratiated himſelf by his poetry, having written ſundry tragedies, comedies, and other poems, that were much applauded by good judges. He joined the French faction againſt the Engliſh; and, in ſome ſkirmiſhes preceding the fatal

fatal battle of Pinkie, ſo diſtinguiſhed himſelf, that he was knighted on the field. After that battle, he retired into Fife, and amuſed himſelf with his favourite ſtudies; and in 1548, publiſhed at St Andrew's his *Complaint of Scotland*. This is a well written work for the time; and ſhows great learning. He appears from it to have read much in Greek and Latin authors, to have been well ſkilled in mathematics and philoſophy, and to have been a great lover of his country. Unpubliſhed and in MS. (ſays Mackenzie) are his Poems, conſiſting of Songs, Ballads, Plays, and Farces. He died at Culroſs in 1554.

(2.) INGLIS, Mrs Richmond. See GARDINER, N° 2.

* INGLORIOUS. *adj.* [*inglorius*, Lat.] Void of honour; mean; without glory.—

Leſt fear return them back to Egypt, chuſing *Inglorious* life with ſervitude. *Milton.*

—It was never held *inglorious* or derogatory for a king to be guided by his great council, nor diſhonourable for ſubjects to yield and bow to their king. *Howel.*—

Yet tho' our army brought not conqueſt home,
I did not from the fight *inglorious* come. *Dryd.*

* INGLORIOUSLY. *adv.* [from *inglorious*.] With ignominy; with want of glory.—

This vaſe the chief o'ercome,
Repleniſh'd not *ingloriouſly* at home. *Pope.*

INGLUVIES, the crop or craw of granivorous birds, ſerving for the immediate reception of the food, where it is macerated for ſome time before it is tranſmitted to the true ſtomach.

INGOLDSTADT, or INGOLSTADT, a city of Germany, and the ſtrongeſt in Bavaria, with a famous univerſity and a handſome church. The houſes are built with ſtone, and the ſtreets large. In 1796, it was beſieged by the French; but the Auſtrians having defeated them on the 11th Sept. 1796, when 2000 men were killed or wounded, and 1500 taken priſoners, the ſiege was raiſed. This city was one of the three ſtrong towns delivered up to the French by the emperor in 1800, by way of ſecurity for his fulfilment of the treaty of Luneville. It is ſeated on the Danube, 5 miles NE. of Newberg, and 45 N. by W. of Munich. Lon. 11. 10. E. Lat. 48. 46. N.

(1.) * INGOT. *n. ſ.* [*ingot*, Fr. or from *ingegoten*, melted, Dutch.] A maſs of metal.—

Some others were new driven, and diſtent
Into great *ingots*, and to wedges ſquare. *Spenſ.*

If thou art rich, thou'rt poor;
For like an aſs, whoſe back's with *ingots* bound,
Thou bear'ſt thy heavy riches but a journey,
And death unloadeth thee. *Shakeſp.*

Within the circle arms and tripods lie,
*Ingots* of gold and ſilver heap'd on high. *Dryd.*

—Every one of his pieces is an *ingot* of gold, intrinſically and ſolidly valuable. *Prior.*

(2.) *An* INGOT is a maſs of gold or ſilver melted down, and caſt in a longitudinal hollow iron mould, which is alſo called an *Ingot*, and by corruption a LIGNET.

* *To* INGRAFT. *v. a.* [*in* and *graff*.] 1. To propagate trees by inſition.—

Nor are the ways alike in all
How to *ingraft*, how to inoculate. *May's Virg.*

2. To plant the ſprig of one tree in the ſtock of another; as, *he* ingrafted *an apple upon a crab.* 3. To plant or introduce any thing not native.—

All his works on me,
Good or not good, *ingraft*, my merits thoſe
Shall perfect, and for thoſe alone. *Milton.*

As next of kin, Achilles' arms I claim;
This fellow would *ingraft* a foreign name
Upon our ſtock. *Dryden.*

4. To fix deep; to ſettle.—For a ſpur of diligence, we have a natural thirſt after knowledge *ingrafted* in us. *Hooker.*—

'Tis great pity that the noble Moor
Should hazard ſuch a place as his own ſecond,
With one of an *ingraft* infirmity. *Shakeſp.*

*Ingrafted* love he bears to Cæſar. *Shakeſp.*

INGRAFTING. See GRAFTING.

* INGRAFTMENT. *n. ſ.* [from *ingraft*.] 1. The act of ingrafting. 2. The ſprig ingrafted.

(1.) INGRAHAM ISLES, ten iſlands in the S. Pacific Ocean; lying between 35 and 50 leagues NNW. of the Marqueſas iſlands. They were diſcovered by Captain Joſeph Ingraham of Boſton in Maſſachuſetts, on the 19th April 1791, the anniverſary of the commencement of the American war. He gave names to 7 of them, viz. WASHINGTON, or *Ooboona*, *Adams*, or *Woeapoo*, *Federal Iſland*, or *Nooheva*, *Franklin*, or *Tat-too-e-tee*, *Hancock*, *Knox*, and *Lincoln*. They are moſtly inhabited; the natives are friendly, and reſemble thoſe of the Marqueſas. They are variegated with hills and valleys, abound with wood, and produce cotton of a very fine quality. Lon. between 140° 19′ and 141° 18′ W. Lat. bet. 8° 3′ and 9° 24′ S.

(2.) INGRAHAM, PORT, a fine harbour of the United States, on the N. ſide of Waſhington Iſland. Lon. 133. 18. W. Lat. 53. 37. N.

INGRAM, a village in Northumberland.

INGRANDE, a town of France, in the dep. of Maine and Loire, on the Loire; 10½ miles E. of Ancenis, and 15 WSW. of Angers.

* INGRATE. *adj.* [*ingratus*, Latin; *in-grat*, Fr.]

* INGRATEFUL. *Ingrate* is proper, but *ingrateful* leſs proper than *ungrateful*, 1. Ungrateful; unthankful.

That we have been familiar,
*Ingrate* forgetfulneſs ſhall poiſon, rather
Than pity note how much. *Shakeſp.*

And you degen'rate, you *ingrate* revolts.
*Shakeſpeare.*

So will fall
He and his faithleſs progeny: whoſe fault?
Whoſe but his own? *Ingrate*; he had of me
All he could have: I made him juſt and right,
Sufficient to have ſtood, tho' free to fall. *Milt.*

Perfidious and *ingrate!*
His ſtores ye ravage, and uſurp his ſtate. *Pope.*

1. Unpleaſing to the ſenſe.—The cauſes of that which is unpleaſing or *ingrate* to the hearing, may receive light by that which is pleaſing and grateful to the ſight. *Bacon.*—

He gives no *ingrateful* food. *Milt.*

* *To* INGRATIATE. *v. a.* [*in* and *gratia*, Lat.] To put in favour; to recommend to kindneſs. It has *with* before the perſon whoſe favour is ſought. —Thoſe have been far from receiving the rewards of ſuch *ingratiatings with* the people. *K. Charles.* —Their managers make them ſee armies in the air, and give them their word, the more to *ingratiate*

*tiate* themſelves *with* them, that they ſignify nothing leſs than future ſlaughter and deſolation. *Addiſon.*—Politicians, who would rather *ingratiate* themſelves with their ſovereign than promote his real ſervice, accommodate his counſels to his inclinations. *Spectator.*

(1.) * INGRATITUDE. *n. ſ.* [*ingratitude*, Fr. *in* and *gratitude.*] Retribution of evil for good; unthankfulneſs.—

*Ingratitude!* thou marble-hearted fiend,
More hideous, when thou ſhew'ſt thee in a child,
Than the ſea-monſter. *Shak. K. Lear.*

—*Ingratitude* is abhorred both by God and man, and vengeance attends thoſe that repay evil for good. *L'Eſtrange.*—

Nor was it with *ingratitude* return'd,
In equal fires the bliſsful couple burn'd;
One joy poſſeſs'd 'em both, and in one grief
they mourn'd. *Dryden.*

(2.) INGRATITUDE is a crime ſo ſhameful, that there never was a man found who would own himſelf guilty of it; and, though too frequently practiſed, it is ſo abhorred by the general voice, that to an ungrateful perſon is imputed the guilt or the capability of all other crimes. The ungrateful are neither fit to ſerve their Creator, their country, nor their friends. Ingratitude perverts all the meaſures of religion and ſociety, by making it dangerous to be charitable and good-natured. (See GRATITUDE.) However, it is better to expoſe ourſelves to ingratitude, than to be wanting in charity and benevolence.

(3.) INGRATITUDE, SHOCKING INSTANCES OF. 1. Herodotus informs us (*lib. 7. c. 38.*) that when Xerxes king of Perſia was at Celene, a city of Phrygia, Pythius, a Lydian, who reſided there, and next to Xerxes, was the moſt opulent prince of thoſe times, entertained him and his whole army with an incredible magnificence, and made him an offer of all his wealth towards defraying the expenſes of his expedition. Xerxes, ſurpriſed at ſo generous an offer, inquired to what ſum his riches amounted. Pythius anſwered, that having the deſign of offering them to his ſervice, he had taken an exact account of them, and that the ſilver he had by him amounted to 2000 talents (about 255,000 l. Sterling), and the gold to 3,993,000 daries (about 1,700,000 l. Sterling). All this money he offered him, telling him, that his revenue was ſufficient for the ſupport of his houſehold. Xerxes made him very hearty acknowledgments, and entered into a particular friendſhip with him, but declined accepting his preſent. Some time after this, Pythius having deſired a favour of him, that out of his five ſons who ſerved in his army, he would be pleaſed to leave him the eldeſt, to comfort him in his old age; Xerxes was ſo enraged at the propoſal, though ſo reaſonable in itſelf, that he cauſed the eldeſt ſon to be killed before his father's eyes, giving the latter to underſtand, that it was a favour he ſpared him and the reſt of his children. Yet this is the ſame Xerxes who is ſo much admired for his humane reflection at the head of his numerous army. 2. The emperor Baſilius I. exerciſing himſelf in hunting, a great ſtag, running furiouſly againſt him, faſtened one of the branches of his horns in the emperor's girdle, and, pulling him from his horſe, dragged him a good diſtance, to the imminent danger of his life; which a gentleman of his retinue perceiving, drew his ſword, and cut the emperor's girdle aſunder, which diſengaged him from the beaſt, with little or no hurt to his perſon. But obſerve his reward! "He was ſentenced to loſe his head for putting his ſword ſo near the body of the emperor;" and ſuffered death accordingly. (*Zonor. Annal. tom. 3. p. 155.*) 3. In a little work entitled *Friendly Cautions to Officers*, the following atrocious inſtance is related. An opulent city, in the weſt of England, had a regiment ſent to be quartered there: the principal inhabitants, glad to ſhow their hoſpitality and attachment to their ſovereign, got acquainted with the officers, invited them to their houſes, and ſhewed them every civility in their power. A merchant, extremely eaſy in his circumſtances, took ſo prodigious a liking to one officer in particular, that he gave him an apartment in his own houſe, and made him in a manner maſter of it, the officer's friends being always welcome to his table. The merchant was a widower, and had two favourite daughters; the officer caſt his wanton eyes upon them; and too fatally ſucceeding, ruined them both. Dreadful return to the merchant's miſplaced friendſhip! The conſequence of this ungenerous action was, that all officers ever after were ſhunned as peſts to ſociety; nor have the inhabitants yet conquered their averſion to a red coat. 4. We read in Rapin's Hiſtory, that during Monmouth's rebellion, in the reign of James II. a certain perſon knowing the humane diſpoſition of one Mrs Gaunt, whoſe life was one continued exerciſe of beneficence, fled to her houſe, where he was concealed and maintained for ſome time. Hearing, however, of the proclamation, which promiſed an indemnity and reward to thoſe who diſcovered ſuch as harboured the rebels, he betrayed his benefactreſs: and ſuch was the ſpirit of juſtice and equity which prevailed among the miniſtry, that he was pardoned and recompenſed for his treachery, while ſhe was burnt alive for her charity. 5. The following inſtance is alſo to be found in the ſame hiſtory.—Humphrey Bannifter and his father were both ſervants to and raiſed by the duke of Buckingham; who being driven to abſcond by an unfortunate accident befalling the army he had raiſed againſt the uſurper Richard III. he retired to Bannifter's houſe near Shrewſbury, as to a place where he might be quite ſafe. Bannifter, however, upon the king's proclamation promiſing 1000 l. reward to him that ſhould apprehend the duke, betrayed his maſter to John Merton, high ſheriff of Shropſhire, who ſent him under a ſtrong guard to Saliſbury, where the king then was, and there in the market-place the duke was beheaded. But divine vengeance purſued the traitor Bannifter; for demanding the 1000 l. that was the price of his maſter's blood, Richard refuſed to pay it him, ſaying, "He that would be falſe to ſo good a maſter ought not to be encouraged." He was afterwards hanged for manſlaughter, his eldeſt ſon run mad and died in a hoſpital; his 2d became deformed and lame, and his 3d ſon was drowned in a ſmall puddle of water.

ter. His eldeſt daughter was got with child by one of his carters, and his ſecond was ſeized with a leproſy whereof ſhe died. *Hiſt. of Eng.* I. p. 304.

INGRE, a town of France in the dep. of the Loire, 4 miles NW. of Orleans.

* INGREDIENT. *n. ſ.* [*ingredient*, Fr. *ingrediens*, Latin.] 1. Component part of a body, conſiſting of different materials. It is commonly uſed of the ſimples of a medicine.—The ointment is made of divers *ingredients*, whereof the hardeſt to come by is the moſs upon the ſkull of a dead man unburied. *Bacon's Nat. Hiſt.*—

So deep the pow'r of theſe *ingredients* pierc'd,
Ev'n to the inmoſt ſeat of mental ſight,
That Adam, now enforc'd to ſhut his eyes,
Sunk down, and all his ſpirits became entranc'd.
*Milton's Paradiſe Loſt.*

—By this way of analyſis we may proceed from compounds to *ingredients*, and from motions to the forces producing them; and in general, from effects to their cauſes, and from particular cauſes to more general ones, till the argument end in the more general. *Newt. Opt.*—I have often wondered, that learning is not thought a proper *ingredient* in the education of a woman of quality or fortune. *Addiſ. Guardian.*—Parts, knowledge, and experience, are excellent *ingredients* in a public character. *Rogers.*—Water is the chief *ingredient* in all the animal fluids and ſolids. *Arbuthnot on Aliments.* 2. It is uſed by *Temple* with *into*, properly, but not according to cuſtom.—Spleen is a bad *ingredient into* any other diſtemper. *Temple.*

(1.) * INGRESS. *n. ſ.* [*ingreſſus*, Latin.] Entrance; power of entrance; intromiſſion.—All putrefactions come from the ambient body, either by *ingreſs* of the ſubſtance of the ambient body into the body putrefied; or elſe by excitation of the body putrefied by the ambient. *Bacon's Nat. Hiſt.*—Thoſe air-bladders, by a ſudden ſubſidence, meet again by the *ingreſs* and egreſs of the air. *Arbuthnot on Aliments.*

(2.) INGRESS, in aſtronomy, ſignifies the ſun's entering the firſt ſcruple of one of the four cardinal ſigns, eſpecially Aries.

* INGRESSION. *n. ſ.* [*ingreſſion*, French; *ingreſſio*, Lat.] The act of entering; entrance.—The fire would ſtrain the pores of the glaſs too ſuddenly, and break it all in pieces to get *ingreſſion*. *Digby on Bodies.*

INGRIA, a province of Ruſſia, in the gulf of Finland, about 130 miles long, and 50 broad. It abounds in game and fiſh: and here are a great number of elks, which come in troops from Finland in the ſpring and autumn. It was conquered by Peter the Great, and Peterſburgh is the capital. It is bounded on the N. by the Nieva, and the gulf of Finland; on the E. and S. by Great Novogorod; and on the W. by Livonia.

INGRIANS, the natives of INGRIA, called alſo *Iſchorki or Iſchortzi*. See ISCHORTZI.

*To* INGROSS. See *To* ENGROSS.

(1.) INGROSSER, *n. ſ.* See ENGROSSER, and FORESTALLER.

(2.) INGROSSER ſignifies alſo a clerk who writes records or inſtruments of law on parchment.

INGROWIZ, a town of Moravia, in Brun.

INGUELOUKA, a town of Chineſe Tartary. Lon. 142. 30. E. of Ferro. Lat. 42. 16. N.

INGUEN, in anatomy, the GROIN.

INGUENIEL, a town of France, in the dep. of the Morbihan, 10½ miles N. of Henebon.

INGUIMBERT, Dominic Joſeph Marie D', an eminent French biſhop, born at Charpentras, in 1683. He was firſt a Dominican friar and afterwards a Ciſtercian. Pope Clement XII. made him biſhop of Charpentras in 1733; and he lived in a moſt exemplary manner, employing all his wealth to ſerve the public, and relieve the poor. He erected a magnificent public library, and built a large hoſpital. He wrote ſeveral tracts on religious ſubjects, and died in 1757.

* INGUINAL. *adj.* [*inguinal*, French; *inguen*, Lat.] Belonging to the groin.—The plague ſeems to be a particular diſeaſe, characteriſed with eruptions in buboes, by the inflammation and ſuppuration of the axillary, *inguinal*, and other glands. *Arbuthnot.*

INGUL, a river of Ruſſia, which runs into the Bog, near Marvieuka.

INGULETZ, a river of Ruſſia, which runs into the Dnieper, 12 miles NE. of Cherſon.

* *To* INGULF. *v. a.* [*in* and *gulf*.] 1. To ſwallow up in a vaſt profundity.—

A river large
Paſs'd underneath *ingulph'd*. *Milton.*
Caſt out from God, he falls
Into utter darkneſs deep *ingulph'd*. *Milton.*
The river flows redundant;
Then rowling back, in his capacious lap
*Ingulfs* their whole militia, quick immerſt.
*Philips.*

2. To caſt into a gulf.—If we adjoin the lords, whether they prevail or not, we *ingulf* ourſelves into aſſured danger. *Hayward.*

INGULPHUS, abbot of Croyland, and author of the hiſtory of that abbey, was born in London, about A. D. 1030. He was educated at Weſtminſter; and when he viſited his father, who belonged to the court of Edward the Confeſſor, he engaged the attention of Q. Edgitha. That amiable and learned princeſs took a pleaſure in examining him in his progreſs in grammar and logic; nor did ſhe ever diſmiſs him without ſome preſent. From Weſtminſter he went to Oxford, where he ſtudied rhetoric, and the Ariſtotelian philoſophy, in which he made greater proficiency than any of his contemporaries. When he was about 21, he was introduced to William duke of Normandy, who viſited the court of England in 1051, appointed him his ſecretary, and carried him with him into his own dominions. He ſoon became his chief favourite, and the diſpenſer of all preferments; in which ſtation, he owns, he did not behave with a proper degree of modeſty and prudence. This excited the envy and hatred of the courtiers; to avoid the effects of which, he obtained leave to go in pilgrimage to the Holy Land. With a company of 50 horſemen, he joined Sigifrid duke of Mentz, who, with many German nobles, clergy, &c. was preparing for a pilgrimage to Jeruſalem. When all united, they formed a company of 7000 pilgrims. In their way they ſpent ſome time at Conſtantinople, performing their devotions in the ſeveral churches. In their paſſage through Lycia, they were attacked by a tribe of Arabs, who killed and wounded many of them,

them, and plundered them of a prodigious mass of money. Those who escaped at length reached Jerusalem, visited all the holy places, and bedewed the ruins of many churches with their tears, giving money for their reparation. They intended to have bathed in the Jordan; but being prevented by the roving Arabs, they embarked on board a Genoese fleet at Joppa, and landed at Brundusium, whence they travelled through Apulia to Rome; where, after the usual devotions, they separated, and returned each to his own country. When Ingulph and his company reached Normandy, they were reduced to 20 half-starved wretches, without money, cloaths, or horses. Ingulph was now so much disgusted with the world, that he resolved to forsake it, and became a monk in the abbey of Fontenelle in Normandy; in which, after some years, he was advanced to the office of prior. When William was preparing for his expedition into England, in 1066, he was sent by his abbot, with 100 merks of money, and 12 young men, nobly mounted, and completely armed, as a present from their abbey. Ingulph presented his men and money to his prince, who received him very graciously, and made him governor of the rich abbey of Croyland in Lincolnshire, in 1076; in which he spent the last 34 years of his life, governing that society with great prudence, and protecting their possessions from the rapacity of the neighbouring barons by the royal favour. The lovers of English history and antiquities are much indebted to this learned abbot, for his excellent history of the abbey of Croyland, from its foundation, A. D. 664, to 1091, into which he has introduced much of the general history of the kingdom, with many curious anecdotes nowhere else to be found. Ingulph died of the gout, at his abbey, in 1109, aged 79.

INGULSK, a town of Russia, on the Ingul.

* *To* INGURGITATE. *v. a.* [*ingurgito*, Lat.] To swallow down. *Dict.*

* INGURGITATION. *n. s.* [from *ingurgitate.*] The act of swallowing.

INGURTY, a town of Hindoostan, in Golconda, 22 miles SE. of Warangole.

* INGUSTABLE. *adj.* [*in* and *gusto*, Latin.] Not perceptible by the taste.—As for their taste, if the cameleon's nutriment be air, neither can the tongue be an instrument thereof; for the body of the element is *ingustable*, void of all sapidity, and without any action of the tongue, is, by the rough artery, or wizzen, conducted into the lungs. *Brown.*

INGWEILLER, a town of France, in the dep. of the Lower Rhine, on the Motter, 21 miles NNW. of Strasburg.

* INHABILE. *adj.* [*inhabile*, French; *inhabilis*, Latin.] Unskilful; unready; unfit; unqualified.

(1.) * *To* INHABIT. *v. a.* [*habito*, Latin.] To dwell in; to hold as a dweller.—Not all are partakers of that grace whereby Christ *inhabiteth* whom he saveth. *Hooker.*—They shall build houses and *inhabit* them. *Isaiah.*—She shall be *inhabited* of devils. *Baruch.*

(2.) * *To* INHABIT. *v. n.* To dwell; to live.—

Learn what creatures there *inhabit*. *Milton.*

They say, wild beasts *inhabit* here;
But grief and wrong secure my fear. *Waller.*

* INHABITABLE. *adj.* [from *inhabit.*] 1. Capable of affording habitation.—The fixed stars are all of them suns, with systems of *inhabitable* planets moving about them. *Locke.* 2. [*Inhabitable*, French.] Incapable of inhabitants; not habitable; uninhabitable. Not in use.—

The frozen ridges of the Alps,
Or any other ground *inhabitable*. *Shak.*

* INHABITANCE. *n. s.* [from *inhabit.*] Residence of dwellers.—So the ruins yet resting in the wild moors, testify a former *inhabitance*. *Carew.*

* INHABITANT. *n. s.* [from *inhabit.*] Dweller; one that lives or resides in a place.—In this place they report that they saw *inhabitants*, which were very fair and fat people. *Abbot.*—If the fervour of the sun were the sole cause of blackness in any land of negroes, it were also reasonable that *inhabitants* of the same latitude, subjected unto the same vicinity of the sun should also partake of the same hue. *Brown.*—

For his supposed love, a third
Lays greedy hold upon a bird,
And stands amaz'd to find his dear
A wild *inhabitant* of th' air. *Waller.*

What happier natures shrink at with affright,
The hard *inhabitant* contends is right. *Pope.*

* INHABITATION. *n. s.* [from *inhabit.*] 1. Habitation; place of dwelling.—

Universal groan,
As if the whole *inhabitation* perish'd, *Milton.*

2. The act of inhabiting or planting with dwellings; state of being inhabited.—By knowing this place, we shall the better judge of the beginning of nations, and of the world's *inhabitation*. *Raleigh.* 3. Quantity of inhabitants.—We shall rather admire how the earth contained its *inhabitation* than doubt it. *Brown.*

* INHABITER. *n. s.* [from *inhabit.*] One that inhabits; a dweller.—The same name is given to the inlanders, or midland *inhabiters*, of this island. *Brown.*—Woe to the *inhabiters* of the earth. *Rev.* viii. 13.—They ought to understand, that there is not only some *inhabiter* in this divine house, but also some ruler. *Derham.*

* *To* INHALE. *v. a.* [*inhalo*, Lat.] To draw in with air; to inspire: opposed to *exhale* or *expire.*—Martin was walking forth to *inhale* the fresh breeze of the evening. *Arbuthnot and Pope.*—

But from the breezy deep the blest *inhale*
The fragrant murmurs of the western gale. *Pope.*

There sits the shepherd on the grassy turf,
*Inhaling* healthful the descending sun. *Thomson.*

INHALER, *n. s.* in medicine, a machine for breathing in warm steams into the lungs, recommended by Mr Mudge in the cure of the catarrhous cough. The body of the instrument holds about a pint; and the handle, which is fixed to the side of it, is hollow. In the lower part of the vessel, where it is soldered to the handle, is a hole, by means of which, and three others on the upper part of the handle, the water, when it is poured into the inhaler, will rise to the same level in both. To the middle of the cover a flexible tube about 5 or 6 inches long is fixed, with a mouthpiece of wood or ivory. Underneath the cover

there is a valve fixed, which opens and ſhuts the communication between the upper and internal part of the inhaler and the external air. When the mouth is applied to the end of the tube in the act of inſpiration, the air ruſhes into the handle, and up through the body of warm water, and the lungs become, conſequently, filled with hot vapours. In expiration, the mouth being ſtill fixed to the tube, the breath, together with the ſteam on the ſurface of the water in the inhaler, is forced up through the valve in the cover. In this manner, therefore, the whole act of reſpiration is performed through the inhaler, without the neceſſity, in the act of expiration, of either breathing through the noſe, or removing the pipe from the mouth.

INHAMBANE or INNANBAM, a kingdom of Africa, in Monomotapa, ſituated about Lon. 30° E. and Lat. 24° S.

INHAMOR, a town and diſtrict of Monomotapa. Lon. 31. 20. E. Lat. 17. 30. S.

INHAMPURA, a river of Inhambane.

INHAQUA, a town and fort of Inhambane, belonging to the Portugueſe.

INHAQUEA, a town of Africa, in Sofala.

* INHARMONIOUS. *adj.* [*in* and *harmonious*.] Unmuſical; not ſweet of ſound.—Catullus, though his lines be rough, and his numbers *inharmonious*, I could recommend for the ſoftneſs and delicacy, but muſt decline for the looſeneſs, of his thoughts. *Felton.*—The identity of ſound may appear a little *inharmonious*, and ſhock the ear. *Broome.*

* *To* INHERE. *v. n.* [*inhæreo*, Latin.] To exiſt in ſomething elſe.—

For, nor in nothing, nor in things
Extreme and ſcattering bright, can love *inhere*. *Donne.*

—They do but *inhere* in their ſubject which ſupports them; their being is a dependence on a ſubject. *Digby on Bodies.*

* INHERENT. *adj.* [*inherent*, Fr. *inhærens*, Lat.] 1. Exiſting in ſomething elſe, ſo as to be inſeparable from it.—

I will not do't,
Leſt I ſurceaſe to honour mine own truth;
And, my body's action, teach my mind
A moſt *inherent* baſeneſs. *Shak.*

2. Naturally conjoined; innate; inborn.—I mean not the authority which is annexed to your office; I ſpeak of that only which is inborn and *inherent* to your perſon. *Dryden.*—The power of drawing iron is one of the ideas of a load-ſtone; and a power to be ſo drawn is a part of the complex one of iron; which powers paſs for *inherent* qualities. *Locke.*—Animal oil is various according to the principles *inherent* in it. *Arbuthnot.*—They will be ſure to decide in favour of themſelves, and talk much of their *inherent* right. *Swift.*—The ideas of ſuch modes can be no more ſubſiſtent, than the idea of redneſs was juſt now found to be *inherent* in the blood, or that of whiteneſs in the brain. *Bentley.*—The obligations we are under of diſtinguiſhing ourſelves as much by an *inherent* and habitual, as we are already diſtinguiſhed by an external and relative holineſs. *Bentley.*

* *To* INHERIT. *v. a.* [*inheriter*, Fr.] 1. To receive or poſſeſs by inheritance.—

Treaſon is not *inherited*, my lord. *Shak.*
Why, all delights are vain; but that moſt vain,
Which with pain purchas'd doth *inherit* pain. *Shak.*

—Prince Harry is valiant; for the cold blood he did naturally *inherit* of his father he hath, like lean, ſterile land, manured with excellent good ſtore of fertile ſherris. *Shak.*—Bleſſed are the meek, for they ſhall *inherit* the earth. *Mat.*—The ſon can receive from his father good things, without empire, that was veſted in him for the good of others; and therefore the ſon cannot claim or *inherit* it by a title, which is founded wholly on his own private good. *Locke.*—We muſt know how the firſt ruler, from whom any one claims, came by his authority, before we can know who has a right to ſucceed him in it, and *inherit* it from him. *Locke.*—Unwilling to ſell an eſtate he had ſome proſpect of *inheriting*, he formed delays. *Addiſon.* 2. To poſſeſs; to obtain poſſeſſion of; in *Shakeſpeare.* Not uſed.—

He, that had wit, would think that I had none,
To buy ſo much gold under a tree,
And never after to *inherit* it. *Shak.*

* INHERITABLE. *adj.* [from *inherit*.] Tranſmiſſible by inheritance; obtainable by ſucceſſion.—A kind of *inheritable* eſtate accrued unto them. *Carew.*—By the ancient laws of the realm, they were not *inheritable* to him by deſcent. *Hayward.*—Was the power the ſame and from the ſame original in Moſes as it was in David? And was it *inheritable* in one and not in the other? *Locke.*

(1.) * INHERITANCE. *n. ſ.* [from *inherit*.] 1. Patrimony; hereditary poſſeſſion.—

When the ſon dies, let the *inheritance*
Deſcend unto the daughter. *Shak.*

—Is there yet any portion of *inheritance* for us in our father's houſe? *Gen.* xxxi. 14.—

Claim our juſt *inheritance* of old. *Milton.*
Oh dear, unhappy babe! muſt I bequeath thee,
Only a ſad *inheritance* of woe?
Gods! cruel gods! can't all my pains atone,
Unleſs they reach my infant's guiltleſs head? *Smith.*

2. The reception of poſſeſſion by hereditary right.—Men are not proprietors of what they have merely for themſelves, their children have a title to part of it, which comes to be wholly theirs, when death has put an end to their parents uſe of it: and this we call *inheritance*. *Locke.* 3. In *Shakeſpeare*, poſſeſſion.—

You will rather ſhow our general lowts
How you can frown, than ſpend a fawn upon them,
For the *inheritance* of their loves, and ſafeguard
Of what that want might ruin. *Shak.*

(2.) INHERITANCE, (§ 1. *def.* 1.) in law, is a perpetual right or intereſt in lands, inveſted in a perſon and his heirs.

(3.) INHERITANCES, LAW OF. The doctrine of DESCENTS, or law of inheritances, in fee ſimple, is a point of the higheſt importance: (See FEE, § II. i.) All the rules relating to purchaſes, whereby the legal courſe of deſcents is broken and altered,

tered, perpetually refer to this ſettled law of inheritance, as a firſt principle univerſally known, and upon which their ſubſequent limitations are to work. Thus a gift in tail, or to a man and the heirs of his body, is a limitation that cannot be perfectly underſtood, without a previous knowledge of the law of deſcents in fee ſimple. One may perceive, that this is an eſtate confined in its deſcent to ſuch heirs only of the donee as have ſprung, or ſhall ſpring from his body: but *who* thoſe heirs are, whether *all* his children both male and female, or the *male* only, and (among the males) whether the eldeſt, youngeſt, or other ſon alone, or all the ſons together, ſhall be his heir; this is a point that we muſt reſort back to the ſtanding law of deſcents in fee ſimple to be informed of. And as this depends on the nature of kindred, and the ſeveral degrees of conſanguinity, we refer the reader to the article CONSANGUINITY, (§ II. 1, 2.) where the true notion of this kindred or alliance in blood is particularly ſtated. We ſhall here exhibit a ſeries of rules of inheritance, with illuſtrations, according to which, by the law of England, eſtates are tranſmitted from the anceſtor to the heir. 1. "Inheritances ſhall lineally deſcend to the iſſue of the perſon laſt actually ſeiſed *in infinitum*, but ſhall never lineally aſcend." To underſtand both this and the ſubſequent rules, it muſt be obſerved, that by law no inheritance can veſt, nor can any perſon be the actual complete heir of another, till the anceſtor is previouſly dead. *Nemo eſt hæres viventis.* Before that time, the perſon who is next in the line of ſucceſſion is called *heir apparent* or *heir preſumptive*. Heirs apparent are ſuch whoſe right of inheritance is indefeaſible, provided they outlive the anceſtor; as the eldeſt ſon of his iſſue, who muſt, by the courſe of the common law, be heirs to the father whenever he happens to die. Heirs preſumptive are ſuch, who, if the anceſtor ſhould die immediately, would in the preſent circumſtances of things be his heirs; but whoſe right of inheritance may be defeated by the contingency of ſome nearer heir being born: as a brother or nephew, whoſe preſumptive ſucceſſion may be deſtroyed by the birth of a child; or a daughter, whoſe preſent hopes may be hereafter cut off by the birth of a ſon. Nay, even if the eſtate hath deſcended, by the death of the owner, to ſuch a brother, or nephew, or daughter; in the former caſes, the eſtate ſhall be diveſted and taken away by the birth of a poſthumous child; and, in the latter, it ſhall alſo be totally diveſted by the birth of a poſthumous ſon. We muſt alſo remember, that no perſon can be properly ſuch an anceſtor as that an inheritance in lands or tenements can be derived from him, unleſs he hath had an actual ſeiſin of ſuch lands, either by his own entry, or by the poſſeſſion of his own or his anceſtor's leſſee for years, or by receiving rent from a leſſee of the freehold: or unleſs he hath what is equivalent to corporal ſeiſin in hereditaments that are incorporal; ſuch as the receipt of rent, a preſentation to the church in caſe of an advowſon, and the like. But he ſhall not be accounted an anceſtor who hath had only a bare right or title to enter or be otherwiſe ſeiſed. And therefore all the caſes which will be mentioned, are upon the ſuppoſition that the deceaſed (whoſe inheritance is now claimed) was the laſt perſon actually ſeiſed thereof. For the law requires this notoriety of poſſeſſion, as evidence that the anceſtor had that property in himſelf, which is now to be tranſmited to his heir. Which notoriety hath ſucceeded in the place of the ancient feudal inveſtiture, whereby, while feuds were precarious, the vaſſal on the deſcent of lands was formerly admitted to the lord's court (as is ſtill the practice in Scotland); and therefore received his ſeiſin, in the nature of a renewal of his anceſtor's grant, in the preſence of the feodal peers; till at length, when the right of ſucceſſion became indefeaſible, an entry on any part of the lands within the county (which, if diſputed, was afterwards to be tried by thoſe peers), or other notorious poſſeſſion, was admitted as equivalent to the formal grant of ſeiſin, and made the tenant capable of tranſmitting his eſtate by deſcent. The ſeiſin of any perſon, thus underſtood, makes him the root or ſtock from which all future inheritance by right of blood muſt be derived; which is very briefly expreſſed in this maxim, *Seiſina facit ſtipitem.* When therefore a perſon dies ſo ſeiſed, the inheritance firſt goes to his iſſue: as if there be Geoffrey, John, and Matthew, grandfather, father, and ſon; and John purchaſes lands, and dies; his ſon Matthew ſhall ſucceed him as heir, and not the grandfather Geoffrey; to whom the land ſhall never aſcend, but ſhall rather eſcheat to the lord. 2. "The male iſſue ſhall be admitted before the female." Thus, ſons ſhall be admitted before daughters: or, as our male lawgivers have ſomewhat uncomplaiſantly expreſſed it, the worthieſt of blood ſhall be preferred. As if John Stiles had two ſons, Matthew and Gilbert; and two daughters, Margaret and Charlotte, and dies; firſt Matthew, and (in caſe of his death without iſſue) then Gilbert ſhall be admitted to the ſucceſſion in preference to both the daughters. 3. "Where there are two or more males in equal degree, the eldeſt only ſhall inherit; but the females all together." As, if a man hath two ſons, Matthew and Gilbert, and two daughters, Margaret and Charlotte, and dies; Matthew his eldeſt ſon ſhall alone ſucceed to his eſtate, in excluſion of Gilbert the ſecond ſon and both the daughters; but if both the ſons die without iſſue before the father, the daughters Margaret and Charlotte ſhall both inherit the eſtate as coparceners. 4. "The lineal deſcendants, *in infinitum*, of any perſon deceaſed, ſhall repreſent their anceſtor; that is, ſhall ſtand in the ſame place as the perſon himſelf would have done had he been living."—Thus the child, grandchild, or great-grandchild (either male or female), of the eldeſt ſon, ſucceeds before the younger ſon, and ſo *in infinitum*. And theſe repreſentatives ſhall take neither more nor leſs, but juſt ſo much as their principals would have done. As if there be two ſiſters, Margaret and Charlotte; and Margaret dies, leaving ſix daughters; and then John Stiles the father of the two ſiſters dies without other iſſue; theſe ſix daughters ſhall take among them exactly the ſame as their mother Margaret would have done, had ſhe been living; that is, a moiety of the lands of John Stiles in coparcenary; ſo that, upon partition made, if the land be divided into 12 parts, thereof Charlotte the

surviving sister shall have six, and her six nieces, the daughters of Margaret, one a-piece. 5. "On failure of lineal descendants, or issue, of the person last seised, the inheritance shall descend to the blood of the first purchaser; subject to the three preceding rules." Thus, if Geoffrey Stiles purchases land, and it descends to John Stiles his son, and John dies seised thereof without issue; whoever succeeds to this inheritance must be of the blood of Geoffrey, the first purchaser of this family. The first purchaser, *perquisitor*, is he who first acquired the estate to his family, whether the same was transferred to him by sale, or by gift, or by any other method, except only that of descent. 6. "The collateral heir of the person last seised must be his next collateral kinsman of the whole blood." First, he must be his next collateral kinsman either personally or *jure representationis*; which proximity is reckoned according to the canonical degrees of consanguinity. See CONSANGUINITY, § II. 1. Therefore the brother being in the first degree, he and his descendants shall exclude the uncle and his issue, who is only in the second. Thus, if John Stiles dies without issue, his estate shall descend to Francis his brother, who is lineally descended from Geoffrey Stiles, his next immediate ancestor or father. On failure of brethren or sisters and their issue, it shall descend to the uncle of John Stiles, the lineal descendant of his grandfather George; and so on *in infinitum*. But 2dly, the heir need not be the nearest kinsman absolutely, but only *jub modo*; that is, he must be the nearest kinsman of the *whole* blood: for if there be a much nearer kinsman of the *half* blood, a distant kinsman of the whole blood shall be admitted, and the other entirely excluded.—A kinsman of the whole blood is he that is derived, not only from the same ancestor, but from the same couple of ancestors. For as every man's own blood is compounded of the bloods of his respective ancestors, he only is properly of the whole or entire blood with another who hath (so far as the distance of degrees will permit) all the same ingredients in the composition of his blood that the other hath. Thus the blood of John Stiles being composed of those of Geoffrey Stiles his father and Lucy Baker his mother, therefore, his brother Francis, being descended from both the same parents, hath entirely the same blood with John Stiles; or he is his brother of the whole blood. But if, after the death of Geoffrey, Luey Baker the mother marries a second husband, Lewis Gay, and hath issue by him; the blood of this issue, being compounded of the blood of Lucy Baker on the one part, but that of Lewis Gay on the other part, it hath therefore only half the same ingredients with that of John Stiles; so that he is only his brother of the half blood, and for that reason they shall never inherit to each other. So also, if the father has two sons, A and B, by different wives; these two brethren are not brethren of the whole blood, and therefore shall never inherit to each other, but the estate shall rather escheat to the lord. Nay, even if the father dies, and his lands descend to his eldest son A, who enters thereon, and dies seised without issue; still B shall not be heir to this estate, because he is only of the half blood to A, the person last seised; but had A died without entry, then B might have inherited; not as heir to A his half-brother, but as heir to their common father, who was the person last actually seised. The rule, then, amounts to this: That to keep the estate of John Stiles as nearly as possible in the line of his purchasing ancestor, it must descend to the issue of the nearest couple of ancestors that have left descendants behind them; because the descendants of one ancestor only are not so likely to be in the line of that purchasing ancestor as those who are descended from two. But here a difficulty arises. In the 2d, 3d, 4th, and every superior degree, every man has many couples of ancestors, increasing according to the distances in a geometrical progression upwards: (See CONSANGUINITY, § II. 2.) the descendants of all which respective couples are (representatively) related to him in the same degree. Thus, in the 2d degree, the issue of George and Cecilia Stiles and of Andrew and Esther Baker, two grandsires and grandmothers of John Stiles, are each in the same degree of propinquity; in the 3d degree, the respective issues of Walter and Christian Stiles, of Luke and Francis Kempe, of Herbert and Hannah Baker, and of James and Emma Thorpe, are (upon the extinction of the two inferior degrees) all equally entitled to call themselves the next kindred of the whole blood to John Stiles. To which therefore of these ancestors must we first resort, to find out descendants to be preferably called to the inheritance? In answer to this, and to avoid the confusion and uncertainty that might arise between the several stocks wherein the purchasing ancestor may be sought for, 7. The 7th and last rule is, "That in collateral inheritances the male stocks shall be preferred to the female (that is, kindred derived from the blood of the male ancestors shall be admitted before those from the blood of the female;)—unless where the lands have in fact descended from a female."—Thus the relations on the father's side are admitted *in infinitum*, before those of the mother's side are admitted at all; and the relations of the father's father, before those of the father's mother: and so on. For the original and progress of the above canons, the reasons upon which they are founded, and their agreement with the laws of other nations, see *Blackstone's Commentaries*, vol. ii. We shall conclude with exemplifying the rules themselves by a short sketch of the manner in which we must search for the heir of a person, as John Stiles, who dies seised of land which he acquired, and which therefore he held as a feud of indefinite antiquity. See the TABLE, *Plate* CXCIV. In the first place succeeds the eldest son, Matthew Stiles, or his issue, (N° 1.)—if his line be extinct, then Gilbert Stiles and the other sons respectively, in order of birth, or their issue, (N° 2.):—in default of these, all the daughters together, Margaret and Charlotte Stiles, or their issue, (N° 3.);—On the failure of the descendants of John Stiles himself, the issue of Geoffrey and Lucy Stiles, his parents, is called in: viz. first, Francis Stiles, the eldest brother of the whole blood, or his issue, (N° 4.):—then Oliver Stiles, and the other whole brothers respectively, in order of birth, or their issue, (N° 5.):—then the sisters of the whole blood altogether, Bridget and Alice Stiles, or their issue, together,

Paternal Line.

Maternal Line.

Richard Stiles *paternal Grandfather's paternal Grandfather*

Anne Godfrey *paternal Grandfather's paternal Grandmother*

William Smith *paternal Grandfather's maternal Grandfather*

Jane King *paternal Grandfather's maternal Grandmother*

Thomas Kempe *paternal Grandmother's paternal Grandfather*

Sarah Browne *paternal Grandmother's paternal Grandmother*

Charles Holland *paternal Grandmother's maternal Grandfather*

Mary Wilson *paternal Grandmother's maternal Grandmother*

Henry Baker *maternal Grandfather's paternal Grandfather*

Susan Bates *maternal Grandfather's paternal Grandmother*

Edward Willis *maternal Grandmother's maternal Grandfather*

Dorothy Carter *maternal Grandmother's maternal Grandmother*

Daniel Thorpe *maternal Grandmother's paternal Grandfather*

Eliz. Bishop *maternal Grandmother's paternal Grandmother*

Roger White *maternal Grandmother's maternal Grandfather*

Cath. Ward *maternal Grandmother's maternal Grandmother*

Issue of Richard and Anne Stiles 9

Walter Stiles *paternal Grandfather's Father*

Christian Smith *paternal Grandfather's Mother*

Issue of William and Jane Smith 10

Issue of Thomas and Sarah Kempe 12

Luke Kempe *paternal Grandmother's Father*

Frances Holland *paternal Grandmother's Mother*

Issue of Charles and Mary Holland 13

Issue of Henry and Susan Baker 16

Herbert Baker *maternal Grandfather's Father*

Hannah Willis *maternal Grandfather's Mother*

Issue of Edward & Dorothy Willis 17

Issue of Daniel & Elizabeth Thorpe 19

James Thorpe *maternal Grandmother's Father*

Ruana White *maternal Grandmother's Mother* 20

Issue of Roger & Catharine White 21

Issue of Walter Stiles *Half Blood* 6

Issue of Walter & Christian Stiles

George Stiles *paternal Grandfather*

Cecilia Kempe *paternal Grandmother*

Issue of Luke and Frances Kempe 2

Issue of Herbert & Hannah Baker 15

Andrew Baker *maternal Grandfather*

Esther Thorpe *maternal Grandmother*

Issue of James & Emma Thorpe 18

Issue of George Stiles *Half Blood* 8

Issue of George & Cecilia Stiles 7

Geoffery Stiles *Father*

Lucy Baker *Mother*

Lewis Gay *second Husband*

Issue of Andrew & Esther Baker 14

Jolloxochitl.

Itzecuintepotzotli.

Issue of Geoffery Stiles *Half Blood* 5

Francis Stiles *eldest Brother* 1

Oliver Stiles *second Brother* 4

JOHN STILES *the Person last seised*

Bridget Stiles *Sister* 6

Alice Stiles *Sister* 8

Issue of Lucy Gay *Half Blood* 9

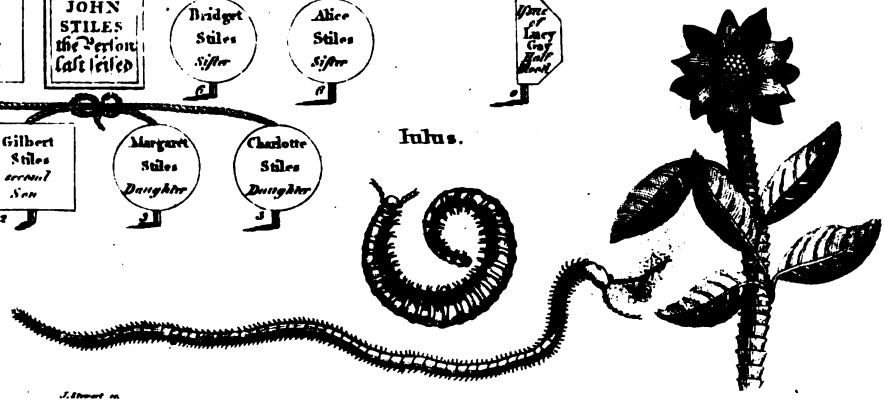
Matthew Stiles *eldest Son* 1

Gilbert Stiles *second Son* 2

Margaret Stiles *Daughter* 3

Charlotte Stiles *Daughter* 3

Iulus.



(N° 6.)—In defect of theſe, the iſſue of George and Cecilia Stiles, his father's parents; reſpect being ſtill had to their age and ſex, (N° 7.):—then the iſſue of Walter and Chriſtian Stiles, the parents of his paternal grandfather, (N° 8.):—then the iſſue of Richard and Anne Stiles, the parents of his paternal grandfather's father, (N° 9.):—and ſo on in the paternal grandfather's paternal line, or blood of Walter Stiles, *in infinitum*. In defect of theſe, the iſſue of William and Jane Smith, the parents of his paternal grandfather's mother, (N° 10.):—and ſo on in the paternal grandfather's maternal line, or blood of Chriſtian Smith, *in infinitum*; till both the immediate bloods of George Stiles, the paternal grandfather, are ſpent.—Then we muſt reſort to the iſſue of Luke and Frances Kempe, the parents of John Stiles, paternal grandmother, (N° 11.):—then to the iſſue of Thomas and Sarah Kempe, the parents of his paternal grandmother's father, (N° 12.):—and ſo on in the paternal grandmother's paternal line, or blood of Luke Kempe, *in infinitum*. In default of which, we muſt call in the iſſue of Charles and Mary Holland, the parents of his paternal grandmother's mother, (N° 13.): and ſo on in the paternal grandmother's maternal line, or blood of France's Holland, *in infinitum*; till both the immediate bloods of Cecilia Kempe, the paternal grandmother, are alſo ſpent.—Whereby the paternal blood of John Stiles entirely failing, recourſe muſt then, and not before, be had to his maternal relations; or the blood of the Bakers (N° 14, 15, 26.), Williſes, (N° 17.), Thorpes, (N° 18, 19.), and Whites, (N° 20.), in the ſame regular ſucceſſive order as in the paternal line. It is to be remembered, that during this whole proceſs, John Stiles is the perſon ſuppoſed to have been laſt actually ſeiſed in the eſtate. For if ever it comes to be veſted in any other perſon, as heir to John Stiles, a new order of ſucceſſion muſt be obſerved upon the death of ſuch heir; ſince he, by his own ſeiſin, now becomes himſelf an anceſtor, or *ſtipes*, and muſt be put in the place of John Stiles. The figures therefore denote the order in which the ſeveral claſſes would ſucceed to John Stiles, and not to each other; and before we ſearch for an heir in any of the higher figures, (as N° 8.) we muſt firſt be aſſured that all the lower claſſes (from N° 1 to 7.) were extinct at John Stiles's deceaſe.

* INHERITOR. *n. ſ.* [from *inherit.*] An heir; one who receives any thing by ſucceſſion.—

You, like a letcher, out of whoriſh loins,
Are pleas'd to breed out your *inheritors*. *Shak.*

—The very conveyances of his lands will hardly lie in this box; and muſt the *inheritor* himſelf have no more? *Shak.*—Marriage without conſent of parents they do not make void, but they mulct it in the *inheritors*; for the children of ſuch marriages are not admitted to inherit above a third part of their parents inheritance. *Bacon.*

* INHERITRESS. *n. ſ.* [from *inheritor.*] An heireſs; a woman that inherits.—He had given artificially ſome hopes to Mary Anne, *inheritreſs* to the duchy of Bretagne. *Bacon's Henry* VII.

* INHERITRIX. *n. ſ.* [from *inheritor.*] An heireſs. This is now more commonly uſed, though *inheritreſs* be a word more analogically Engliſh.—

No fame
Should be *inheritrix* in Salike land. *Shak.*

* *To* INHERSE. *v. a.* [*in* and *herſe.*] To incloſe in a funeral monument.—

See, where he lies *inherſed* in the arms
Of the moſt bloody nurſer of his harms. *Shak.*

* INHESION. *n. ſ.* [*inhæſio*, Latin.] Inherence; the ſtate of exiſting in ſomething elſe.

* *To* INHIBIT. *v. a.* [*inhibeo*, Lat. *inhiber*, Fr.] 1. To reſtrain; to hinder; to repreſs; to check.—Holding of the breath doth help ſomewhat to ceaſe the hiccough; and vinegar put to the noſtrils, or gargariſed, doth it alſo for that it is aſtringent, and *inhibiteth* the motion of the ſpirit. *Bacon's Natural Hiſtory.*—The ſtars and planets being whirled about with great velocity, would ſuddenly, did nothing *inhibit* it, be ſhattered in pieces. *Ray on the Creation.*—Their motions alſo are excited and *inhibited*, are moderated and managed, by the objects without them. *Bentley.* 2. To prohibit; to forbid.—All men were *inhibited* by proclamation, at the diſſolution, ſo much as to mention a parliament. *Clarendon.*—Burial may not be *inhibited* or denied to any one. *Ayliffe.*

(1.) * INHIBITION. *n. ſ.* [*inhibition*, Fr. *inhibitio*, Latin.] 1. Prohibition; embargo.—He might be judged to have impoſed an envious *inhibition* on it, becauſe himſelf has not ſtock enough to maintain the trade. *Government of the Tongue.* 2. [In law.]—*Inhibition* is a writ to inhibit or forbid a judge from farther proceeding in the cauſe depending before him. *Inhibition* is moſt commonly a writ iſſuing out of a higher court Chriſtian to a lower and inferior, upon an appeal; and prohibition out of the king's court to a court Chriſtian, or to an inferior temporal court. *Cowell.*

(2.) INHIBITION, in Scots law, a diligence obtained at the ſuit of a creditor againſt his debtor, prohibiting him from ſelling or contracting debts upon his eſtate to the creditor's prejudice.

* *To* INHOLD. *v. a.* [*in* and *hold.*] To have inherent; to contain in itſelf.—It is diſputed, whether this light firſt created be the ſame which the ſun *inholdeth* and caſteth forth, or whether it had continuance any longer than till the ſun's creation. *Raleigh.*

* INHOSPITABLE. *adj.* [*in* and *hoſpitable.*] Affording no kindneſs nor entertainment to ſtrangers.—

All places elſe
*Inhoſpitable* appear, and deſolate;
Nor knowing us, nor know. *Milton.*
Since toſs'd from ſhores to ſhores, from lands to lands,
*Inhoſpitable* rocks, and barren ſands. *Dryden.*

* INHOSPITABLY. *adv.* [from *inhoſpitable.*] Unkindly to ſtrangers.—

Of gueſts he makes them ſlaves
*Inhoſpitably*; and kills their infant males. *Milt.*

* INHOSPITABLENESS. INHOSPITALITY. *n. ſ.* [*in* and *hoſpitality*; *inhoſpitalité*, Fr.] Want of hoſpitality; want of courteſy to ſtrangers.

* INHUMAN. *adj.* [*inhumain*, Fr. *inhumanus*, Latin.] Barbarous; ſavage; cruel; uncompaſſionate.—A juſt war may be proſecuted after a very unjuſt manner; by perfidious breaches of our word, by *inhuman* cruelties, and by aſſaſſinations. *Atterbury.*—The more theſe praiſes were enlarged, the

the more *inhuman* was the punishment, and the sufferer more innocent. *Swift.*

Princes and peers attend! while we impart
To you the thoughts of no *inhuman* heart. *Pope.*

* INHUMANITY. *n. f.* [*inhumanité*, French; from *inhuman*.] Cruelty; savageness; barbarity.—

Love which lover hurts is *inhumanity*. *Sidney.*

—The rudeness of those who must make up their want of justice with *inhumanity* and impudence. *K. Charles.*—

Each social feeling fell,
And joyless *inhumanity* pervades,
And petrifies the heart. *Thomson.*

* INHUMANLY. *adv.* [from *inhuman*.] Savagely; cruelly: barbarously.—

O what are these
Death's ministers, not men: who thus deal death
*Inhumanly* to men; and multiply
Ten thousand fold the sin of him who slew
His brother! *Milton.*

—I, who have established the whole system of all true politeness and refinement in conversation, think myself most *inhumanly* treated by my countrymen. *Swift.*

* *To* INHUMATE. *To* INHUME. *v. a.* [*inhumer*, Fr. *humo*, Lat.] To bury; to inter.—

Weeping they bear the mangled heaps of slain,
*Inhume* the natives in their native plain. *Pope.*

INHUMATION. *n. f.* in chemistry, a method of digesting substances, by burying the vessel in which they are contained in horse dung or earth.

INIA, two rivers of Russia; one of which runs into the Oby, and the other into the Lena.

INIAMBI, a river of Brasil.

* *To* INJECT. *v. a.* [*injectus*, Lat.] 1. To throw in; to dart in.—Angels *inject* thoughts into our minds, and know our cogitations. *Glanville.* 2. To throw up; to cast up.—

Tho' bold in open field, they yet surround
The town with walls, and mound *inject* on mound. *Pope.*

(1.) * INJECTION. *n. f.* [*injection*, Fr. *injectio*, Lat.] 1. The act of casting in.—This salt powdered was, by the repeated *injection* of well-kindled charcoal, made to flash like melted nitre. *Boyle.* 2. Any medicine made to be injected by a syringe, or any other instrument, into any part of the body. *Quincy.* 3. The act of filling the vessels with wax, or any other proper matter, to shew their shapes and ramifications, often done by anatomists. *Quincy.*

(2.) INJECTION, in medicine, (§ 1. *def.* 2.) signifies also the forcibly throwing certain liquid medicines into the body by a syringe, tube, clyster-pipe, or the like.

(3.) INJECTION, in surgery, the throwing in some liquor or medicine into a vein opened by incision. This practice, and that of TRANSFUSION, or the conveying the arterial blood of one man, or other animal, into another, were once greatly practised, but are now very properly laid aside.

(4.) INJECTION, ANATOMICAL, the filling the vessels of a human, or other animal body, with some coloured substance, in order to make their figures and ramifications visible.

I. INJECTION OF THE BLOOD-VESSELS. The best account of the method of injecting the *sanguiferous* vessels of animals, is that by the late Dr Monro, published in the *Medical Essays*, vol. i. p. 79. "The instrument with which the liquor is commonly thrown into the vessels is a tight easy going syringe of brass, to which several short pipes are fitted, and can be fixed by screws, the other extremities of these pipes being of different diameters without any screw, that they may slide into other pipes, which are so exactly adapted to them at one end, that when they are pressed a little together, nothing can pass between them: and because their cohesion is not so great as to resist the pushing force of the injection, which would drive off this second pipe, and spoil the whole operation; therefore the extremity of this second sort of pipes, which receives the first kind, is formed on the outside into a square, bounded behind and before by a rising circle, which hinders the key, that closely grasps the square part, from sliding backwards or forwards; or a bar of brass must stand out from each side of it to be held with the fingers. The other extremity of each of these second sort of pipes is of different diameter; and near it a circular notch, capable of allowing a thread to be sunk into it, is formed; by this, the thread tying the vessel at which the injection is to be made, will not be allowed to slide off. Besides this form described, common to all this second sort of pipes, we ought to have some of the larger ones, with an additional mechanism, for particular purposes; as, for instance, when the larger vessels are injected, the pipe fastened into the vessel ought either to have a valve or a stop-cock, that may be turned at pleasure, to hinder any thing to get out from the vessel by the pipe; otherwise, as the injection, in such a case, takes time to coagulate, the people employed in making the injection must either continue all that while in the same posture; or, if the syringe is too soon taken off, the injected liquor runs out, and the larger vessels are emptied. When the syringe is not large enough to hold at once all the liquor necessary to fill the vessels, there is a necessity of filling it again. If, in order to do this, the syringe was to be taken off from the pipe fixed in the vessel, some of the injection would be lost, and what was exposed to the air would cool and harden; therefore some of the pipes ought to have a reflected curve tube coming out of their side, with a valve so disposed, that no liquor can come from the straight pipe into the crooked one, but on the contrary, may be allowed to pass from the crooked to the straight one: the injector then, taking care to keep the extremity of the reflected pipe immersed in the liquor to be injected, may, as soon as he has pushed out the first syringeful, fill it again by only drawing back the sucker; and, repeating this quickly, will be able to throw several syringefuls into the vessels. All these different sorts of pipes are commonly made of brass. The liquors thrown into the vessels, with a design to fill the small capillary tubes, are either such as will incorporate with water, or such as are oily; both kinds have their advantages and inconveniences; which I shall mention in treating of each, and shall conclude with that which I have found by experience to succeed best. All the different kinds of glue, or ichthyocolla, isyths, common glue, &c. dissolved and pretty much diluted, mix easily with the

the animal fluids, which is of great advantage; and will paſs into very ſmall veſſels of a well-choſen and prepared ſubject, and often anſwer the intention ſufficiently, where the deſign is only to prepare ſome very fine membrane, on which no veſſels can be expected to be ſeen ſo large as the eye can diſcover whether the tranſverſe ſections of the veſſels would be circular, or if their ſides are collaſped. But when the larger veſſels are alſo to be prepared, there is a manifeſt diſadvantage to the uſefulneſs and beauty of the preparation; for if nothing but the glutinous liquor is injected, one cannot keep a ſubject ſo long as the glue takes of becoming firm; and therefore, in diſſecting the injected part, ſeveral veſſels will probably be cut and emptied. To prevent this, one may indeed either ſoak the part well in alcohol, which coagulates the glue; but then it becomes ſo brittle, that the leaſt handling makes it crack; and if the preparation is to be kept, the larger veſſels appear quite ſhrivelled, when the watery part of the injection is evaporated: or the efflux of the injection may be prevented, by carefully tying every veſſel before we are obliged to cut it; ſtill, however, that does not hinder the veſſels to contract when the glue is drying. If, to obviate theſe difficulties, the glutinous liquor ſhould firſt be injected in ſuch quantity as the capillary veſſels will contain, and the common oily or waxy injection is puſhed in afterwards to keep the larger veſſels diſtended, the wax is very apt to harden before it has run far enough; the two ſorts of liquors never miſs to mix irregularly, and the whole appears interrupted and broken by their ſoon ſeparating from each other; which is ſtill more remarkable afterwards, when the watery particles are evaporated. Spirit of wine coloured mixes with water and oils, and ſo far is proper to fill the very ſmaller veſſels with: but, on the other hand, it coagulates any of our liquor it meets, which ſometimes blocks up the veſſels ſo much, that no more injection will paſs; then it ſcarce will ſuſpend ſome of the powders that prove the moſt durable colours; and as it entirely evaporates, the veſſels muſt become very ſmall; and the ſmall quantity of powder left, having nothing to ſerve for connecting its particles together, generally is ſeen ſo interrupted, that the ſmall ramifications of veſſels rather have the appearances of random ſcratches of a pencil, than of regular continued canals. Melted tallow, with a little mixture of oil of turpentine, may ſometimes be made to fill very ſmall veſſels, and keep the larger ones at a full ſtretch; but where any quantity of the animal liquors are ſtill in the veſſels, it is liable to ſtop too ſoon, and never can be introduced into numbers of veſſels which other liquors enter; and it is ſo brittle, that very little handling makes it crack, and thereby renders the preparation very ugly. The method I have always ſucceeded beſt with, in making what may be called *ſubtile* or *fine injections*, is, firſt to throw in coloured oil of tupentine, in ſuch a quantity as might fill the very ſmall veſſels; and immediately after, to puſh the common coarſe injection into the larger ones. The oil is ſubtile enough to enter rather ſmaller capillary tubes than any colouring can; its reſinous parts, which remain after the ſpirituous are evaporated, give a ſufficient adheſion to the particles of the ſubſtance with which it is coloured, to keep them from ſeparating, and it intimately incorporates with the coarſer injection; by which, if the injection is rightly managed, it is impoſſible for the ſharpeſt eye to diſcover that two ſorts have been made uſe of. All the liquors with which the veſſels of animals are artificially filled, having very faint, and near the ſame colours, would not all appear in the very ſmall veſſels, becauſe of their becoming entirely diaphanous, without a mixture of ſome ſubſtance to impart its colour to them; and where ſeveral ſorts of even the largeſt veſſels of any part were filled, one ſort could not be diſtinguiſhed from another, unleſs the colour of each was different; which has likewiſe a good effect in making preparations more beautiful. Wherefore anatomiſts have made uſe of a variety of ſuch ſubſtances, according to their different fancies or intentions; ſuch as gamboge, ſaffron, ink, burnt ivory, &c. which can be eaſily procured from painters. My deſign being only to conſider thoſe that are fit to be mixed with the injecting liquors propoſed to fill capillary veſſels, which is ſcarce ever to be done in any other, except the branches of the arteries and of ſome veins, I ſhall confine myſelf to the common colours employed to theſe laſt named two ſorts of veſſels, which colours are red, green, and ſometimes blue, without mentioning the others, which require very little choice. Anatomiſts have, I imagine, propoſed to imitate the natural colours of the arteries and veins in a living creature, by filling the arteries with a red ſubſtance, and the veins with a blue or green: from which, however, there are other advantages, ſuch as the ſtrong reflection which ſuch bodies make of the rays of light, and the unaptneſs moſt ſuch bodies have to tranſmit the ſame rays, without at leaſt a conſiderable reflection of the rays peculiar to themſelves; or, in other words, their unfitneſs to become completely pellucid; without which, the very fine veſſels, after being injected, would ſtill be imperceptible. The animal or vegetable ſubſtances made uſe of for colouring injections, ſuch as cochineal, laque, *rad. anchuſæ*, Brazil wood, indigo, &c. have all one general fault of being liable to run into little knots which ſtop ſome of the veſſels; their colour fades ſooner when kept dry; they more eaſily yield their tincture when the parts are preſerved in a liquor; and rats, mice, and inſects will take them for food: for which reaſons, though I have frequently ſucceeded in injecting them, I rather prefer the mineral kind, ſuch as minium or vermilion for red; of which this laſt is, in my opinion, the beſt, becauſe it gives the brighteſt colour, and is commonly to be bought finely levigated. The green-coloured powder generally uſed is verdigreaſe; but I rather chooſe that preparation of it called *diſtilled verdigreaſe*; becauſe its colour is brighter, and it does not ſo often run into ſmall knots as the common verdigreaſe, but diſſolves in the oily liquors. The method of preparing the injection compoſed of theſe materials, is to take for the fine one, a pound of clear oil of turpentine, which is gradually poured on three ounces of vermilion, or diſtilled verdigreaſe finely powdered, or rather well levigated by grinding on marble; ſtir them well with a ſmall wooden

wooden ſpatula till they are exactly mixed, then ſtrain all through a fine linen rag. The ſeparation of the groſſer particles is, however, rather better made, by pouring ſome ounces of the oil upon the powder, and, after ſtirring them together ſtrongly, ſtop rubbing with the ſpatula for a ſecond or ſo, and pour off into a clean veſſel the oil with the vermilion or verdigreaſe ſuſpended in it; and continue this ſort of operation till you obſerve no more of the powder come off; and all that remains is granulated. The coarſer injection is thus prepared: Take tallow, 1 lb. wax, bleached white, 5 oz. ſallad oil, 3 oz. melt them in a ſkillet put over a lamp: then add Venice turpentine, 2 oz. and as ſoon as this is diſſolved, gradually ſprinkle in of vermilion or verdigreaſe prepared, 3 oz. then paſs all through a clean, dry, warmed linen cloth, to ſeparate all the groſſer particles; and, when you deſign to make it run far into the veſſels, ſome oil of turpentine may be added immediately before it is uſed. The next thing to be conſidered, and indeed what chiefly contributes to the ſucceſs of injections, is the choice and preparation of the ſubject whoſe veſſels are to be filled. In chooſing a fit ſubject, take theſe few general rules: 1. The younger the creature to be injected is, the injection will, *cæteris paribus*, go fartheſt, and *vice verſa*. 2. The more the creature's fluids have been diſſolved and exhauſted in life, the ſucceſs of the operation will be greater. 3. The leſs ſolid the part deſigned to be injected is, the more veſſels will be filled. 4. The more membranous and tranſparent parts are, the injection ſhows better; whereas, if the ſolid very hard parts of a rigid old creature, that has died with its veſſels full of thick ſtrong blood, it is ſcarce poſſible to inject great numbers of ſmall veſſels. Therefore, in preparing a ſubject for injecting, the principal things to be aimed at are, To diſſolve the fluids, empty the veſſels of them, relax the ſolids, and prevent the injection's coagulating too ſoon. To anſwer all theſe intentions, authors have propoſed to inject tepid or warm water by the arteries, till it returns clear and untinged by the veins, and the veſſels are thereby ſo emptied of blood, that all the parts appear white; after which they puſh out the water by forcing in air; and laſtly, by preſſing with their hands, they ſqueeze the air alſo out. After this preparation, one can indeed inject very ſubtilely; but generally there are inconveniences attending it. For in all the parts where there is a remarkable *tunica celluloſa*, it never miſſes to be full of the water, which is apt to ſpoil any parts deſigned to be preſerved either wet or dry; and ſome particles of the water ſeldom miſs to be mixed in the larger as well as the ſmaller veſſels with the oily injection, and make it appear diſcontinued and broken: wherefore, it is much better to let this injection of water alone, if it can be poſſibly avoided, and rather to macerate the body or part to be injected a conſiderable time in water, made ſo warm as one can hold his hand eaſily in it; taking care to keep it of an equal warmth all the time, by taking out ſome of the water as it cools, and pouring in hot water in its place; by which the veſſels will be ſufficiently ſoftened and relaxed, the blood will be melted down, and the injection can be in no danger of hardening too ſoon; whereas, if the water is too hot, the veſſels ſhrink, and the blood coagulates. From time to time we ſqueeze out the liquids as much as poſſible at the cut veſſel by which the injection is to be thrown in. The time this maceration is to be continued, is always in proportion to the age of the ſubject, the bulk and thickneſs of what we deſign to inject, and the quantity of blood we obſerve in the veſſels, which can only be learned by experience; at leaſt, however, care ought to be taken, that the whole ſubject, or part macerated, is perfectly well warmed all through; and that we continue the preſſure with our hands till no more blood can be brought away, whatever poſition we put the ſubject in. When the ſyringe, injections, and ſubject, are all in readineſs, one of the ſecond ſort of pipes is choſen, as near to the diameter of the veſſel by which the injection is to be thrown as poſſible; for if the pipe is too large, it is almoſt needleſs to tell, it cannot be introduced. If the pipe is much ſmaller than the veſſel, it is ſcarce poſſible to tie them ſo firmly together, but, by the wrinkling of the coats of the veſſel, ſome ſmall paſſage will be left, by which part of the injection will ſpring back on the injector in the time of the operation, and the neareſt veſſel remain afterwards undiſtended, by the loſs of the quantity that oozes out. Having choſen a fit pipe, it is introduced at the cut orifice of the veſſel, or at an inciſion made in the ſide of it; and then a waxed thread being brought round the veſſel, as near to its coats as poſſible, by the help of a needle, or a flexible eyed probe, the ſurgeon's knot is made with the thread, and it is drawn as firmly as the thread can allow; taking care that it ſhall be ſunk into the circular notch of the pipe all round, otherwiſe it will very eaſily ſlide off, and the pipe will be brought out probably in the time of the operation, which ruins it. If there have been large veſſels cut, which communicate with the veſſels you deſign to inject, or if there are any others proceeding from the ſame trunk, which you do not reſolve to fill, let them be all carefully now tied up, to ſave the injected liquor, and make the operation ſucceed better in the view you then have. When all this is done, both ſorts of injections are to be warmed over a lamp, taking care to ſtir them conſtantly, leſt the colouring powder fall to the bottom and burn. The oil of turpentine needs be made no warmer than will allow the finger to remain in it, if the ſubject has been previouſly well warmed in water; when the maceration has not been made, the oil ought to be ſcalding hot, that it may warm all the parts which are deſigned to be injected. The coarſe injection ought to be brought near to a boiling. In the mean time, having wrapt ſeveral folds of linen round the parts of the ſyringe which the operator is to gripe, and ſecured the linen with thread, the ſyringe is to be made very hot by ſucking boiling water ſeveral times up, and the pipe within the veſſel is to be warmed by applying a ſponge dipped in warm water to it. After all is ready, the ſyringe being cleared of the water, the injector fills it with the finer injection; and then introducing the pipe of the ſyringe into that in the veſſel, he preſſes them together, and either with one hand holds this laſt pipe firm, with the other gripes the ſyringe, and with the

his breaſt puſhes the ſucker; or, giving the pipe in the veſſel to be held by an aſſiſtant, in any of the ways mentioned in the deſcription of theſe ſorts of pipes, he gripes the ſyringe with one hand, and puſhes the ſucker with the other, and conſequently throws in the injection, which ought to be done ſlowly, and with no great force, but proportioned to the length and bulk of the part to be injected, and ſtrength of the veſſels. The quantity of this fine injection to be thrown in is much to be learned by uſe. The only rule I could ever fix to myſelf in this matter was to continue puſhing till I was ſenſible of a ſtop which would require a conſiderable force to overcome. But this will not hold where all the branches of any veſſel are not injected; as, for inſtance, when the veſſels of the thorax only are to be injected: for the aorta bears too great a proportion to the branches ſent from it, and therefore leſs fine injection is requiſite here. As ſoon as that ſtop is felt, the ſucker of the ſyringe is to be drawn back, that the neareſt large veſſels may be emptied. Then the ſyringe is taken off, emptied of the fine injection, and filled with the coarſer, which is to be puſhed into the veſſels quickly and forcibly, having always regard to the ſtrength and firmneſs of the veſſels, bulk, &c. of the part. Continue to thruſt the ſucker, till a full ſtop, or a ſort of puſh backwards, is felt, when you muſt beware of thruſting any more, otherwiſe ſome of the veſſels will be burſted, and the whole, or a conſiderable ſhare of the preparation you deſigned, will be ſpoiled by the extravaſation, but rather immediately ſtop the pipe by the turn-cock, and take out the ſyringe to clean it, and allow ſufficient time for the coarſe injection to coagulate fully, before any part is diſſected. Ruyſch, immediately after throwing in the injection, put the body into cold water, and ſtirred it continually for ſome time, to prevent the vermilion ſeparating from the tallow."

II. (i.) *The* INJECTION OF THE LYMPHATIC SYSTEM is much more difficult than that of the ſanguiferous, on account of the extreme ſmallneſs of the veſſels; ſo that till very lately it was almoſt quite impracticable. Methods indeed had been attempted for this purpoſe; but by the improper form of the inſtruments, and the inferior ſkill of anatomiſts in former times, we may juſtly look upon this as one of the moſt modern improvements in anatomy. The firſt thing to be conſidered, when the lymphatics are to be injected, is a proper method of diſcovering them; for this is by no means an eaſy matter, on account of their ſmallneſs and tranſparency.—To find out theſe veſſels, the ſubject muſt be viewed in a proper place, where the light is neither very ſtrong nor very weak. Mr Sheldon, who has written a treatiſe upon this ſubject, recommends a winter forenoon from ten to two; it being chiefly in the winter ſeaſon that anatomical preparations are made, and becauſe at that time of the day the light is more clear and ſteady. He ſays alſo from his own experience, that the light paſſing through the glaſs of a window is better for this purpoſe than the open air, as the veſſels are more diſtinctly ſeen. The injecting of the veſſels is likewiſe rendered more difficult in the open air by the eaſe with which the humidity is evaporated from them. It will likewiſe be neceſſary to incline the parts in various ways to the light, as ſome of the veſſels are moſt eaſily diſcoverable in one poſition, and ſome in another. The lacteal trunks under the peritoneal coats of the inteſtines, and the lymphatics on the external ſurface of the liver, &c. particularly require this method. He diſcommends the uſe of magnifying glaſſes. "I am perſuaded (ſays he), that thoſe who attempt them through this medium, will not acquire that *viſus eruditus* which is obtained to a ſupriſing degree by thoſe who have been much experienced in injecting lymphatic veſſels. A lateral light is likewiſe preferable to an horizontal, or even an oblique ſky-light. The ſubjects muſt be laid upon a table of ſufficient height, which might be contrived with a ledge fixed to the table in ſuch a manner as to be water proof; which would be uſeful for preventing the quickſilver, which is almoſt always neceſſary for injecting theſe veſſels, from being loſt. The ſurface of the table ſhould likewiſe be hollowed, ſo that the mercury which falls may be collected in the middle, where an hole with a ſtopper may be made to take out occaſionally the quickſilver which collects. Such a table would alſo be convenient for holding water, for the purpoſe of ſteeping membranous parts which are frequently to be injected; and which, from being expoſed to the air, become dry; which alſo it is inconvenient and hazardous to move into water during the time of operation. Even a common table with a hole cut in the middle may anſwer the purpoſe; the hole may be round or ſquare according to the fancy of the anatomiſt; but the table muſt be conſtructed of ſuch materials as are not liable to warp in warm water. Should the anatomiſt not be provided with either of theſe tables, the parts muſt be laid in a tray or earthen diſh, that the quickſilver may be ſaved." The materials for injecting theſe veſſels are only quickſilver, and the ceraceous or *coarſe* injection of anatomiſts; the former being always uſed in injecting the lymphatics and lacteals, it being almoſt impoſſible to fill them with another fluid in the dead body. The ceraceous injection is chiefly uſed for the thoracic duct; and in ſome particular inſtances, where the lymphatic trunks have been found larger than the ordinary ſize, a coarſe injection has been made uſe of. Injections of the lymphatics may be made even while the animal is alive, and that without any great cruelty, by feeding it with milk previous to its being ſtrangled. Of all the barbarous methods of opening the animal while alive, the moſt uſeful ſeems to be that of Mr Hunter, who directs to perforate the ſmall inteſtines, and throw in ſtarch-water with ſolutions of muſk, or indigo in ſtarch-water. "In a word (ſays Mr Sheldon), any gelatinous fluids rendered opaque with ſuch colours as will be abſorbed, are extremely uſeful for experiments of this kind; for much more may be ſeen by examining the veſſels diſtended with a coloured fluid from natural adſorption than by anatomical injection practiſed in the dead body." Liberkuhn firſt diſcovered the ampullulæ by feeding children in whom the lacteal glands were obſtructed, previous to their death, with milk; by which

which means, not only the lacteal trunks became diſtended with chyle, but likewiſe the ampullulæ. In like manner, the abſorbing mouths of the lacteal veſſels were diſcovered by Liberkuhn; and in a ſimilar manner Aſellius diſcovered the lacteals themſelves. Thus alſo Euſtachius diſcovered the thoracic duct in a horſe; and Mr Hewſon traced the lacteal veſſels, lymphatics, and thoracic duct, in birds, by making ligatures on the root of the meſentery, and other parts, which had been previouſly fed with barley. Mr Hunter likewiſe was enabled to obſerve the lacteals of a crocodile when diſtended with chyle. The coarſe injection for the lymphatics is made of mutton ſuet and yellow reſin, in the proportion of two thirds of reſin to one of ſuet. If required of a thicker conſiſtence, we may add a ſmall quantity of pure wax; if of a ſofter quality, we may augment the quantity of ſuet: Orpiment or king's yellow is generally made uſe of; though others are equally proper, provided they be fine enough.

(ii.) INJECTION OF THE LYMPHATICS, INSTRUMENTS NECESSARY FOR. Theſe are the injecting tube and pipes, lancets, blowpipes, knives, ſciſſars, forceps, needles, and thread. The old injecting tube has been found in a manner entirely uſeleſs, the pipe being fixed in a glaſs tube two or three feet long; which is one of the reaſons why, before the time of Hewſon, ſo little of the lymphatic ſyſtem could be injected. Tubes of ſuch a length are entirely unmanageable by one perſon, and it is impoſſible to perform the operation properly with two. To perform it in the beſt manner, the inſtrument ſhould be held in the hand like a pencil or pen. The inſtruments uſed by our author are tubes made either of glaſs or of braſs; which, when filled with mercury, may be held in the hand like a pen: a glaſs tube, however, is preferable to the metallic one. It is ſomewhat in the ſhape of a trumpet; ſix inches and an half in length, an inch and an half broad where broadeſt, and three eighths of an inch where narroweſt. A collar of ſteel half an inch broad, and three quarters of an inch long, is cemented to this pipe, and a ſmaller tube of the ſame metal is ſcrewed upon the end of the collar; the whole terminating in a capillary tube about an inch in length. This laſt is the moſt difficult part of the whole work to execute; it ſhould be drilled out of a ſolid piece of metal, and not made of a thin bit of plate ſoldered, as theſe are apt to turn ragged in the edges, and the ſolder is alſo liable to be deſtroyed by the mercury. Thoſe uſed by Mr Sheldon were made by drilling a ſmall hole lengthwiſe through a bit of well-tempered wire. It is cleaned by means of a very ſmall piece of ſteel wire capable of paſſing through the bore of the tube. This ought to be annealed leſt it ſhould break; in which caſe, the broken bit could not eaſily be got out. Very ſmall tubes may be made of glaſs drawn out as fine as we chooſe; and though very apt to break, they are eaſily repaired. They ought to be very thin, that they may be eaſily melted. Sometimes it has been found convenient to fit the collar with a ſteel ſtop-cock. The braſs tube repreſented by our author is about nine inches and an half in length, and half an inch wide where wideſt. The collar is a full quarter of an inch broad, and ¼ of an inch long; a ſteel piece and capillary tube being ſcrewed to it as in the other. The lancets ſhould be exquiſitely ſharp, to cut into the lymphatic veſſels. The latter are eaſily inflated by the ſmall ſilver blowpipes uſually put up in the diſſecting caſes by the London mathematical inſtrument makers: diſſecting knives, fine pointed ſciſſars, accurately made, diſſecting forceps, with ſtraight or crooked needles, are likewiſe ſubſtituted with advantage, as not being affected by the quickſilver.

(iii.) INJECTION OF THE LYMPHATICS, SUBJECTS PROPER FOR. Mr Sheldon recommends, that they ſhould be as free from fat as poſſible: he has always found, in the human ſubject, thoſe who died univerſally dropſical, or of an aſcites or anaſarca, to be the beſt, for the following reaſons, viz. in ſuch there is little or no animal oil, and but a very ſmall quantity of red blood; both of which, when they occur in great abundance, very much impede the diſcovery of the lymphatic veſſels; but when the cellular veſſels are loaded with water, the abſorbents are more readily traced, and with leſs riſk of wounding them in diſſection: the preparations alſo, particularly the dried ones, are more laſting. This circumſtance is of moſt conſequence in preparing the abſorbent veſſels of the trunk and extremities of the human ſubject. Of all the viſcera in young ſubjects, only the liver and the lungs can be injected with ſucceſs; and theſe may be ſucceſsfully injected even in the fœtus. It will be moſt proper to begin the operation upon the ſubject immediately after death, as lymph or chyle will then be more readily found in the veſſels, than when we wait a longer time.

(iv.) INJECTIONS OF THE LYMPHATICS, VARIOUS METHODS OF PREPARING. In preparing the lacteals, previouſly diſtended with milk in the living ſubject, it is proper to have the inteſtines and meſentery plunged (with the ligature upon the root of the latter) into the rectified ſpirit of wine. This proceſs will coagulate the chyle; and the fluid being opaque, the veſſels will be beautifully ſeen when we mean to prepare the parts, by preſerving them in proof ſpirit as wet ſpecimens: "In this way (ſays Mr Sheldon) I have made, in the dog, one of the moſt natural preparations that can be ſeen of the lacteals injected from their orifices by the natural abſorption." We may alſo prepare the lacteals by the method uſed by Mr Hunter, already mentioned; by which they will be very conſpicuous, by the indigo abſorbed from the cavity of the inteſtines. By tying the thoracic duct near its inſertion into the angle formed between the ſubclavian and jugular veins on the left ſide, or by tying theſe veins on both ſides, we may diſtend almoſt all the abſorbents of the animal. Thus we are enabled to purſue theſe veſſels in many parts where they have not yet been diſcovered, where they can ſcarcely be traced by injection, and even in ſome parts where it is utterly impoſſible for the injections to reach them. Another method ſometimes ſucceſsfully uſed by our author, was firſt practiſed by Malpighi. In this the part is to be ſteeped in water, and the liquid changed as long as it appears tinged with blood; ſuffering the parts afterwards to remain in the ſame water till the putrefaction begins. As ſoon as this

this begins to take place, the air which is extricated will diſtend the lymphatics, ſo that they may be eaſily ſeen, and then injected with quickſilver. It is, however, remarkable, that this method will not in general anſwer ſo well in the human ſpecies as in quadrupeds; the air having never paſſed by putrefaction into the human lacteals in any of the ſubjects which Mr Sheldon tried, though it will take place in thoſe of the horſe or aſs, and many other animals; drawings of the lacteals may likewiſe be made in this method to very great advantage. In ſome parts of the human body alſo, this method may be employed to advantage; as the liver, heart, &c. It may likewiſe be uſeful to make ligatures on the large trunks of the veſſels previous to the maceration, that thus the air may be confined as ſoon as it is extricated from the coats by putrefaction. Our author adds, that if ligatures were made upon the wriſts and legs in *articulo mortis*, or immediately after death, the lymph would be ſtopped in the veſſels, the latter would become diſtended, and might be injected with the greateſt facility by the common method, after taking off the ligature. Mr Sheldon, in ſuch a caſe, recommends the tourniquet. "I have reaſon (ſays he) to believe, that abſorption goes on as long as muſcular irritability remains; which laſt continues a conſiderable time after the general life of the animal is loſt." On this, however, we cannot forbear to remark, that making ligatures for ſuch purpoſes upon a human creature in *articulo mortis*, or even immediately after death, favours ſo much of barbarity, that we cannot think it will be often practiſed. In ſome caſes, even in the dead ſubject, ligatures are uſeful; as when we are ſearching for the lymphatics in the fingers and toes. In theſe it is uſeful to ſtroke up the parts with the finger, by which means the ſmall quantity of lymph remaining in the veſſels will be forced upwards, and ſtopped by the ligature; after which the veſſels may be eaſily injected with quickſilver, as already mentioned. To inject the veſſels, we muſt open one or more of them, directing the point of the lancet almoſt always towards the trunk or trunks of the veſſels, and taking care not to carry the inciſion through the oppoſite ſide. If the veſſels happen to be under the peritoneum, as the lacteals, or under the pleura, as the lymphatics of the lunge, we may cut into their cavity through theſe membranes. In injecting thoſe of the extremities, however, and in many other parts of the body, it is abſolutely neceſſary to diſſect the veſſels we deſign to fill away from the fat and reticular ſubſtance, before we attempt to open them with the lancet. The tube with the pipe affixed to it is previouſly to be filled with mercury: the anatomiſt then inflates the veſſel by means of the blowpipe, takes the tube from the aſſiſtant, and introduces the ſmall tube into the puncture. In this operation it will be found neceſſary not to carry the tube farther into the veſſel than is ſufficient to give the mercury a free paſſage; for if we introduce it farther, the paſſage of the mercury will be impeded by the pipe being puſhed againſt the ſide of the veſſel. Should not the fluid be able to effect a paſſage, it will then be neceſſary to preſs upon the ſurface of it in the tube with our fingers. If it deſcend freely, and without any of it paſſing between the ſide of the veſſel and ſmall pipe, we have only to fill up the tube with mercury as the latter deſcends; but if it gets out, we muſt then tie the veſſel. This, however, ſhould always be avoided if poſſible; becauſe, if not very dexterouſly performed, the operator will be apt to ſeparate the tube from the veſſel; and on this account the puncture ought always to be very ſmall, no larger indeed than is neceſſary to allow the pipe to get in with difficulty. As the injection proceeds, the preſſure on the ſurface of the quickſilver muſt be carried on higher and higher in the courſe of the lymphatic, till we come near the gland or glands into which the veſſels terminate; otherwiſe we ſhall ſeldom get the cells of the glands, or the veſſels emerging from the oppoſite ſide of the glands, well injected. In injecting the lymphatic veſſels of the extremities, it will be uſeful to raiſe the part where the pipe is inſerted higher than the other end of the limb, and to make the aſſiſtant preſs with his hands along the ſkin in the courſe of the veſſels, which will favour the progreſs of the injection. When the veſſels are ſufficiently filled, which may be known by the ſwelling of them, and by the reſiſtance the mercury meets with, the aſſiſtant paſſes a ligature about the veſſel, and ties it above the puncture before the anatomiſt withdraws the injection pipe. The method of injecting the larger trunks or thoracic duct with the coarſe injection, is exactly ſimilar to that already deſcribed for the ſanguiferous veſſels. Mr Sheldon, however, recommends the uſe of ſome pipes of particular conſtruction invented by himſelf. The improvement conſiſts in ſhaping the ends of the pipes like a pen; taking care to make the edges and point blunt, to avoid cutting the veſſel when we introduce them. Thus much larger tubes than thoſe commonly in uſe may be admitted; and there is no occaſion to make any bulb or riſing near the extremity of theſe ſmall pipes to prevent the thread from ſlipping off: for this will certainly hinder us from inſerting pipes of ſuch diameter as might otherwiſe be done. Having thus ſhown the method of injecting the lymphatics, our author next proceeds to deſcribe the method of diſſecting and preparing them either for immediate demonſtration, or for preſervation for any length of time. In the diſſection, great care is requiſite, on account of the exquiſite thinneſs of their coats; but if this ſhould happen by accident, it will then be neceſſary to introduce the pipe at the ruptured part; and having ſecured it above and below with ligatures, to fill it again as before directed. Our author recommends, for the purpoſe of diſſection, ſuch knives as the Germans and French uſe in tracing the nerves. They muſt be made thin in the blade like lancets, and not much larger. A variety of different ſhaped blades, ſome ſingle and others double edged, will be neceſſary for various parts of the body; the fault of the common diſſecting knives being, that they are too thick in the blade, which makes them ſoon blunt, and occaſions the trouble of perpetual grinding, which is not the caſe with thoſe juſt recommended. A ſharp pointed forceps is neceſſary, in order to lay faſt hold on the ſmalleſt portion of cellular ſubſtance; but they ought not to be ſo ſharp as to

endanger the puncturing of the veſſels: nor ſhould they by any means be bowed or ſtiff in the ſpring, to prevent the fingers of the operator from being wearied in the operation. They ſhould alſo be made in ſuch a manner as to hold large as well as ſmall portions of reticular ſubſtance. For diſſections of this kind, fine pointed ſciſſars and lancets fixed in handles are ſometimes neceſſary; and it is frequently of uſe to plunge the parts into water, to looſen the reticular membrane connected with the outſide of the coats of the veſſels; by which means they may be diſſected more eaſily, and with leſs danger of wounding them. The blood may be extracted by frequently changing the water. After being injected with quickſilver, the parts ſhould not be allowed to remain long in the water, becauſe the volatile alkali formed by putrefaction is apt to change the colour of the mercury. The diſſection being performed, the preparation is then to be preſerved either in a wet or dry ſtate, according to its nature. Preparations of the larger parts, as the trunk or extremities, ſhould be preſerved dry; and to dry them effectually, they ſhould be expoſed to a free current of air, but not to the rays of the ſun; and the veſſels ſhould be diſplayed in their natural ſituation. When fully dried, they ought to be varniſhed over with tranſparent ſpirit or copal varniſh; which will not only preſerve them from inſects, but render them more beautiful, and the veſſels more conſpicuous. They ſhould then be incloſed in glaſs caſes, placed in a horizontal poſition, and handled as little as poſſible. To make preparations of the thoracic duct, we muſt, in the firſt place, fill the aorta, vena cava ſuperior, and vena azygos or intercoſtalis, with coarſe injection; then fill with the ſame the veſſels below the right crus or little muſcle of the diaphragm. The duct is ſometimes prepared with quickſilver; but Mr Sheldon recommends to make drawings of any thing new or remarkable in preparations of the lymphatics with quickſilver; as moſt of thoſe ſpecimens, particularly ſuch as are dried, become at laſt totally uſeleſs by the drying of the veſſels and the eſcape or blackening of the mercury; or from the varniſh growing opaque by age. The quickſilver injection, however, in ſome caſes is very uſeful. Thus, if we wiſh to demonſtrate the valves in the thoracic duct, or any other large abſorbent veſſel, we need only inject the veſſels with quickſilver, diſſect and dry them, then cut them open, and let the mercury run out; after which the valves will appear by making ſections in the coats of the veſſels. This may be done ſtill better by varniſhing the veſſels 3 or 4 times before the ſections are made; becauſe the varniſh will ſtrengthen the ſides of the veſſel. In wet preparations the valves in the cavities of theſe parts may likewiſe be demonſtrated by opening them; or by inverting the veſſels, and ſuſpending them in proof malt ſpirits. Thus the valves that cover the terminations of the thoracic duct on the inſide of the angle formed between the jugular and ſubclavian veins on the left ſide, and thoſe which terminate the lymphatics on the right ſide of the neck, arm, and lungs, may be beautifully demonſtrated. Specimens of the lacteal veſſels, of the abſorbents of the heart, lungs, liver, ſpleen, diaphragm, kidneys, &c. may be kept wet or dry, according to the particular nature of the preparation, or the view of the anatomiſt. See PREPARATION, § 3.

* INIMICAL. *adj.* [*inimicus*, Lat.] Unfriendly; unkind; hurtful; hoſtile; adverſe.—(This article, which is omitted in the laſt London folio Edition of Johnſon's Dictionary, 1784, we inſert from the 8vo Edit. 1792.)

* INIMITABILITY. *n. ſ.* [from *inimitable*.] Incapacity to be imitated.—Truths muſt have an eternal exiſtence in ſome underſtanding; or rather, they are the ſame with that underſtanding itſelf, conſidered as variouſly repreſentative, according to the various modes of *inimitability* or participation. *Norris.*

* INIMITABLE. *adj.* [*inimitabilis*, Lat. *inimitable*, Fr.] Above imitation; not to be copied.

The portal ſhone, *inimitable* on earth
By model, or by ſhading pencil drawn. *Milton.*

What is moſt excellent is moſt *inimitable*.
*Denham.*

And imitate the *inimitable* force. *Dryden.*

—Virgil copied the ancient ſculptors, in that *inimitable* deſcription of military fury in the temple of Janus. *Addiſon.*

* INIMITABLY. *adv.* [from *inimitable*.] In a manner not be imitated; to a degree of excellence above imitation.—A man could not have been always blind who thus *inimitably* copies nature. *Pope.*—

Thus terribly adorn'd the figures ſhine,
*Inimitably* wrought with ſkill divine. *Pope.*

Charms ſuch as thine, *inimitably* great.
*Broome.*

* *To* INJOIN. *v. a.* [*enjoindre*, Fr. *injungo*, Lat.] 1. To command; to enforce by authority. See ENJOIN.—Laws do not only teach what is good, but they *injoin* it; they have in them a certain conſtraining force. *Hooker.*—

This garden tend, our pleaſant taſk *injoin'd*.
*Milton.*

2. In *Shakeſpeare*, to join. Not uſed.—

The Ottomites
Steering with due courſe towards the iſle of Rhodes,
Have there *injoin'd* them with a fleet. *Shak.*

* INIQUITOUS. *adj.* [*iniquus*, Fr. from *iniquitas*.] Unjuſt; wicked.

* INIQUITY. *n. ſ.* [*iniquitas*, Lat. *iniquité*, Fr.] 1. Injuſtice; unrighteouſneſs.—There is greater or leſs probability of an happy iſſue to a tedious war, according to the righteouſneſs or *iniquity* of the cauſe for which it was commenced. *Smalridge.* 2. Wickedneſs; crime.—Want of the knowledge of God is the cauſe of all *iniquity* amongſt men. *Hooker.*—

Till God at laſt,
Wearied with their *iniquities*, withdraw
His preſence from among them. *Milton.*

INIRCHIA, the name of the ORONOKO, at its ſource between New Granada and Peru.

INIS, an Iriſh word ſignifying an iſland, which makes part of the names of many iſlands on the coaſt of Ireland, and of ſome in Scotland: as,

INISBEG, 2 iſlands of Ireland, 1. on the NW coaſt of Donegal: 2. on the W. coaſt of Kerry.

INIS-BOFFIN, 2 iſles on the W. coaſt of Donegal and Galway.

INISCALTRA, } two iſlands of Ireland in the
INISCATTERY, } Shannon.

INISDUFF, } two iſlands on the N. and W. coaſt
INISFREE, } of Donegal.

INISGLORA, } two iſlands on the W. coaſt of
INISGOULA, } Mayo.

INISHAR and INISHARN, two iſlands on the W. coaſt of Galway.

(1.) INISHAIL, a pariſh of Scotland united to that of Glenorchy. See GLENORCHY, N° 1.

(2.) INISHAIL, [*Gael.* i. e. *Beautiful Iſle.*] an iſland in Loch-Aw, in the above pariſh, to which it gives name. The relics of the monaſtery and chapel are ſtill viſible.

INISH-CHONNEL, an iſland of Scotland, in Loch-Aw, Argyllſhire, on which are the majeſtic ruins of an ancient caſtle, now overgrown with ivy; which, for ſeveral centuries, was the chief reſidence of the Argyll family.

INISHEGIL, an iſland near Mayo county.

INISH-ERAITH, an iſland of Scotland, in Loch-Aw, on which are the ruins of a chapel with burying grounds. The Rev. Dr Smith, of Campbelton, in his *Authenticity of Oſſian's Poems*, mentions this as the iſle, to which the traitor *Erath* beguiled *Duara*, as related in one of the Songs of Selma.

INISHERKAN, an iſland of Cork, on the W. ſide of Baltimore harbour, 6 miles in circumference. Lon. 9. 19. W. Lat. 51. 24. N.

INISHUGH, an iſle near Mayo county.

INISKEA, NORTH, } two iſlands on the W.
INISKEA, SOUTH, } coaſt of Mayo, one mile ſeparate. Lon. 10. 0. W. Lat. 54. 9. N.

INISKERRY, an iſle near Clare county.

INISMAIN, an iſland in Galway Bay.

INISMURRY, an iſland between Sligo and Donegal Bays. Lon. 8. 33. W. Lat. 54. 26. N.

INISTEGEL, an iſle on the W. coaſt of Mayo.

INISTIOGHE, a borough of Ireland in Kilkenny, Leinſter; 13 miles SW. of Kilkenny, and 63 from Dublin. It has two fairs.

INISTUISCAR, an iſland on the W. coaſt of Kerry. Lon. 10. 26. W. Lat. 52. 8. N.

INISTURE, an iſle on the W. coaſt of Mayo.

* INITIAL. *adj.* [*initial*, Fr. *initialis*, from *initium*, Lat.] 1. Placed at the beginning.—In the editions, which had no more than the *initial* letters of names, he was made by Keys to hurt the inoffenſive. *Pope.* 2. Incipient; not complete.—Moderate labour of the body conduces to the preſervation of health, and cures many *initial* diſeaſes; but the toil of the mind deſtroys health, and generates maladies. *Harvey.*—The ſchools have uſed a middle term to expreſs this affection, and have called it the *initial* fear of God. *Rogers.*

* INITIATE. *adj.* [*initié*, Fr. *initiatus*, Lat.] Unpractiſed.—

My ſtrange and ſelf-abuſe
Is the *initiate* fear, that wants hard uſe:
We're yet but young. *Shak.*

(1.) * *To* INITIATE. *v. a.* [*initier*, Fr. *initio*, Lat.] To enter; to inſtruct in the rudiments of an art; to place in a new ſtate; to put into a new ſociety.—Providence would only *initiate* mankind into the uſeful knowledge of her treaſures, leaving the reſt to employ our induſtry. *More.*—To *initiate* his pupil in any part of learning, an ordinary ſkill in the governour is enough. *Locke.* He was *initiated* into half a dozen clubs before he was one and twenty. *Spectator.*—No ſooner was a convert *initiated*, but, by an eaſy figure, he became a new man. *Addiſon.*

(2.) * *To* INITIATE, *v. n.* To do the firſt part; to perform the firſt rite.—

The king himſelf *initiates* to the pow'r,
Scatters with quiv'ring hand the ſacred flour,
And the ſtream ſprinkles. *Pope.*

INITIATED, *part. adj.* in ſpeaking of the religion of the ancient heathens, ſignifies being admitted to the participation of the ſacred myſteries. The word properly ſignifies to begin ſacrificing, or to admit a perſon to the beginning of the myſteries, or ceremonies of leſs importance. The ancients never diſcovered the deeper myſteries of their religion, nor even permitted ſome of their temples to be open to any but thoſe who had been initiated. See MYSTERY.

* INITIATION. *n. ſ.* [*initiatio*, Lat. from *initiate.*] The reception, admiſſion, or entrance of a new-comer into any art or ſtate.—The ground of initiating or entering men into Chriſtian life, is more ſummarily compriſed in the form of baptiſm, the ceremony of this *initiation* inſtituted by Chriſt. *Hammond.*—Silence is the firſt thing that is taught us at our *initiation* into ſacred myſteries. *Broome.*

* INJUCUNDITY. *n. ſ.* [*in* and *jucundity.*] Unpleaſantneſs.

* INJUDICABLE. *adj.* [*in* and *judico*, Lat.] Not cognizable by a judge.

* INJUDICIAL. *adj.* [*in* and *judicial.*] Not according to form of law. *Dict.*

* INJUDICIOUS. *adj.* [*in* and *judicious.*] Void of judgment; without judgment. Uſed both of perſons and things.—A philoſopher would either think me in jeſt, or very *injudicious*, if I took the earth for a body regular in itſelf, if compared with the reſt of the univerſe. *Burnet.*—A ſharp wit may find ſomething in the wiſeſt man, whereby to expoſe him to the contempt of *injudicious* people. *Tillotſon.*

* INJUDICIOUSLY. *adv.* [from *injudicious.*] With ill judgment; not wiſely.—Scaliger *injudiciouſly* condemns this deſcription. *Broome.*

(1.) * INJUNCTION. *n. ſ.* [from *injoin*; *injunctus*, *injunctio*, Lat.] 1. Command; order; precept.—The inſtitution of God's law is deſcribed as being eſtabliſhed by ſolemn *injunction*. *Hooker.*

My duty cannot ſuffer
T' obey in all your daughter's hard commands;
Though the *injunction* be to bar my doors,
And let this tyrannous night take hold upon you. *Shak.*
For, ſtill they knew, and ought t' have ſtill remember'd,
The high *injunction*, not to taſte that fruit,
Whoever tempted. *Milton.*

—The ceremonies of the church are neceſſary as the *injunctions* of lawful authority, the practice of the primitive church, and the general rules of decency. *South.* 2. [In law.] *Injunction* is an interlocutory decree out of the chancery, ſometimes to give poſſeſſion unto the plaintiff for want of appearance in the defendants, ſometimes to the king's

King's ordinary court, and ſometimes to the court chriſtian, to ſtay proceeding. *Cowell.*

(2.) INJUNCTION, in law, a writ generally grounded upon an interlocutory order or decree out of the court of chancery or exchequer, ſometimes to give poſſeſſion to the plaintiff, for want of the defendant's appearance; ſometimes to the king's ordinary court, and ſometimes to the court chriſtian, to ſtop proceedings in a cauſe, upon ſuggeſtion made, that the rigour of the law, if it take place, is againſt equity and conſcience in that caſe, that the complainant is not able to make his defence in theſe courts, for want of witneſſes, &c. or that they act erroneouſly, denying him ſome juſt advantage. The writ of injunction is directed not only to the party himſelf, but to his counſellors, attorneys, and ſolicitors; and if any attorney, after having been ſerved with an injunction, proceeds contrary to it, the court of chancery will commit him to the Fleet for contempt. But if an injunction be granted by the court of chancery in a criminal matter, the court of king's bench may break it, and protect any that proceed in contempt of it.

* *To* INJURE. *v. a.* [*injurer*, Fr. *injuria*, Lat.] 1. To hurt unjuſtly; to miſchief undeſervedly; to wrong.—They *injure* by chance in a crowd, and without a deſign; then hate always whom they have once *injured*. *Temple.*—

Forgiveneſs to the *injur'd* does belong;
But they ne'er pardon who commit the wrong.
*Dryden.*

2. To annoy; to affect with any inconvenience.—

Leſt heat ſhould *injure* us, his timely care
Hath unbeſought provided. *Milton.*

* INJURER. *n. ſ.* [from *injure*.] He that hurts another unjuſtly; one who wrongs another.

Ill deeds are well turn'd back upon their authors;
And 'gainſt an *injurer*, the revenge is juſt.
*Ben Jonſon.*

—The upright judge will countenance right, and diſcountenance wrong, whoever be the *injurer* or the ſufferer. *Atterb.*

* INJURIOUS. *adj.* [from *injury*; *injurius*, Lat. *injurieux*, Fr.] 1. Unjuſt; invaſive of another's rights.—

Till the *injurious* Roman did extort
This tribute from us, we were free. *Shak.*

*Injurious* ſtrength would rapine ſtill excuſe,
By off'ring terms the weaker muſt refuſe.
*Dryden.*

1. Guilty of wrong or injury.—

Yet beauty, though *injurious*, hath ſtrange power,
After offence returning, to regain
Love once poſſeſt. *Milton.*

3. Miſchievous; unjuſtly hurtful.—Our repentance is not real, becauſe we have not done what we can to undo our fault, or at leaſt to hinder the *injurious* conſequences of it from proceeding. *Tillotſon.* 4. Detractory; contumelious; reproachful; wrongful.—A priſon, indeed *injurious*, becauſe a priſon, but elſe well teſtifying affection, becauſe in all reſpects as commodious as a priſon can be. *Sidney.*—It is natural for a man, by directing his prayers to an image, to ſuppoſe the being he prays to be repreſented by that image; which how *injurious*, how contumelious, muſt it be to the glorious nature of God! *South.*—If *injurious* appellations were of any advantage to a cauſe, what appellations would thoſe deſerve who endeavour to ſow the ſeeds of ſedition? *Swift.*

* INJURIOUSLY. *adv.* [from *injurious*.] Wrongfully; hurtfully with injuſtice, with contumely.—Nor ought he to neglect the vindication of his character, when it is *injuriouſly* attacked. *Pope.*

* INJURIOUSNESS. *n. ſ.* [from *injurious*.] Quality of being injurious.—Some miſcarriages might eſcape, rather through ſudden neceſſities of ſtate, than any propenſity either to *injurioufneſs* or oppreſſion. *King Charles.*

(1.) * INJURY. *n. ſ.* [*injuria*, Lat. *injure*, Fr.] 1. Hurt without juſtice.—The places were acquired by juſt title of victory; and therefore in keeping of them no *injury* was offered. *Hayward.*—

Riot aſcends above their loftieſt tow'rs,
And *injury* and outrage. *Milton.*

2. Miſchief; detriment.—Many times we do *injury* to a cauſe by dwelling upon trifling arguments. *Watts.* 3. Annoyance.—Great *injuries* mice and rats do in the fields. *Mortimer.* 4. Contumelious language; reproachful appellation. A French mode of ſpeech, not now in uſe.—Caſting off the reſpects fit to be continued between great kings, he fell to bitter invectives againſt the French king; and ſpake all the *injuries* he could deviſe of Charles. *Bacon.*

(2.) INJURY, in law, any wrong done to a man's perſon, reputation, or goods. See ASSAULT, § 1 and 2.

* INJUSTICE. *n. ſ.* [*injuſtice*, Fr. *injuſtitia*, Lat.] Iniquity; wrong.—Cunning men can be guilty of a thouſand *injuſtices* without being diſcovered, or at leaſt without being puniſhed. *Swift.*

(1.) * INK. *n. ſ.* [*encre*, Fr. *inchioſtro*, Italian.] 1. The black liquor with which men write.—Mourn boldly, my *ink*; for while ſhe looks upon you, your blackneſs will ſhine. *Sidney.*—

O! ſhe's fallen
Into a pit of *ink*, that the wide ſea
Hath drops too few to waſh her clean again.
*Shak.*

Like madmen they hurl'd ſtones and *ink*.
*Ben Jonſon.*

Intending to have try'd
The ſilver favour which you gave,
In *ink* the ſhining point I dy'd,
And drench'd it in the ſable wave, *Waller.*

—Vitriol is the active or chief ingredient in *ink*, and no other ſalt will ſtrike the colour with galls. *Brown.*—I have found pens blacked almoſt all over when I had a while carried them about me in a ſilver *ink* caſe. *Boyle.*—The ſecretary poured the *ink* box all over the writings, and ſo defaced them. *Howel.*—He that would live clear of envy muſt lay his finger upon his mouth, and keep his hand out of the *ink* pot. *L'Eſtrange.*—I could hardly reſtrain them from throwing the *ink* bottle at one another's heads. *Arbuthnot.* 2. *Ink* is uſed for any liquor with which they write: as, red *ink*; green *ink*.

(2.) INK, (§ 1. *def.* 1.) is generally made of an infuſion of galls, vitriolated iron or copperas, and gum-arabic. The properties which ink ought

to

to have are, 1. To flow freely from the pen, and ſink a little into the paper, that the writing be not eaſily diſcharged. 2. A very deep black colour, which ſhould be as deep at firſt as at any time afterwards. 3. Durability, ſo that the writing may not be ſubject to decay by age. 4. Ink ſhould be deſtitute of any corroſive quality, that it may not deſtroy the paper, or go through it in ſuch a manner as to render the writing illegible. No kind of ink, however, has yet appeared which is poſſeſſed of all theſe qualities. The ink uſed by the ancients was poſſeſſed of the 2d, 3d, and 4th of theſe qualities, but wanted the firſt. Dr Lewis diſcovered its compoſition from ſome paſſages in ancient authors. "Pliny and Vitruvius (ſays he) expreſsly mention the preparation of ſoot, or what we now call *lamp-black*, and the compoſition of writing ink from lamp-black and gum. Dioſcorides is more particular, ſetting down the proportions of the two ingredients, viz. 3 oz. of the ſoot to one of the gum. It ſeems the mixture was formed into cakes or rolls; which being dried in the ſun, were occaſionally tempered with water, as the cakes of Indian ink are among us for printing."

(3.) INK, DELAVAL'S METHOD OF MAKING. In Mr Delaval's *Treatiſe on Colours*, p. 37. he acquaints us, that with an infuſion of galls and iron filings, he had not only made an exceedingly black and durable ink, but by its means, without the addition of any acid, dyed ſilk and woollen cloth of a good and laſting black. This kind of ink, however, though the colour is far ſuperior to that of any other, is very eaſily diſcharged, either by the ſmalleſt quantity of any acid, or even by ſimple water; becauſe it doth not penetrate the paper in ſuch a manner as is neceſſary to preſerve it from the inſtantaneous action of the acid or of the water. During the action of the infuſion of galls upon the iron in making this kind of ink, a very conſiderable effervescence takes place, and a quantity of air is diſcharged, the nature of which hath not yet been examined.

(4.) INK, DIFFERENT KINDS AND COLOURS OF ANCIENT. Since the invention of printing, much leſs attention than formerly has been paid to the making of ink, ſo that now the art ſeems to be in a great meaſure loſt. This appears from a compariſon of ſome ancient MSS. with the writings of modern times. It being of the utmoſt importance, however, that public records, wills, and other valuable papers, which cannot admit of being printed, ſhould be written with ink of a durable quality, this inattention ſeems to have been very culpable, and a reſtoration of the method of making writing ink a very valuable acquiſition. "The neceſſity (ſays Mr Aſtle, in his *Origin of Alphabetical Writing*) of paying greater attention to this matter may readily be ſeen, by comparing the rolls and records that have been written from the 15th century to the end of the 17th, with the writings we have remaining of various writings from the 5th to the 12th centuries. Notwithſtanding the ſuperior antiquity of the latter, they are in excellent preſervation; but we frequently find the former, though of more modern date, ſo much defaced that they are ſcarcely legible." This author agrees with Dr Lewis in thinking that the ancient inks were compoſed of ſoot or ivory black, inſtead of the galls, copperas, and gums, which form the compoſition of ours. Beſides their black inks, however, the ancients uſed various other colours, as red, gold and ſilver, purple, &c. Green ink was frequently uſed in Latin MSS. eſpecially in the latter ages; and it was frequently employed in ſignatures by the guardians of the Greek emperors, till their wards were of age. Blue or yellow ink was ſeldom uſed except in MSS.; "but (ſays Mr Aſtle) the yellow has not been much in uſe, as far as we can learn, theſe 600 years." Some kinds of characters, particularly the metallic, were burniſhed. Wax was uſed by the Latins and Greeks as a varniſh, but eſpecially by the former, and particularly in the 9th century. It continued a long time in vogue. *A Treatiſe upon Inks* was publiſhed by Peter Caniparius, profeſſor of medicine at Venice; of which an edition was printed at London in 1660. It is divided into ſix parts. The firſt treats of inks made from pyrites, ſtones, and metals; the 2d of ſuch as are made from metals and calces; the 3d from ſoots and vitriols; the 4th of the different kinds of inks uſed by the librarii or book-writers, by printers, and engravers; likewiſe of ſtaining or writing upon marble, ſtucco, or ſcaliolia, and of encauſtic modes of writing; alſo of liquids for painting or colouring leather, and linen or woollen cloths; reſtoring inks decayed by time; together with many methods of effacing writing, reſtoring decayed paper, and different modes of ſecret writing. The 5th treats of writing inks made in different countries from gums, woods, the juices of plants, &c. as well of different kinds of varniſhes. The 6th treats of the different methods of extracting vitriol, and the chemical uſes of it. Weckerus, in his treatiſe *De Secretis*, printed at Baſil in 1612, mentions a number of curious particulars concerning ink. He gives alſo receipts for making gold and ſilver inks, compoſed both with theſe metals and without them; directions for making inks for ſecret writing, and for defacing them; though in this laſt part there are many particulars bordering too much on the marvellous.

(5.) INK, DR BLACK'S RECEIPT FOR MAKING. The following method is recommended by Dr Black in his lectures: "Take powdered galls, 3 ounces; logwood ſhavings and vitriolated iron, of each one ounce; water from two to three pints, according to the degree of ſtrength required for the ink. Before the boiling is finiſhed, throw in half an ounce of gum arabic, and when it is diſſolved ſtrain the liquor." As a means of preſerving the ink from mould, Dr Black directs about a quarter of an ounce of ſpirit of wine to be added, and likewiſe a little powdered cloves ground in a mortar with a little of the ink.

(6.) INK, DR LEWIS'S EXPERIMENTS ON THE COMPOSITION AND DURABILITY OF. The durability of ink is a property of ſuch importance, that Dr Lewis thought the ſubject worthy of his attention. From various experiments he infers, that the decay of inks is chiefly owing to a deficiency of galls; that the galls are the moſt periſhable ingredient, the quantity of theſe, which gives the greateſt blackneſs at firſt, and which is about

equal

equal parts with the vitriol, being insufficient to maintain the colour; that, for a durable ink, the quantity of galls cannot be much less than three times that of the vitriol; that it cannot be much greater without lessening the blackness of the ink; that by diminishing the quantity of water, the ink is rendered blacker and more durable; that distilled water, rain water, and hard spring water, have the same effects; that white wine produces a deeper black colour than water; that the colour produced by vinegar is deeper than that by wine; that proof spirit extracts only a reddish brown tinge; that the last mentioned tincture sinks into, and spreads upon, the paper; and hence the impropriety of adding spirit of wine to ink, as is frequently directed, to prevent mouldiness or freezing; that other astringents, as oak bark, bistort, sloe bark, &c. are not so effectual as galls, nor give so good a black, the colour produced by most of these, excepting oak bark, being greenish; that the juice of sloes does not produce a black colour with martial vitriol; but that nevertheless, the writing made with it becomes black, and is found to be more durable than common ink; that inks made with saturated solutions of iron in nitrous, marine, or acetous acids, in tartar, or in lemon juice, were much inferior to the ink made with martial vitriol; that the colour of ink is depraved by adding quicklime, which is done with an intention of destroying any superabundant acid, which may be supposed to be the cause of the loss of the colour of the ink; that the best method of preventing the effects of this superabundant acid, is probably by adding pieces of iron to engage it; and that this conjecture is confirmed by an instance the author had heard, of the great durability of the colour of an ink in which pieces of iron had been long immersed; and lastly, that a decoction of logwood used instead of water, sensibly improves both the beauty and deepness of the black, without disposing it to fade. He adds that the addition of gum arabic is not only useful, by keeping the colouring matter suspended in the fluid, but also by preventing the ink from spreading, by which means a greater quantity of it is collected on each stroke of the pen. Sugar, which is sometimes added to ink, is found to be much less effectual than gums, and to have the inconvenience of preventing the drying of the ink. The colour of ink is greatly injured by keeping the ink in vessels made of copper or lead, and probably of any other metal, excepting iron, which the vitriolic acid can dissolve. The foregoing experiments point out the best proportions of the ingredients for ink. One part of green vitriol, one part of powdered logwood, and three parts of powdered galls. The best menstruum appears to be vinegar or white wine, though for common use water is sufficient. If the ink be required to be of a full colour, a quart, or at most three pints, of liquor, may be allowed to 3 oz. of galls, and to one ounce of each of the other two ingredients. Half an ounce of gum may be added to each pint of the liquor. The ingredients may be all put together at once in a convenient vessel, and well shaken 4 or 5 times each day. In 10 or 12 days the ink will be fit for use, though it will improve by remaining longer on the ingredients. Or it may be made more expeditiously, by adding the gum and vitriol to a decoction of galls and logwood in the menstruum. To the ink, after it has been separated from the feculencies, some coarse powder of galls, from which the fine dust has been sifted, together with one or two pieces of iron, may be added, by which its durability will be secured. In some attempts made by the Doctor to endow writing ink with the great durability of that of the ancients, as well as the properties which it has at present; he first thought of using animal glues, and then of oily matters. "I mixed both lamp black (says he) and ivory black with solution of gum arabic, made of such consistence as just to flow sufficiently from the pen. The liquors wrote of a fine black colour; but when dry, part of the colour could be rubbed off, especially in moist weather, and a pencil dipped in water washed it away entirely. I tried solutions of the animal glues with the same event. Isinglass or fish glue being the most difficultly dissoluble of these kinds of bodies, I made a decoction of it in water, of such strength that the liquor concreted into a jelly before it was quite cold: with this jelly, kept fluid by sufficient heat, I mixed some ivory black: characters drawn with this mixture on paper bore rubbing much better than the others, but were discharged without much difficulty by a wet pencil. It was now suspected, that the colour could not be sufficiently fixed on paper without an oily cement. As oils themselves are made miscible with watery fluids by the intervention of gum, I mixed some of the softer painters varnish, after mentioned, with about half its weight of a thick mucilage of gum arabic, working them well together in a mortar till they united into a smooth uniform mass: this was beaten with lamp black, and some water added by little and little, the rubbing being continued till the mixture was diluted to a due consistence for writing. It wrote freely, and of a full brownish black colour: the characters could not be discharged by rubbing, but water washed them out, though not near so readily as any of the foregoing. Instead of the painters varnish or boiled oil, I mixed raw linseed oil in the same manner with mucilage and lamp black; and on diluting the mixture with water, obtained an ink not greatly different from the other. Though these oily mixtures answered better than those with simple gums or glues, it was apprehended that their being dischargeable by water would render them unfit for the purposes intended. The only way of obviating this imperfection appeared to be, by using a paper which should admit the black liquid to sink a little into its substance. Accordingly I took some of the more sinking kinds of paper, and common paper made damp as for printing; and had the satisfaction to find, that neither the oily nor the simple gummy mixture spread upon them so much as might have been expected, and that the characters were as fixed as could be desired, for they could not be washed out without rubbing off part of the substance of the paper itself. But a further improvement may yet be made, namely, that of uniting the ancient and modern inks together; or using the common vitriolic ink instead of water;

water, for tempering the ancient mixture of gum and lamp black. By this method it ſhould ſeem that the writings would have all the durability of thoſe of former times, with all the advantage that reſults from the vitriolic ink fixing itſelf in the paper. Even where the common vitriolic mixture is depended on for the ink, it may in many caſes be improved by a ſmall addition of the ancient compoſition, or of the common Indian ink which anſwers the ſame purpoſe; when the vitriolic ink is dilute, and flows ſo pale from the pen, that the fine ſtrokes, on firſt writing, are ſcarcely viſible, the addition of a little Indian ink is the readieſt means of giving it the blue darkneſs. By this admixture it may be preſumed alſo that the vitriolic ink will be made more durable, the Indian ink in ſome meaſure covering it, and defending it from the action of the air. In all caſes, where Indian ink or other ſimilar compoſitions are employed, cotton ſhould be uſed in the ink-ſtand, as already mentioned, to prevent the ſettling of the black powder."

(7.) INK, INDIAN. See INDIAN INK.

(8.) INK, METHOD OF RESTORING, WHEN DECAYED. In the *Philoſ. Tranſ.* for 1787, Dr Blagden gives ſome account of a method of reſtoring decayed ink ſo as to render it legible. His experiments originated from a converſation with Mr Aſtle, on the queſtion, whether the inks made 8 or 10 centuries ago, and which are found to have preſerved their colour very well, were made of the ſame materials now employed or not? To decide the queſtion, Mr Aſtle furniſhed the Doctor with ſeveral MSS. on parchment and vellum from the 9th to the 15th centuries incluſively. Some of thoſe were ſtill very black; others of different ſhades, from a deep yelloviſh brown to a very pale yellow in ſome parts ſo faint that it could ſcarcely be ſeen. This was tried with ſimple and phlogiſticated alkalies, the mineral acids, and infuſion of galls. From theſe experiments it appeared, that the ink anciently employed was of the ſame nature as at preſent: the letters turned of a reddiſh or yelloviſh brown with alkalies, became pale, and were at length obliterated by the dilute mineral acids. The drop of acid liquor, which had been put upon a letter, changed to a deep blue or green on the addition of phlogiſticated alkali; with an infuſion of galls, in ſome caſes the letters acquired a deep tinge, in others a ſlight one. "Hence (ſays the Doctor) it is evident that one of the ingredients was iron, which there is no reaſon to doubt was joined with the vitriolic acid; and the colour of the more perfect MSS. which in ſome was a deep black, and in others a purpliſh black, together with the reſtitution of that colour in thoſe which had loſt it by the infuſion of galls, ſufficiently proved that another of the ingredients was aſtringent matter, which from hiſtory appears to have been that of galls. No trace of a black pigment of any ſort was diſcovered; the drop of acid, which had completely extracted a letter, appearing of an uniform pale and ferruginous colour, without an atom of black powder, or other extraneous matter floating in it." As this account differs very materially from that of Mr Aſtle, (ſee § 4.) ſo the reaſon given for the continuance of the colours differs no leſs. This, ſays Dr Blagden, "ſeems to depend very much on a better preparation of the material upon which the writing was made, namely the parchment or vellum; the blackeſt letters being generally thoſe which had ſunk into it the deepeſt. Some degree of effervescence was commonly to be perceived when acids were in contact with the ſurface of theſe old vellums. I was led, however, to ſuſpect that the ancient inks contained rather a leſs proportion of iron than the more modern; for, in general, the tinge of colour produced by the phlogiſticated alkali in the acid laid upon them, ſeemed leſs deep; which, however, might depend in part upon the length of time they had been kept: and perhaps more gum was uſed in them, or they were waſhed over with ſome kind of varniſh, though not ſuch as gave any gloſs." Among the ſpecimens with which our author was favoured by Mr Aſtle, there was one which differed very materially from the reſt. It was ſaid to be a MS. of the 15th century: the letters were of a full engroſſing hand, angular, without any fine ſtrokes, broad, and very black. None of the chemical ſolvents above mentioned ſeemed to produce any effect. Moſt of them ſeemed rather to make the letters blacker, probably by cleaning the ſurface; and the acids, after having been rubbed ſtrongly upon the letters, did not ſtrike any deeper tinge with the phlogiſticated alkali. Nothing could obliterate theſe but what took off part of the vellum; when ſmall rolls of a dirty matter were to be perceived. "It is therefore unqueſtionable (ſays the Doctor) that no iron was uſed in this ink; and, from its reſiſtance to the chemical ſolvents, as well as a certain clotted appearance in the letters when examined cloſely, and in ſome places a ſlight degree of gloſs, I have little doubt that they were formed of a ſooty or carbonaceous powder and oil, probably ſomething like our preſent printer's ink; and am not without ſuſpicion that they were actually printed." On examining this MS. more fully, our author was convinced that it was really a part of a very ancient printed book. In conſidering the methods of reſtoring the legibility of decayed writings, our author obſerves, that perhaps one of the beſt may be to join phlogiſticated alkali with the calx of iron which remains; becauſe the precipitate formed by theſe two ſubſtances greatly exceeds that of iron alone. On this ſubject Dr Blagden diſagrees with Mr Bergmann; but to bring the matter to a teſt, the following experiments were made: 1. The phlogiſticated alkali was rubbed in different quantities upon the bare writing. This, in general, produced little effect; though, in a few inſtances, it gave a bluiſh tinge to the letters, and increaſed their intenſity; "probably (ſays the Doctor) where ſomething of an acid nature had contributed to the diminution of their colour. 2. By adding, beſides the alkali, a dilute mineral acid to the writing, our author found his expectations fully anſwered; the letters then changing quickly to a very deep and beautiful blue. It is but of little conſequence whether the acid or phlogiſticated alkali be firſt added; though upon farther conſideration the Doctor inclined to begin with the alkali. The reaſon is,

that when the alkali is firſt put on, the colour ſeems to ſpread leſs, and thus not to hurt the legibility of the writing ſo much as would otherwiſe be done. His method is to ſpread the alkali thin over the writing with a feather, then to touch it as gently as poſſible upon or nearly over the letters with the diluted acid by means of a feather or bit of ſtick cut to a blunt point. The moment that the acid liquor is applied, the letters turn to a fine blue, beyond compariſon ſtronger than the original trace of the letter; and by applying a bit of blotting paper to ſuck up the ſuperfluous liquid, we may in a great meaſure avoid the ſtaining of the parchment: for it is this ſuperfluous liquor which, abſorbing part of the colouring matter from the letters, becomes a dye to whatever it touches. Care ought, however, to be taken not to allow the blotting paper to come in contact with the letters, becauſe the colouring matter may eaſily be rubbed off while ſoft and wet. Any one of the three mineral acids will anſwer the purpoſe effectually: Dr Blagden commonly uſes the marine. But whichever of the three is uſed, it ought to be diluted ſo far as not to be in danger of corroding the parchment; after which the degree of ſtrength ſeems not to be a matter of great nicety. Another method of reſtoring the legibility of old writings is by wetting them with an infuſion of galls in white wine: but this is ſubject to the ſame inconvenience with the former, and is beſides leſs efficacious. The Doctor is of opinion that the acid of the galls by itſelf would be better for the purpoſe than the infuſion of the whole ſubſtance of them; and he thinks alſo that a preferable kind of phlogiſticated alkali might be prepared, either by purifying the common kind from iron as much as poſſible, or by making uſe of the volatile alkali inſtead of the fixed. Mr Aſtle mentions a method of reſtoring the legibility of decayed writings; but ſays that it ought not to be hazarded leſt a ſuſpicion of deceit ſhould ariſe.

(9.) INK, METHOD TO PREVENT FROM DECAYING. In the *Monthly Review* of this volume of the *Philoſ. Tranſ.* for 1787, we find a method propoſed, which ſeems very likely to anſwer this purpoſe. It conſiſts in waſhing over the paper to be written upon with the colouring matter of Pruſſian blue, which will not deprave it in colour, or any other reſpect. By writing upon it with common ink afterwards, a ground of Pruſſian blue is formed under every ſtroke; and this remains ſtrong after the black has been decayed by the weather, or deſtroyed by acids. Thus the ink will bear a larger proportion of vitriol at firſt, and will have the advantage of looking blacker when firſt written.

(10.) INK, PRINTING, is totally different from that uſed in writing, as well as from Indian Ink. It is an oily compoſition, of the conſiſtence of an ointment: the method of preparing it was long kept a ſecret by thoſe whoſe employment it was to make it, and who were intereſted in concealing it; and even yet is but imperfectly known. The properties of good printing ink are, to work clean and eaſily, without daubing the types, or tearing the paper; to have a fine black colour; to waſh eaſily off the types; to dry ſoon; and to preſerve its colour, without turning brown. This laſt, which is a moſt neceſſary property, is effectually obtained by letting fire to the oil with which the printing ink is made for a few moments, and then extinguiſhing it by covering the veſſel. It is made to waſh eaſily off the types, by uſing ſoap as an ingredient; and its working clean depends on its having a proper degree of ſtrength, which is given by a certain addition of roſin. A good deal, however, depends on the proportion of the ingredients to each other; for if too much ſoap is added, the ink will work very foul, and daub the types to a great degree. The ſame thing will happen from uſing too much black, at the ſame time that both the ſoap and black hinder the ink from drying; while too much oil and roſin tear the paper, and hinder it from waſhing off.—The following receipt has been found to make printing ink of a tolerable good quality. "Take a Scots pint of lintſeed oil, and ſet it over a pretty briſk fire in an iron or copper veſſel capable of holding three or four times as much. When it boils ſtrongly, and emits a thick ſmoke, kindle it with a piece of paper, and immediately take the veſſel off the fire. Let the oil burn for about a minute; then extinguiſh it by covering the veſſel; after it has grown pretty cool, add 2 lb. of black roſin, and 1 lb. of hard ſoap cut into thin ſlices. If the oil is very hot when the ſoap is added, almoſt the whole mixture will run over the veſſel. The mixture is then ſet again over the fire; and when the ingredients are thoroughly melted, 1 lb. of lamp-black, previouſly put through a lawn-ſieve, is to be ſtirred into it. The whole ought then to be ground on a marble ſtone, or on a mill like the levigating mill." Though the above receipt is greatly ſuperior to any hitherto publiſhed, all of which are capitally deficient in not mentioning the neceſſary ingredients of roſin and ſoap; yet ink made in this manner is inferior in point of colour, as well as more apt to daub the types and make an indiſtinct impreſſion, than ſuch as is prepared by ſome of thoſe who make the manufacture of this commodity their employment; ſo that either a variation in the proportion of the ingredients, a nicety in the mixture, or ſome additional ingredient, ſeems neceſſary to bring it to the requiſite perfection.

(11.) INK, PRITNING, FOR THE ROLLING PRESS, is made of lintſeed oil burnt in the ſame manner as that for common printing ink, and then mixed with Frankfort black, and finely ground. There are no certain proportions which can be determined in this kind of ink; every workman adding oil or black to his ink as he thinks proper, in order to make it ſuit his own taſte.—Some, however, mix a portion of common boiled oil, which has never been burnt: but this muſt neceſſarily be a bad practice, as ſuch is apt to go through the paper; a fault very common in prints, eſpecially if the paper is not very thick. No ſoap is added; becauſe the ink is not cleared off from the copperplates with alkaline ley, as in common printing, but with a bruſh dipped in oil.

(12.) INKS OF VARIOUS COLOURS, as red, blue, green, yellow, &c. are alſo uſed in writing. Many different kinds of theſe inks may be prepared by the directions given under the article COLOUR-MAKING.

(13.) INKS, SYMPATHETIC, liquors with which a perſon

a perſon may write, and yet nothing appear on the paper after it is dry, till ſome other means are uſed, ſuch as holding the paper to the fire, rubbing it over with ſome other liquor, &c. Theſe kinds of ink may be divided into 7 claſſes, according to the means uſed to make them viſible; viz. 1. Such as become viſible by paſſing another liquor over them, or by expoſing them to the vapour of that liquor. 2. Thoſe that do not appear ſo long as they are kept cloſe, but ſoon become viſible on being expoſed to the air. 3. Such as appear by ſtrewing or ſifting ſome very fine powder of any colour over them. 4. Thoſe which become viſible by being expoſed to the fire. 5. Such as become viſible by heat, but diſappear again by cold or the moiſture of the air. 6. Thoſe which become viſible by being wetted with water. 7. Such as appear of various colours, red, yellow, blue, &c. I. The firſt claſs contains 4 kinds of ink, viz. ſolutions of lead, biſmuth, gold, and green vitriol. The firſt two become viſible in the ſame manner, viz. by the contact of ſulphureous liquids or fumes. For the firſt, a ſolution of common ſugar of lead in water will anſwer as well as more troubleſome preparations. On writing with this ſolution with a clean pen, the writing when dry will be totally inviſible; but if it be wetted with a ſolution of *hepar ſulphuris*, or of ointment, diſſolved by quick-lime; or if it be expoſed to the ſtrong vapours of theſe ſolutions, but eſpecially to the vapour of volatile tincture of ſulphur; the writing will appear of a brown colour, more or leſs deep according to the ſtrength of the ſulphureous fume. By the ſame means, what is wrote with the ſolution of biſmuth in ſpirit of nitre will appear of a deep black. The ſympathetic ink prepared from gold, depends on the property by which that metal precipitates from its ſolvent on the addition of a ſolution of tin. Write with a ſolution of gold in aqua regia, and let the paper dry gently in the ſhade, nothing will appear for the firſt 7 or 8 hours. Dip a pencil or a ſmall fine ſponge in the ſolution of tin, and drawing it lightly over the inviſible characters, they will immediately appear of a purple colour. Characters wrote with a ſolution of green vitriol carefully depurated, will likewiſe be inviſible when the paper is dry; but if wetted with an infuſion of galls, they will immediately appear as if wrote with common ink; if, inſtead of this infuſion, a ſolution of the phlogiſticated alkali, impregnated with the colouring matter of Pruſſian blue, the writing will appear of a very deep blue. II. To the 2d claſs belong the ſolutions of all thoſe metals which were ſuppoſed to attract phlogiſton from the air, ſuch as lead, biſmuth, ſilver, &c. The ſympathetic ink of gold already mentioned belongs alſo to this claſs; for if the characters wrote with it are long expoſed to the air, they become by degrees of a deep violet colour, nearly approaching to black. In like manner, characters wrote with a ſolution of ſilver in aquafortis are inviſible when newly dried, but when expoſed to the ſun, appear of a grey colour like ſlate. To this claſs alſo belong ſolutions of lead in vinegar; copper in aquafortis; tin in aqua regia; emery, and ſome kinds of pyrites, in ſpirit of ſalt; mercury in aquafortis; or iron in vinegar. Each of theſe has a particular colour when expoſed to the air; but they have the diſagreeable property of corroding the paper, ſo that after ſome time the characters appear like holes cut out of the paper. III. The 3d claſs contains ſuch liquids as have ſome kind of glutinous viſcoſity, and at the ſame time are long a-drying; by which means, though the eye cannot diſcern the characters wrote with them upon paper, the powders ſtrewed upon them immediately adhere, and thus make the writing become viſible. Of this kind are urine, milk, the juices of ſome vegetables, weak ſolutions of the deliqueſcent ſalts, &c. IV. The 4th claſs, comprehending all thoſe that become viſible by being expoſed to the fire, is very extenſive, as it contains all thoſe colourleſs liquids in which the matter diſſolved is capable of being reduced, or of reducing the paper into a ſort of charcoal by a ſmall heat. A very eaſily procured ink of this kind is oil of vitriol diluted with as much water as will prevent it from corroding the paper. Letters wrote with this fluid are perfectly inviſible when dry, but inſtantly appear as black as if wrote with the fineſt ink on being held near the fire. Juice of lemons or onions, a ſolution of ſal ammoniac, green vitriol, &c. will anſwer the ſame purpoſe, though not ſo eaſily, or with ſo little heat. V. The 5th claſs comprehends only ſolutions of regulus of cobalt in ſpirit of ſalt. VI. The 6th claſs comprehends ſuch inks as become viſible when characters wrote with them are wetted with water. They are made of all ſuch ſubſtances as depoſit a copious ſediment when mixed with water, diſſolving only imperfectly in that fluid. Of this kind are dried alum, ſugar of lead, vitriol, &c. We have therefore only to write with a ſtrong ſolution of theſe ſalts upon paper, and the characters will be inviſible when dry; but when we apply water, the ſmall portion of dried ſalt cannot again be diſſolved in the water. Hence the inſoluble part becomes viſible on the paper, and ſhows the characters wrote in white, grey, brown, or any other colour which the precipitate aſſumes. VII. Characters may be made to appear of a fine crimſon, purple, or yellow, by writing on paper with ſolution of tin in aqua regia, and then paſſing over it a pencil dipt in a decoction of cochineal, Brazil wood, logwood, yellow wood, &c. See CHEMISTRY, § 980, and COLOUR-MAKING, § 37, &c.

* *To* INK. *v. a.* [from the noun.] To black or daub with ink: as, *his face is all over* inked.

INK-FISH. See AMERICA, § 20; CUTTLE-FISH, § 3; and SEPIA.

* INKHORN. *n. ſ.* [*ink* and *horn*.] A portable caſe for the inſtruments of writing, commonly made of horn.—Bid him bring his pen and *inkhorn* to the jail; we are now to examine thoſe men. *Shakeſpeare.*—

Ere that we will ſuffer ſuch a prince
To be diſgrac'd by an *inkhorn* mate,
We, and our wives and children, all will fight.
*Shakeſpeare.*

—What is more frequent than to ſay, a ſilver *inkhorn? Grew.*

(1.) * INKLE. *n. ſ.* A kind of narrow fillet; a tape.—*Inkles*, caddaſſes, cambricks, lawns: why he ſongs them over as they were gods and goddeſſes. *Shakeſpeare.*—

I twitch'd his dangling garter from his knees:
He wift not when the hempen ſtring I drew,
Now mine I quickly doff of *inkle* blue. *Gay.*

(2.) INKLE MANUFACTURE. See HARVIE.

* INKLING. *n. ſ.* [This word is derived by *Skinner* from *inklincken*, to ſound within. This ſenſe is ſtill retained in Scotland: as, *I heard not an inkling.*] Hint; whiſper; intimation.—Our buſineſs is not unknown to the ſenate; they have had *inkling* what we intend to do, which now we'll ſhow them in deeds. *Shakeſpeare's Coriolanus.*—We in Europe, notwithſtanding all the remote diſcoveries and navigations of this laſt age, never heard of any of the leaſt *inkling* or glimpſe of this iſland. *Bacon's New Atlantis.*—They had ſome *inkling* of ſecret meſſages between the marquis of Newcaſtle and young Hotham. *Clarendon.*—Aboard a Corinthian veſſel he got an *inkling* among the ſhip's crew of a conſpiracy. *L'Eſtrange.*

* INK-MAKER. *n. ſ.* [*ink* and *maker.*] He who makes ink.

INK-STONES, a kind of ſmall round ſtones of a black, white, red, grey, or yellow colour, containing a quantity of native martial vitriol, whence they derive the property of making ink, and thence their name. They are almoſt entirely ſoluble in water, and beſides their other ingredients, contain alſo a portion of copper and zinc.

* INKY, *adj.* [from *ink.*] 1. Conſiſting of ink.

England bound in with the triumphant ſea,
Whoſe rocky ſhore beats back the envious ſiege
Of wat'ry Neptune, is bound in with ſhame,
With *inky* blots, and rotten parchment bonds.
*Shakeſpeare.*

2. Reſembling ink.—The liquor preſently began to grow pretty clear and tranſparent, loſing its *inky* blackneſs. *Boyle on Colours.* 3. Black as ink.

'Tis not alone my *inky* cloak, good mother,
Nor cuſtomary ſuits of ſolemn black,
That can denote me truly. *Shakeſpeare.*

(1.) * INLAND. *adj.* [*in* and *land.*] Interior; lying remote from the ſea.—

In this wide *inland* ſea, that height by name,
The idle lake, my wand'ring ſhip I row.
*Spenſer.*

—Goodly laws, like little *inland* ſeas, will carry even ſhips upon their waters. *Spenſer's State of Ireland.*—An old religious uncle of mine was, in his youth, an *inland* man. *Shakeſpeare's As you like it.*

A ſubſtitute ſhines brightly as a king,
Until a king be by; and then his ſtate
Empties itſelf, as doth an *inland* brook
Into the main of waters. *Shakeſpeare.*

—This perſon did publiſh a pamphlet printed in England for a general exciſe, or *inland* duty. *Swift.*

(2.) * INLAND. *n. ſ.* Interior or midland parts.—Out of theſe ſmall beginnings, gotten near to the mountains, did they ſpread themſelves into the *inland.* *Spenſer.*—

They of thoſe matches ſhall defend
Our *inland* from the pilfering borderers. *Shak.*
The reſt were all
Far to th' *inland* retir'd, about the walls
Of Pandæmonium. *Milton.*

(3.) INLAND NAVIGATION. See CANAL, § 2.—9; FORTH, § 4; and NAVIGATION, INLAND.

(4.) INLAND TRADE, that kind of trade carried on between the different parts of the ſame kingdom, whether over land, or by means of inland navigation.

* INLANDER. *n. ſ.* [from *inland.*] Dweller remote from the ſea.—The ſame name is given unto the *inlanders*, or midland inhabiters of this iſland. *Brown's Vulgar Errours.*

* *To* INLAPIDATE. *v. a.* [*in* and *lapido*, Lat. To make ſtony; to turn to ſtone.—Some natural ſpring waters will *inlapidate* wood; ſo that you ſhall ſee one piece of wood, whereof the part above the water ſhall continue wood, and the part under the water ſhall be turned into a kind of gravelly ſtone. *Bacon.*

* *To* INLAW. *v. a.* [*in* and *law.*] To clear of outlawry or attainder.—It ſhould be a great incongruity to have them to make laws, who themſelves were not *inlawed.* *Bacon.*

* INLAY. *n. ſ.* [from the verb.] Matter inlaid; wood formed to inlay.—

Under foot the violet,
Crocus, and hyacinth, with rich *inlay*,
Broider'd the ground. *Milton.*

* *To* INLAY. *v. a.* [*in* and *lay.*] 1. To diverſify with different bodies inſerted into the ground.

They are worthy
To *inlay* heav'n with ſtars. *Shakeſpeare.*
Look, how the floor of heav'n
Is thick *inlaid* with patens of bright gold: *Shak.*
A ſapphire throne, *inlaid* with pure
Amber, and colours of the ſhow'ry arch.
*Milton.*

—The timber bears a great price with the cabinet-makers, when large, for *inlaying.* *Mortimer.*

Here clouded canes 'midſt heaps of toys are found,
And *inlaid* tweezer caſes ſtrew the ground. *Gay.*

2. To make variety by being inſerted into bodies; to variegate.—

Sea-girt iſles,
That like to rich and various gems *inlay*
The unadorned boſom of the deep. *Milton.*

INLAYING. See MARQUETRY, MOSAIC, II. &c. and VENEERING.

INLEASED. *part. adj.* in our old writers, ſignifies entangled or enſnared. It is uſed in the champion's oath.

* INLET. *n. ſ.* [*in* and *let.*] Paſſage; place of ingreſs; entrance.—Doors and windows, *inlets* of men and of light, I couple together; I find their dimenſions brought under one. *Wotton.*—

She through the porch and *inlet* of each ſenſe
Dropt in ambroſial oils till ſhe reviv'd. *Milton.*

—I deſire any one to aſſign any ſimple idea, which is not received from one of theſe *inlets.* *Locke.*—A fine bargain indeed, to part with all our commodious ports, which, the greater the *inlet* is, are ſo much the better, for the imaginary pleaſure of a ſtreight ſhore. *Bentley.*—*Inlets* amongſt broken lands and iſlands. *Ellis's Voyage.*

INLI, a town of Corea, 45 miles W. of Hoang-tcheon.

(1.) *To* INLIST, or ENLIST, *v. a.* To hire or receive into the military or naval ſervice; to engage in a party. *Aſh.*

(2.) *To* INLIST, or ENLIST, *v. n.* To enter into

to the military or naval ſervice; to join with a party. *Aſh.* It is ſurpriſing that Dr Johnſon has omitted both theſe verbs, both under E and I.

INLISTING OF SOLDIERS. See *To* LIST, § 3.

(1.) * INLY. *adj.* [from *in.*] Interior; internal; ſecret.—

Didſt thou but know the *inly* touch of love,
Thou would'ſt as ſoon go kindle fire with ſnow,
As ſeek to quench the fire of love with words.
*Shak.*

(2.) * INLY. *adv.* Internally; within; ſecretly; in the heart.—

Her heart with joy unwonted *inly* ſwell'd,
As feeling wond'rous comfort in her weaker eld.
*Spenſer.*

I've *inly* wept,
Or ſhould have ſpoke ere this. *Shak. Tempeſt.*

Whereat he *inly* rag'd, and as they talk'd,
Smote him into the midriff with a ſtone,
That beat out life. *Milton.*

Theſe growing thoughts, my mother ſoon perceiving
By words at times caſt forth, *inly* rejoic'd. *Milt.*

The ſoldiers ſhout around with gen'rous rage;
He prais'd their ardor; *inly* pleas'd to ſee
His hoſt. *Dryden's Knight's Tale.*

(1.) * INMATE. *n. ſ.* [*in* and *mate.*]—*Inmates* are thoſe that be admitted to dwell for their money jointly with another man, though in ſeveral rooms of his manſion-houſe, paſſing in and out by one door. *Cowell.*

So ſpake the enemy of mankind, inclos'd
In ſerpent, *inmate* bad! and toward Eve
Addreſs'd his way. *Milton's Par. Loſt.*

There he dies, and leaves his race
Growing into a nation; and now grown,
Suſpected to a ſequent king, who ſeeks
To ſtop their overgrowth, as *inmate* gueſts
Too numerous. *Milton's Par. Loſt.*

Home is the ſacred refuge of our life,
Secur'd from all approaches but a wife:
If thence we fly, the cauſe admits no doubt,
None but an *inmate* foe could force us out. *Dryd.*

(2.) INMATES, being uſually ſuppoſed to be poor, and not able to maintain a whole houſe themſelves, are inquirable in a court leet. No owner or occupier of a cottage ſhall ſuffer any inmates therein, or more families than one to inhabit there, on pain of forfeiting 10 s. per month to the lord of the leet.

IN-MIN, a town of China, in Quangſi.

* INMOST. *adj.* [from *in.*] Deepeſt within; remoteſt from the ſurface.—

'Tis you muſt dig with mattock and with ſpade,
And pierce the *inmoſt* centre of the earth. *Shak.*

Riſing ſighs and falling tears,
That ſhew too well the warm deſires,
The ſilent, ſlow, conſuming fires,
Which on my *inmoſt* vitals prey,
And melt my very ſoul away. *Addiſon on Italy.*

—Comparing the quantity of light reflected from the ſeveral rings, I found that it was moſt copious from the firſt or *inmoſt*, and in the exterior rings became leſs and leſs. *Newton.*—

He ſends a dreadful groan: the rocks around
Through all their *inmoſt* hollow caves reſound.
*Pope.*

—I got into the *inmoſt* court. *Gulliver's Travels.*

(1.) INN, a river of Germany in Auſtria, which runs into the Danube, near Efferding.

(2.) INN, a river of Germany, which riſes in the country of the Griſons, at the foot of Mount Septimberg. It runs NE. through Tirol, by Inſpruc, and, continuing its courſe NE. through Bavaria, paſſes by Kufſtein, Yaſſelburg, Braunaw, and other towns, and falls into the Danube between Paſſau and Inſtadt.

(3.) * INN. *n. ſ.* [*inn*, Saxon, a chamber.] 1. A houſe of entertainment for travellers.—

How all this is but a fair *inn*,
Of fairer gueſts which dwell within. *Sidney.*

Palmer, quoth he, death is an equal doom
To good and bad, the common *inn* of reſt;
But, after death, the trial is to come,
When beſt ſhall be to them that lived beſt.
*Fairy Queen.*

Now day is ſpent,
Therefore with me ye may take up your *inn*.
*Fairy Queen.*

The weſt, that glimmers with ſome ſtreaks of day.
Now ſpurs the lated traveller apace
To gain the timely *inn*. *Shak. Macbeth.*

Like pilgrims to th' appointed place we tend;
The world's an *inn*, and death the journey's end.
*Dryden.*

—One may learn more here in one day, than in a year's rambling from one *inn* to another. *Locke.* 2. A houſe where ſtudents were boarded and taught: whence we ſtill call the colleges of common law *inns* of court.—Go ſome and pull down the Savoy; others to the *inns* of courts: down with them all. *Shak. Hen.* VI. 3. It was anciently uſed for the town houſes in which great men reſided when they attended the court.

(4.) INNS, (§ 1, *def.* 1.) are licenſed and regulated by juſtices of the peace, who oblige the landlord to enter into recognizances for keeping good order. If a perſon who keeps a common inn, refuſes to receive a traveller into his houſe as a gueſt, or to find him victuals and lodging on his tendering a reaſonable price for them, he is liable to an action of damages, and may be indicted and fined at the king's ſuit. The rates of all commodities ſold by inn-keepers, (ſays Blackſtone,) according to our ancient laws, may be aſſeſſed: and inn-keepers not ſelling their hay, oats, beans, &c. and all manner of victuals at reaſonable prices, without taking any thing for litter, may be fined and impriſoned, &c. by 21 Jac. I. c. 21. Where an inn-keeper harbours thieves, perſons of infamous character, or ſuffers any diſorders in his houſe, or ſets up a new inn where there is no need of one, to the hindrance of ancient and well governed inns, he is indictable and finable: and by ſtatute, ſuch inn may be ſuppreſſed. Action upon the caſe lies againſt an inn-keeper, if a theft be committed on his gueſt by a ſervant of the inn, or any other perſon not belonging to the gueſt; though it is otherwiſe where the gueſt is not a traveller, but one of the ſame town or village, for there the inn-keeper is not chargeable; nor is the maſter of a private tavern anſwerable for a robbery committed on his gueſt: it is ſaid, that even though the travelling gueſt does not deliver his goods, &c. into the inn-keeper's poſſeſſion, yet if they are ſtolen,

ſen, he is chargeable. An inn-keeper is not anſwerable for any thing out of his inn, but only for ſuch as are within it; yet, where he of his own accord puts the gueſt's horſe to graſs, and the horſe is ſtolen, he is anſwerable, he not having the gueſt's orders for putting ſuch horſe to graſs. The inn-keeper may juſtify the ſtopping of the horſe, or other thing of his gueſt, for his reckoning, and may retain the ſame till it be paid. Where a perſon brings his horſe to an inn, and leaves him in the ſtable, the inn-keeper may detain him till ſuch time as the owner pays for his keeping; and if the horſe eats out as much as he is worth, after a reaſonable appraiſement made, he may ſell the horſe and pay himſelf; but when a gueſt brings ſeveral horſes to an inn, and afterwards takes them all away except one, this horſe ſo left may not be ſold for payment of the debt for the others; for every horſe is to be ſold, only to make ſatisfaction for what is due for his own meat.

(5.) INNS, (§ 1, *def.* 2.) alſo ſignify colleges of municipal or common law: the old Engliſh word for houſes of noblemen, biſhops, and others of extraordinary note, being of the ſame ſignification with the French word HOTEL.

(6.) INNS OF CHANCERY were probably ſo called, becauſe anciently inhabited by ſuch clerks as chiefly ſtudied the forming of writs, which regularly belonged to the curſitors, who are officers of chancery. The firſt of theſe is Thavies Inn, begun in the reign of Edward III. and ſince purchaſed by the ſociety of Lincoln's Inn. Beſides this, there are New Inn, Symond's Inn, Clement's Inn, Clifford's Inn, anciently the houſe of the Lord Clifford; Staple Inn, belonging to the merchants of the ſtaple; Lion's Inn, anciently a common inn with the ſign of the lion; Furnival's Inn, and Bernard's Inn. Theſe were formerly preparatory colleges for younger ſtudents; (See § 3, *def.* 2.) and many were entered here before they were admitted into the inns of court. Now they are moſtly taken up by attorneys, ſolicitors, &c. They all belong to ſome of the inns of court, who formerly uſed to ſend yearly ſome of their barriſters to read to them. See § 4.

(7.) INNS OF COURT, (See § 1, *def.* 2.) are ſo called, becauſe the ſtudents there are to ſerve and attend the courts of judicature; or elſe, becauſe anciently theſe colleges received none but the ſons of noblemen, and better ſort of gentlemen, who were to be qualified to ſerve the king in his court; as Forteſcue affirms. In his time, he ſays, there were about 2000 ſtudents in the inns of court and chancery, all of whom were *filii nobilium*, or gentlemen born. But this cuſtom has gradually fallen into diſuſe; ſo that in the reign of Q. Elizabeth, Sir Edward Coke does not reckon above 1000 ſtudents, and the number at preſent is conſiderably leſs; for which judge Blackſtone aſſigns the following reaſons. 1. Becauſe the INNS OF CHANCERY, being now almoſt totally filled by the inferior branches of the profeſſion, are neither commodious nor proper for the reſort of gentlemen of any rank or figure; ſo that there are very rarely any young ſtudents entered at the inns of chancery. 2. Becauſe in the inns of court all ſorts of regimen and academical ſuperintendence, either with regard to morals or ſtudies, are found impracticable, and therefore entirely neglected. 3. Becauſe perſons of birth and fortune, after having finiſhed their uſual courſes at the univerſities, have ſeldom leiſure or reſolution ſufficient to enter upon a new ſcheme of ſtudy at a new place of inſtruction; wherefore few gentlemen now reſort to the inns of court, but ſuch for whom the knowledge of practice is abſolutely neceſſary in ſuch as are intended for the profeſſion. Theſe inns of court, juſtly famed for the production of men of learning in the law, are governed by maſters, principals, benchers, ſtewards, and other officers; and have public halls for exerciſes, readings, &c. which the ſtudents are obliged to attend and perform for a certain number of years, before they can be admitted to plead at the bar. Theſe ſocieties have not, however, any judicial authority over their members; but inſtead of this they have certain orders among themſelves, which have by conſent the force of laws. For lighter offences perſons are only excommoned, or put out of commons; for greater, they loſe their chambers, and are expelled the college; and when once expelled out of one ſociety, they are never received by any of the others. The gentlemen in theſe ſocieties may be divided into benchers, outer barriſters, inner barriſters, and ſtudents. The four principal inns of court, are the Inner Temple and Middle Temple, heretofore the dwelling of the Knights Templars, purchaſed by ſome profeſſors of the common law about 200 years ago; Lincoln's Inn, and Gray's Inn, anciently belonging to the earls of Lincoln and Gray. The other inns are the two Serjeants Inns.

(1.) * *To* INN. *v. a.* [from the noun.] To houſe; to put under cover.—He that eats my land, ſpares my team, and gives me leave to *inn* the crop. *Shak.*—Howſoever the laws in that parliament did bear good fruit, yet the ſubſidy bare a fruit that proved harſh and bitter: all was *inned* at laſt into the king's barn. *Bacon.*—Mow clover or rye-graſs, and make it fit to *inn*. *Mortimer.*

(2.) * *To* INN. *v. n.* To take up temporary lodging.—

In thyſelf dwell;
*Inn* any where; continuance maketh hell. *Donne.*

INNACONDA, or VINICONDA, a fort of Hindooſtan, in the circar of Guntoor, 87 miles SSE. of Hyderabad, and 95 W. of Maſulipatam.

INNA-QUITO, an extenſive plain of Peru, on the N. ſide of Quito.

(1.) * INNATE. } *adj.* [*innè*, French; *innatus*, Latin.] 1. Inborn; ingenerate; natural; not ſuperadded; not adſcitious. *Innated* is not proper.—The Druinian hath been cried up for an *innated* integrity, and accounted the uprighteſt dealer on earth. *Howel.*

(1.) * INNATED. }

With eloquence *innate* his tongue was arm'd;
Though harſh the precept, yet the people charm'd. *Dryden.*

4. *Innate* is uſed in the following paſſage for *inherent*. *Innate* in perſons, *inherent* in things.—Mutual gravitation, or ſpontaneous attraction, cannot poſſibly be *innate* and eſſential to matter. *Bentley.*

(1.) IN-

(2.) INNATE IDEAS, thoſe ſuppoſed to be ſtamped on the mind, from the firſt moment of its exiſtence, and which it conſtantly brings into the world with it; a doctrine which Mr Locke has completely refuted.

* INNATENESS. *n. ſ.* [from *innate*.] The quality of being innate.

* INNAVIGABLE. *adj.* [*innavigabilis*, Lat.] Not to be paſſed by ſailing.—

If you ſo hard a toil will undertake,
As twice to paſs th' *innavigable* lake. *Dryden.*

(2.) * INNER. *adj.* [from *in*.] Interior; not outward.—

But th' elfin knight with wonder all the way
Did feed his eyes, and fill'd his *inner* thought.
*Spenſer.*

This attracts the ſoul,
Governs the *inner* man, the nobler part;
That other o'er the body only reigns. *Milton.*

—Many families are eſtabliſhed in the Weſt Indies, and ſome diſcovered in the *inner* parts of America. *Addiſon.*—The kidney is a conglomerated gland, which is to be underſtood only of the outer part; for the *inner* part, whereof the papillæ are compoſed, is muſcular. *Grew.*—

Thus, ſeiz'd with ſacred fear, the monarch pray'd;
Then to his *inner* court the gueſts convey'd.
*Pope.*

(2.) INNER, or INVER, in the Gaelic, ſignifies the mouth of a river; and hence forms part of the names of many places in Scotland ſo ſituated.

(1.) INNERKIP, a pariſh of Scotland, in Renfrewſhire, 7 miles long from E. to W. and 6 broad. It was formerly much more extenſive, comprehending the two pariſhes of GREENOCK, about two centuries ago. The climate is moiſt, but healthful. The ſurface is beautifully diverſified with hills and plains, woods and waters. The ſoil is partly light, ſandy, and fertile, partly wet and gravelly: Above one half is moor; a conſiderable part natural meadow, and the reſt arable, moſtly incloſed. Agriculture is not yet much improved, excepting on the lands of ſome proprietors. Oats and barley are the chief produce. The population in 1792, ſtated by the Rev. Thomas Brown, in his report to Sir J. Sinclair, was 1280, and had decreaſed 310 ſince 1755. There are 3 villages in the pariſh, viz. Daff, Gourock, and Innerkip, N° 2.

(2.) INNERKIP, a village in the above pariſh, (N° 1.) ſeated on the mouth of the KIP, whence the name; 4 miles W. of Greenock.

(1.) INNERLEITHEN, a pariſh of Scotland, in Tweeddale, watered by the LEITHEN; nearly reſembling an equilateral triangle, each ſide of which extends about 9 miles and a half, and containing, according to Armſtrong's map of the county, 22,270 Scots acres. The ſurface appears broken, rugged, and precipitous, riſing from the banks of the Leithen and the Tweed, (which is its S. boundary,) to near 1000 feet, with hardly room for a road in ſome places. The air is dry and healthful, and the climate various. The ſoil is ſtony, mixed with clay. The population in 1797, ſtated by the Rev. J. Walker, in his report to Sir J. Sinclair, was 560, and had increaſed one ſince 1755. There are generally about 90 horſes, 200 black cattle, and 1500 ſheep in the pariſh. There is a mineral ſpring, ſimilar to that of Harrowgate, famous for its cures of various diſeaſes, particularly of inflammations in the eyes, in the moſt deſperate ſtages, approaching almoſt to total blindneſs.

(2.) INNERLEITHEN, a village in the above pariſh, ſeated on the *mouth of the Leithen*, (whence the name,) at its junction with the Tweed; containing 388 inhabitants in 1797. A woollen manufacture, erected by Alex. Brodie, Eſq. of Carey-Street, London, is carried on in it. Cloth was made in it the firſt year after its erection, to the amount of 1200l. and has ſince increaſed, notwithſtanding the late war.

* INNERMOST. *adj.* [from *inner*. It ſeems leſs proper than *inmoſt*.] Remoted from the outward part.—The reflected beam of light would be ſo broad at the diſtance of ſix feet from the ſpeculum, where the rings appeared, as to obſcure one or two of the *innermoſt* rings. *Newton.*

INNER-SEE, a river of Germany, which riſes 5 miles NW. of Goſlar, and runs into the Leine, 4 miles NW. of Sarſtede.

INNERSTEIN, a town of Auſtria.

INNERWELL, a port of Scotland, on the coaſt of Wigtonſhire.

(1.) INNERWICK, a pariſh of Scotland, in Haddingtonſhire, 12 miles long from N. to S. and from 2 to 6 broad. The air is dry, the ſurface moſtly level, and the ſoil rich. The hilly part is employed in paſturing ſheep and milch cows. About 4500 acres are cultivated, and produce rich crops of wheat, barley, corn, graſs, and turnips. The population in 1790, ſtated by the Rev. J. Harvie, in his report to Sir J. Sinclair, was 960, and had increaſed 19 ſince 1755, notwithſtanding the monopoly of farms. The people are very humane to thoſe who are ſhipwrecked. Mr Harvie recommends the building of a harbour at Sketraw ſhore, where ſhips are often wrecked.

(2.) INNERWICK, a town in the above pariſh, (N° 1.) near the ſea, 4 miles SE. of Dunbar.

INNES, John, M. D. a late celebrated Scottiſh ſurgeon and anatomiſt, author of a well known *Treatiſe on the Muſcles*, and *Anatomical Tables of the Human Body*, was a native of the pariſh of Kilmalie in Argyllſhire, and was greatly eſteemed both as a gentleman and a phyſician. We have met with no memoir of him, in any biographical work, though he died many years ago.

INNHARTING, a town of Auſtria.

* INNHOLDER. *n. ſ.* [*in* and *hold*.] A man who keeps an inn; an innkeeper.

INNICHEN, a town of Germany, in the Tiroleſe, ſeated on the Drave, 29 m. E. of Brixen.

* INNINGS. *n. ſ.* Lands recovered from the ſea. *Ainſworth.*

INNIS. See INSCH, § 2, and INIS.

INNISCLOCHRAN, or the STONEY ISLAND, an iſland in Lough Ree, in the Shannon, between the counties of Weſtmeath and Roſcommon, where a monaſtery was founded by St Dermod, about the beginning of the 6th century.

INNISFAIL, [derived from *Inis Bheal*, i. e. *the Iſland of Bheal*,] one of the ancient names of Ireland,

land, ſo denominated from *Beal*, *Bel*, or *Baal*, the principal object of adoration among the ancient inhabitants of the Britiſh iſles. Innisfail has been erroneouſly tranſlated the *Iſland of Deſtiny*, as *Bheal* was ſometimes taken for *Fate* or *Providence*.

INNISFALLEN, an iſland of Ireland, in the lake of Killarney, county of Kerry, and province of Munſter: in which are the ruins of a very ancient religious houſe, founded by St Finian, the patron ſaint of theſe parts, to whom the cathedral of Aghadoe is alſo dedicated. The remains of this abbey are very extenſive, its ſituation romantic and retired. Upon the diſſolution of religious houſes, its poſſeſſions were granted to Captain Robert Collam. The iſland contains about 12 acres, is agreeably wooded, and has a number of fruit trees. St Finian flouriſhed about the middle of the 6th century; he was ſirnamed in Iriſh *Lobbar*, his father's name was *Conail*, the ſon of *Eſchod*; deſcended from *Kian*, the ſon of *Alild*, king of Munſter. There was formerly a chronicle kept in this abbey, which is often cited by Sir J. Ware and other antiquaries, under the title of the *Annals of Innisfallen*. They contain a ſketch of univerſal hiſtory, from the creation to the year 430, from which the annaliſt has amply continued the affairs of Ireland down to his own times. He died A. D. 1215. Sir J. Ware had a copy of them, whereof there is an imperfect tranſcript among the MSS. of the library of Trinity College, Dublin. They were continued by another hand to the year 1320. Biſhop Nicholſon, in his Iriſh hiſtorical library, informs us, that the duke of Chandos had a complete copy of them down to 1320 in his poſſeſſion. Theſe annals tell us, that in 1180, the abbey, which had at that time all the gold and ſilver and richeſt goods in the country depoſited in it, as the place of greateſt ſecurity, was plundered by Mildwin, ſon of Daniel O'Donoghoe, as was alſo the church of Ardfert, and many perſons were ſlain in the very cemetery by the M'Cartys; but this impiety was avenged by the untimely end of ſome of the authors of it.

INNISHANNON, a town of Ireland, in the county of Cork, Munſter, 134 miles from Dublin; ſituated on the Bandon, 6 miles from Kinſale. It has a charter ſchool for above 30 boys. The linen manufacture has been much encouraged by the late Mr Adderley. The river is navigable to Collier's quay, about half a mile below the town. On the W. ſide of the town is a ſtone bridge. This place was formerly walled, and of ſome note, as appears by the foundations of ſeveral caſtles and large buildings diſcovered in it. The town of Inniſhannon, together with its ferry, were granted to Philip de Barry by Henry V. by letters patent, in 1412. It has two fairs.

INNISHIRKAN, an iſland between Cape Clear Iſland and Baltimore Bay, in the county of Cork. In this iſland ſtood the Caſtle of Dunelong, poſſeſſed by the O'Driſcolls, which was ſurrendered, after the defeat of the Spaniards, to Capt. Hervey, on 23d Feb. 1602. There was afterwards a regular fortification erected, which was garriſoned in Queen Anne's time, but it has been for ſeveral years diſmantled. About a mile to the S. are the remains of an ancient abbey, founded in 1460, for Franciſcans, by Florence O'Driſcoll. This iſland has very good land, preferable to that of Cape Clear Iſland. To the NW. of Inniſhirkan iſland lies *Hare Iſland*, a large fruitful ſpot; and near it are 4 ſmall iſlands called the SCHEMES: alſo along the coaſt, from E. to W. are HORSE ISLAND, containing 100 acres; *Caſtle Iſland*, containing 119 acres; LONG ISLAND, containing 316 acres; and weſt of all theſe is a ſmall ſpot called *Goat Iſland*. All theſe produce large crops of fine Engliſh barley.

INNISKEANE, a village of Ireland, in Cork, 144 miles from Dublin.

INNISKILLING, a borough, market, and poſt town of Ireland, in the county of Fermanach, Ulſter, lying between three lakes. It is about 24 miles E. of Ballyſhannon, and 79 NW. of Dublin. It ſent two members to the Iriſh parliament. Its inhabitants diſtinguiſhed themſelves in ſeveral engagements in the wars of Ireland at the revolution, out of which a regiment of dragoons, bearing the title of the INNISKILLINERS, was moſtly formed. They form the 6th regiment of dragoons in the Britiſh army. It has a barrack for three companies of foot.

INNISTORY, [i. e. the High Iſland,] an iſland of Ireland, 8 miles NW. of the coaſt of Donegal.

INNISTURK, an iſland of Ireland, in Clew Bay, on the coaſt of Mayo county.

INNISTYMOND, a town of Ireland, in Clare county, 118 miles from Dublin.

* INNKEEPER. *n. ſ.* [*inn* and *keeper*.] One who keeps lodgings and proviſions for the entertainment of travellers.—Clergymen muſt not keep a tavern, nor a judge be an *innkeeper*. *Taylor*.—A factious *innkeeper* was hanged, drawn, and quartered. *Addiſon*.—We were not ſo inquiſitive about the inn as the *innkeeper*; and provided our landlord's principles were ſound, did not take any notice of the ſtaleneſs of his proviſions. *Addiſon*.

* INNOCENCE. } *n. ſ.* [*innocence*, French;
* INNOCENCY. } *innocentia*, Lat.] 1. Purity from injurious action; untainted integrity.—Simplicity and ſpotleſs *innocence*. *Milton*.—What comfort does overflow the devout ſoul, from a conſcience of its own *innocence* and integrity! *Tillotſon*. 2. Freedom from guilt imputed.—

It will help me nothing
To plead mine *innocence*; for that dye is on me
Which makes my whiteſt part black. *Shak*.

If truth and upright *innocency* fail me,
I'll to the king my maſter. *Shak*.

3. Harmleſſneſs; innoxiouſneſs.—The air was calm and ſerene; none of thoſe tumultuary motions and conflicts of vapours, which the mountains and the winds cauſe in ours: 'twas ſuited to a golden age, and to the firſt *innocency* of nature. *Burnet*. 4. Simplicity of heart, perhaps with ſome degree of weakneſs.—

I urge this childhood proof,
Becauſe what follows is pure *innocence*. *Shak*.

—We laugh at the malice of apes, as well as at the *innocence* of children. *Temple*.

(1.) * INNOCENT. *adj.* [*innocent*, Fr. *innocens*, Lat.] 1. Pure from miſchief.—

Something

Something
You may deserve of him through me and wisdom,
To offer up a weak, poor, *innocent* lamb,
T' appease an angry god. *Shak.*
Wreck on this *innocent* frail man his loss. *Milton.*

2. Free from any particular guilt.—
Good madam, keep yourself within yourself;
The man is *innocent*. *Shak.*
The peasant, *innocent* of all these ills,
With crooked ploughs the fertile fallows tills,
And the round year with daily labour fills. *Dryd.*

3. Unhurtful; harmless in effects.—
The spear
Sung *innocent*, and spent its force in air. *Pope.*

(2.) * INNOCENT. *n. s.* 1. One free from guilt or harm.—
So pute an *innocent* as that same lamb. *Fairy Q.*
Thou hast kill'd the sweetest *innocent*,
That ere did lift up eye. *Shak.*
If murth'ring *innocents* be executing,
Why, then thou art an executioner. *Shak.*

2. A natural; an ideot.—*Innocents* are excluded by natural defects. *Hooker.*

(3—15.) INNOCENT, a name assumed by 13 popes of Rome, few of whom merited it. See ITALY. Among these we shall here only take notice of those who have figured as authors: viz.

INNOCENT I. was born in Albany, and elected Pope A. D. 402. He condemned the Novatians and Pelagians; and died at Ravenna in 417. Some of his *Epistles* are extant.

INNOCENT III. whose name was originally Lothario Conti, was of a noble family, and born at Anagni in 1161. His learning procured him a cardinalship; and he was chosen pope in 1198. He encouraged the CROISADES; persecuted the Albigenses; put the kingdom of France under an interdict; excommunicated John K. of England; and carried the papal authority to a high pitch. He died in 1216; and his works were printed at Cologne in 1575.

INNOCENT V. a Dominican friar, was Apb. of Lyons, next a cardinal, and at last elected pope, in 1276, but died a few months after. His works *on Religion* have been printed.

INNOCENT VI. a native of France, was bishop of Ostia, and a cardinal; and in 1352 was promoted to the papacy. He was esteemed a man of great wisdom and liberality. His *Letters* have been printed. He died in 1362.

* INNOCENTLY. *adv.* [from *innocent*.] 1. Without guilt.—The humble and contented man pleases himself *innocently* and easily, while the ambitious man attempts to please others sinfully and difficultly. *South.* 2. With simplicity; with silliness or imprudence. 3. Without hurt.—
Balls at his feet lay *innocently* dead. *Cowley.*

INNOCENTS' DAY, a festival of the Christian Church, observed on December 28th, in memory of the massacre of the innocent children by the command of HEROD. See CHILDERMAS, JESUS CHRIST, and JEWS, § 10. The Greek church in their kalendar, and the Abyssinians of Ethiopia in their offices, commemorate 14,000 infants on this occasion.

* INNOCUOUS. *adj.* [*innocuus*, Lat.] Harmless in effects.—The most dangerous poisons, skilfully managed, may be made not only *innocuous*, but of all other medicines the most effectual. *Grew.*

* INNOCUOUSLY. *adv.* [from *innocuous*.] Without mischievous effects.—Whether quails, from any peculiarity of constitution, do *innocuously* feed upon hellebore, or rather sometimes but medically use the same. *Brown.*

* INNOCUOUSNESS. *n. s.* [from *innocuous*.] Harmlessness.—The blow which shakes a wall, or beats it down, and kills men, hath a greater effect on the mind than that which penetrates into a mud wall, and doth little harm; for that *innocuousness* of the effect makes, that, although in itself it be as great as the other, yet 'tis little observed. *Digby.*

INNORING, a town of Carinthia.

* *To* INNOVATE. *v. a.* [*innover*, French; *innovo*, Latin.] 1. To bring in something not known before.—Men pursue some few principles which they have chanced upon, and care not to *innovate*, which draws unknown inconveniences. *Bacon.*—
Former things
Are set aside like abdicated kings;
And every moment alters what is done,
And *innovates* some act 'till then unknown.
*Dryden.*
—Every man cannot distinguish betwixt pedantry and poetry; every man therefore is not fit to *innovate*. *Dryden.* 2. To change by introducing novelties.—From his attempts upon the civil power, he proceeds to *innovate* God's worship. *South.*

* INNOVATION. *n. s.* [*innovation*, French: from *innovate*.] Change by the introduction of novelty.—The love of things ancient doth argue stayedness; but levity and want of experience maketh apt unto *innovations*. *Hooker.*—It were good that men in *innovations* would follow the example of time itself, which indeed innovateth greatly, but quietly and by degrees. *Bacon.*—Great changes may be made in a government, yet the form continue; but large intervals of time must pass between every such *innovation*, enough to make it of a piece with the constitution. *Swift.*

* INNOVATOR. *n. s.* [*innovateur*, Fr. from *innovate*.] 1. An introductor of novelties.—
I attach thee as a traitorous *innovator*,
A foe to the public weal. *Shak.*
—He that will not apply new remedies, must expect new evils; for time is the greatest *innovator*; and if time of course alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end? *Bacon.* 2. One that makes changes by introducing novelties.—He counsels them to detest and persecute all *innovators* of divine worship. *South.*

* INNOXIOUS. *adj.* [*innoxius*, Lat.] 1. Free from mischievous effects.—*Innoxious* flames are often seen on the hair of men's heads and horses, manes. *Digby.*—We may safely use purgatives, they being benign, and of *innoxious* qualities. *Brown.*—
Sent by the better genius of the night,
*Innoxious* gleaming on the horse's mane,
The meteor flits. *Thomson's Autumn.*

2. Pure from crimes.—

Stranger to civil and religious rage,
The good man walk'd *innoxious* through his age.
*Pope.*

* INNOXIOUSLY. *adv.* [from *innoxious.*] 1. Harmleſsly; without harm done. 2. Without harm ſuffered.—Animals, that can *innoxiouſly* digeſt theſe poiſons, become antidotal to the poiſon digeſted. *Brown.*

* INNOXIOUSNESS. *n. ſ.* [from *innoxious.*] Harmleſſneſs.

INNSTADT, a town of Bavaria, on the Inn, joined to the city of PASSAU by a bridge, and ſeated on the ſite of the ancient town of *Boiodurum.*

INNTHAL, a diſtrict of the Tiroleſe, watered by the INN. Inſpruck is the capital.

(1.) * INNUENDO. *n. ſ.* [*innuenda*, from *innuo*, Lat.] An oblique hint.—As if the commandments, that require obedience and forbid murder, were to be indicted for a libellous *innuendo* upon all the great men that come to be concerned. *L'Eſtrange.*—Mercury, though employed on a quite contrary errand, owns it a marriage by an *innuendo: Dryden.*—

Purſue your trade of ſcandal-picking,
Your hints that Stella is no chicken;
Your *innuendoes* when you tell us,
That Stella loves to talk with fellows. *Swift.*

(2.) INNUENDO is uſed in writs, declarations, and pleadings, to aſcertain a perſon or thing which was named, but left doubtful before: as, he (*innuendo* the plaintiff) did ſo and ſo; mention being before made of another perſon.

* INNUMERABLE. *adj.* [*innumerable*, Fr. *innumerabilis*, Lat.] Not to be counted for multitude.—

You have ſent *innumerable* ſubſtance
To furniſh Rome, and to prepare the ways
You have for dignities. *Shak.*
Cover me, ye pines,
Ye cedars, with *innumerous* boughs
Hide me where I may never ſee them more. *Milt.*

—In lines, which appear of an equal length, one may be longer than the other by *innumerable* parts. *Locke.*

* INNUMERABLY. *adv.* [from *innumerable.*] Without number.

* INNUMEROUS. *adj.* [*innumerus*, Lat.] Too many to be counted,—

'Twould be ſome ſolace yet, ſome little chearing,
In this cloſe dungeon of *innumerous* boughs.
*Milton.*

I take the wood,
And in thick ſhelter of *innum'rous* boughs,
Enjoy the comfort gentle ſleep allows. *Pope.*

INNY, a river of Ireland, in the county of Kerry, which runs into Ballinſkellig Bay.

INO, in fabulous hiſtory, a daughter of Cadmus and Harmonia, who nurſed Bacchus. She married Athamas king of Thebes, after he had divorced Nephele, by whom he had two children Phryxus and Helle. Ino became mother of Melicerta and Learchus: and ſoon conceived an implacable hatred againſt the children of Nephele, becauſe they were to aſcend the throne in preference to her own. Phryxus and Helle, informed of Ino's machinations, eſcaped to Colchis on a ram with a golden fleece. Juno, jealous of Ino's proſperity, particularly becauſe ſhe was deſcended of her greateſt enemy Venus, ſent Tiſiphone to the houſe of Athamas; and ſhe filled the whole palace with ſuch fury, that Athamas, taking Ino to be a lioneſs and her children whelps, purſued her and daſhed her ſon Learchus againſt a wall. Ino flying from his fury, threw herſelf from a high rock into the ſea with Melicerta in her arms. Neptune, pitied her fate, and made her a ſea deity, afterwards called LEUCOTHOE. Melicerta became alſo a ſea god, worſhipped by the name of PALEMON.

INOA, feſtivals in memory of Ino, celebrated yearly with ſports and ſacrifices at Corinth, at Megara, (where ſhe was firſt worſhipped), and in Laconia. It was uſual at the celebration to throw cakes of flour into a pond, which, if they ſunk, were preſages of proſperity, but of adverſity if they ſwam on the ſurface.

INOCARPUS, in botany: A genus of the monogynia order, belonging to the decandria claſs of plants. The corolla is funnel-ſhaped; the calyx bifid; the ſtamina are placed in a double ſeries; the fruit is a monoſpermous plum.

(1.) * To INOCULATE. *v. a.* [*inoculo*, *in* and *oculus*, Lat.] To yield a bud to another ſtock.—Virtue cannot ſo *inoculate* our old ſtock, but we ſhall reliſh of it. *Shak.*—

Thy ſtock is too much out of date,
For tender plants t' *inoculate*. *Cleaveland.*
Where lilies, in a lovely brown,
*Inoculate* carnation. *Cleaveland.*

(2.) * *To* INOCULATE. *v. n.* To propagate any plant by inſerting its bud into another ſtock; to practiſe inoculation. See INOCULATION.—

Nor are the ways alike in all
How to ingraffy how to *inoculate*. *May's Virgil.*

—Now is the ſeaſon for the budding of the orange-tree: *inoculate* therefore at the commencement of this month. *Evelyn.*—

But various are the ways to change the ſtate,
To plant, to bud, to graft, to *inoculate*. *Dryden.*

(1.) * INOCULATION. *n. ſ.* [*inoculatio*, Lat. from *inoculate.*] 1. *Inoculation* is practiſed upon all ſorts of ſtone fruit, and upon oranges and jaſmines: Chooſe a ſmooth part of the ſtock; then with your knife make an horizontal cut croſs the rind of the ſtock, and from the middle of that cut make a ſlit downwards about two inches in length, in the form of a T; but be careful not to cut too deep, leſt you wound the ſtock: then having cut off the leaf from the bud, leaving the foot-ſtalk remaining, make a croſs cut about half an inch below the eye, and with your knife ſlit off the bud, with part of the wood to it. This done, with your knife pull off that part of the wood which was taken with the bud, obſerving whether the eye of the bud be left to it or not; for all thoſe buds which loſe their eyes in ſtripping are good for nothing: then raiſing the bark of the ſtock, thruſt the bud therein, placing it ſmooth between the rind and the wood of the ſtock; and ſo having exactly fitted the bud to the ſtock, tie them cloſely round, taking care not to bind round the eye of the bud. *Miller.*—In the ſtem of Elaiſa they all met, and came to be ingraſted all upon one ſtock, moſt of them by *inoculation. Howel.* 2. The practice of tranſplanting the ſmall pox, by infuſion

infusion of the matter from ripened puſtules into the veins of the uninfected, in hopes of procuring a milder ſort than what frequently comes by infection. *Quincy.*—It is evident, by *inoculation*, that the ſmalleſt quantity of the matter, mixed with the blood, produceth the diſeaſe. *Arbuthnot.*

(2.) INOCULATION, or BUDDING, in gardening (§ 1, *def.* 2.), is preferable to any ſort of grafting for moſt ſorts of fruit. When the buds above mentioned have been inoculated 3 or 4 weeks, and thoſe which are freſh and plump and are joined, looſen the bandage, which, if it be not done in time, will injure if not deſtroy the bud. In March following cut off the ſtock ſloping, about 3 inches above the bud, and to what is left faſten the ſhoot which proceeds from the bud: but this muſt continue no longer than one year; after which the ſtock muſt be cut off cloſe above the bud. The time for inoculating is from the middle of June to the middle of Auguſt; but the moſt proper time is when the buds are formed at the extremity of the ſame year's ſhoot, which is a ſign of their having finiſhed their ſpring growth. The firſt ſort commonly inoculated is the apricot; and the laſt the orange tree, which ſhould never be done till the end of Auguſt. In doing this, always make choice of cloudy weather; for if it be done in the middle of the day, when the weather is hot, the ſhoots will perſpire ſo faſt, as to leave the buds deſtitute of moiſture. See GEMMA, N° III. § 1, 3, 4.

(3.) INOCULATION, in a phyſical ſenſe, above defined by Quincy (§ 1, *def.* 2.) though of ancient uſe in the eaſtern countries, is but a modern practice among us, at leaſt under the direction of art. It is juſtly obſerved by the Baron Dimſdale, that accident hath furniſhed the art of medicine with many valuable hints, and ſome of its greateſt improvements have been received from the hands of ignorance and barbariſm. This truth is remarkably exemplified in the practice of inoculation of the ſmall pox: but to the honour of the Britiſh phyſicians, they meaſured not the value of this practice by the meanneſs of its origin, but by its real importance and utility; they patroniſed a barbarous diſcovery with no leſs zeal and affection than if it had been their own.

(4.) INOCULATION, ACCOUNT OF THE RISE AND PROGRESS OF. As to the origin of the art of inoculating the ſmall-pox, as well as the time and place in which it was performed, they are equally unknown to all by whom the practice is adopted. Accident probably gave riſe to it. Pylarini ſays, that among the Turks it was not attended to except among the meaner ſort. Dr Ruſſel informs us, in the *Philoſ. Tranſ.* vol. lviii. p. 142. that no mention is made of it by any of the ancient Arabian medical writers that are known in Europe; and the phyſicians who are natives in and about Arabia aſſert, that nothing is to be found regarding it in any of thoſe of a more modern date. He adds, that he engaged ſome of his learned Turkiſh friends to make enquiry; but they did not diſcover any thing on this ſubject either in the writings of their phyſicians, hiſtorians, or poets. Until the beginning of the 18th century, all the accounts we have of inoculating the ſmall pox are merely traditional. The ſilence on this ſubject, obſerved among writers in the countries where the practice obtained, Dr Ruſſel ſuppoſes, with great probability, to be owing to the phyſicians there never countenancing or engaging in it. It is alſo remarkable, that before Pylarini's letter to the Royal Society in 1701, and for ſeveral years after, this practice was not taken notice of by the moſt inquiſitive travellers. On this Dr Ruſſel juſtly obſerves, that cuſtoms, the moſt common in diſtant countries, are often the leaſt apt to attract the obſervation of travellers, who, engaged in other purſuits, muſt be indebted to accident for the knowledge of ſuch things as the natives ſeldom talk of, ſuppoſing that they are known to all the world. The firſt accounts we have in the learned world concerning inoculation, are from two Italian phyſicians, viz. Pylarini and Timoni, whoſe letters on the ſubject may be ſeen in the *Philoſ. Tranſ. Abr.* vol. v. p. 370, &c. The firſt is dated A. D. 1701; the next A. D. 1713. Whether our enquiries are extended abroad or confined to our own country, inoculation has been practiſed under one mode or other time immemorial; in Great Britain and its adjacent iſles we have well authenticated accounts, extending farther backward than any from the continent. Dr Williams of Haverfordweſt, who wrote upon inoculation in 1725, proves, that it had been practiſed in Wales, though in form ſomewhat different, time out of mind. Mr Wright, a ſurgeon in the ſame place, ſays, that buying the ſmall pox is both a common practice, and of long ſtanding in that neighbourhood. He ſays, that in Pembrokeſhire there are two large villages near the harbour of Milford, more famous for this cuſtom than any other, viz. St Iſhmael's and Marloes. The old inhabitants of theſe villages ſay, that it has been a common practice; and that one William Allan of St Iſhmael's, who in 1722 was 90 years of age, declared to ſome perſons of good ſenſe and integrity, that this practice was uſed all his time; that he well remembered his mother telling him, that it was a common practice all her time, and that ſhe got the ſmall pox that way; ſo that at leaſt we go back 160 years or more. In the Highlands of Scotland and ſome of the adjacent iſles, Dr Alexander Monro ſenior informs us, that the cuſtom through ages paſt has been, to put their children to bed with thoſe who laboured under a favourable ſmall-pox, and to tie worſted threads about their children's wriſts, after having drawn them through variolous puſtules. According to Dr Ruſſel, the Arabians aſſert, that the inoculation of the ſmall-pox has been the common cuſtom of their anceſtors, and that they have no doubt of its being as ancient as the diſeaſe itſelf. It is remarkable that *buying the ſmall-pox*, is the name univerſally applied in all countries to the method of procuring the diſeaſe: for though there are other terms, yet in Wales and Arabia, as well as many other countries, this is the uſual appellation. From the ſameneſs of the name, and the little diverſity obſervable in the manner of performing the operation, it is probable that the practice in theſe countries was originally derived from the ſame ſource. From its extenſive ſpread, it is probably of great antiquity too. In 1717, Lady Mary Wortley Montague, wife of the Britiſh ambaſſa-

dor at Conſtantinople, had her ſon inoculated there at the age of ſix years; he had but few puſtules, and ſoon recovered. In April 1721, inoculation was ſucceſsfully tried on ſeven condemned criminals in London, by permiſſion of his majeſty. In 1721, Lady Mary Montague had a daughter of ſix years old inoculated in this iſland; ſoon after which, the children of the royal family that had not had the ſmall pox were inoculated with ſucceſs: then followed ſome of the nobility, and the practice ſoon prevailed. And here we date the commencement of inoculation under the direction of art. From the example of the royal family in England, the practice was adopted in Germany, particularly in Hanover, and its adjacent countries. After Mr Maitland had ſucceeded with thoſe he had inoculated in and about London, he introduced the practice into Scotland in 1726. Sweden ſoon followed the example of Britain; Ruſſia engaged one of our principal promoters and improvers of this art; and now there are not many countries that do not more or leſs practiſe it.

(5.) INOCULATION, DIFFERENT MODES OF. The practice of inoculation having obtained in every part of the world, it may be grateful, at leaſt to curioſity, to have a general account of the different modes that are and have been adopted in that practice. Inoculation with the blood of variolous patients has been tried without effect: The variolous matter alone produces the diſeaſe. The application of the variolous matter takes place in a ſenſible part only; the activity of the virus is ſuch, that the ſmalleſt atom, though imperceptible to any of our ſenſes, conveys the diſeaſe as well as the largeſt quantity. Hence the moſt obvious method is the prick of a needle or the point of a lancet dipped in the matter of a variolous puſtule. Cotton or thread is uſed, that is previouſly rubbed with powdered variolous ſcabs; this thread is drawn with a needle through the cutis, but not left in. This is the method in ſome parts of the Eaſt Indies. The Indians paſs the thread on the outſide of the hand, between any of the fingers, or between the fore-finger and thumb. The Theſſalian women inoculate in the forehead and chin. Some abrade the ſcarf-ſkin, and rub in the powdered dry ſcabs which fall from the puſtules of patients with the ſmall pox. Many of the Greek women make an oblique puncture with a needle, on the middle of the top of the forehead, on each cheek, the chin, each metacarpus, and each metatarſus; then drop in each a little of the pus juſt taken warm from a patient, and brought in a ſervant's boſom. Others make ſeveral little wounds with a needle in one, two, or more places in the ſkin, till ſome drops of blood enſue; then the operator pours a drop of warm pus freſh from a puſtule, and mixes it with the blood as it iſſues out; then the wound is covered by ſome with a bandage, by others with half a walnut ſhell placed with its concave ſide over each orifice. The Chineſe convey a pellet of variolated cotton, with the addition of a little muſk, into the noſtrils of the patient; they collect dry puſtules, and keep them in a porcelain bottle well corked; and when they inoculate, they mix a grain of muſk with 3 or 4 grains of the dry ſcales, and roll them in cotton. This method may be called INODORATION. About Bengal, the perſon who intends to be inoculated, having found a houſe where there is a good ſort of the ſmall pox, goes to the bed of the ſick perſon, if he is old enough; or if a child, to one of his relations, and ſpeaks to him as follows: "I am come to buy the ſmall-pox." The anſwer is, "Buy if you pleaſe." A ſum of money is accordingly given, and one, three, or five puſtules, for the number muſt always be odd, and not exceeding five, extracted whole, and full of matter. Theſe are immediately rubbed on the ſkin of the outſide of the hand between the forefinger and the thumb; and this ſuffices to produce the diſeaſe. The ſame cuſtom obtains in Algiers, Tunis, Tripoli, and other countries. Very ſimilar to this cuſtom is that in Arabia, where on ſome fleſhy part they make ſeveral punctures with a needle imbrued in variolous matter, taken from puſtules of a favourable kind. Here they buy the ſmall pox too, as follows: the child to be inoculated carries a few raiſins, dates, ſugar-plums, or ſuch like; and ſhowing to the child from whom the matter is to be taken, aſks how many pocks he will give in exchange? The bargain being made, they proceed to the operation; but this buying, though ſtill continued, is not thought neceſſary to the ſucceſs of the operation. The Arabs ſay that any fleſhy part is proper; but generally they inſert the matter between the fore-finger and thumb on the outſide of the hand. The Georgians inſert the matter on the fore arm. The Armenians introduce the matter on the two thighs. In Wales the practice may be termed infriction of the ſmall-pox. There ſome of the dry puſtules are procured by purchaſe, and are rubbed hard upon the naked arm or leg. The practice in ſome places is to prick the ſkin between ſome of the fingers by means of two ſmall needles joined to one another; and after having rubbed a little of the matter on the ſpot, a circle is made by means of ſeveral punctures of the bigneſs of a common puſtule, and matter is again rubbed over it. The operation is finiſhed by dreſſing the wound with lint.—Another cuſtom is to mix a little of the variolous matter with ſugar, and give it to be drank in any agreeable liquor. Inciſions have been made in the arms and legs, and thread, cotton, or lint, previouſly dipped in the variolous matter, was lodged in them. The practice of ſome is to bathe the feet in warm water, and then ſecure lint dipped in the variolous matter on the inſtep, or other part of the foot where the ſkin is thin. Others apply a ſmall bliſtering plaſter; and when the ſcarf-ſkin is elevated and ſlipped off, the variolous matter is applied to the ſurface of the true ſkin, and confined there by a little lint or plaſter. Scratching the ſkin with a pin or needle, and then rubbing the part with lint, previouſly dipped in variolous matter, is the cuſtom in ſome places. Our Highlanders rub ſome part of the ſkin with freſh matter, or dip worſted in variolous matter, and tie about the children's wriſts. They obſerve, that if freſh matter is applied a few days ſucceſſively, the infection is more certain than by one application.

(6.) INOCULATION, OBJECTIONS TO, ANSWERED.

swered. I. "It is not lawful." In answer to this, the Scriptures ask, Is it lawful to save life, or to destroy it? Luke vi. 9. As it is a difficulty with many serious people, whether to admit of this practice or not, this objection should be considered in a religious view. We should remember, that as the fall of man brought the danger of diseases into the world, so to evade, oppose, or destroy it, is not only his right, but duty, if in his power. And if events imply the cause, a long run of uninterrupted success implies an efficacious remedy. Though some die under this management, it is sufficient to prove the lawfulness of a remedy, that it is proper for, and has by experience been found in most cases effectual to the end for which it was used. When danger surrounds us, no conduct is more proper than to enquire into and pursue the means of escape. Inoculation is the means of saving life in many instances, and of moderating affliction in more. Wilfully then to neglect the means of saving life, is to be guilty of murder. II. "It is bringing a distemper on ourselves, and so usurping the sacred prerogative of God." If by distempers are meant sickness and pain, that is practised daily in other instances, in concurrence with the scripture dictate, viz. of two evils choose the least. But the supposition in this instance is not altogether true. For by inoculation a disease is not properly communicated. It only excites and frees us from one, which, though latent, is already in us; or (which in effect is the same) inoculation, by an advantageous mode of infecting, &c. frees the patient in all instances from the usual difficulties of the disease; saves the life of most who submit to it; and with the natural small-pox it destroys that disposition in the body, without which the disease cannot take place. It is owned that some hazard attends it: it is sometimes mortal; but it is generally successful; that encourages us to proceed: it sometimes, though rarely fails; hence we are cautious, and led to act with a dependence on him to whom belong the issues from death. As to the supposed offence against God, a reliance on Providence does not imply that we are not to prevent the evils which we foresee, and which we have in our power to guard against. Would these objectors refuse the means of lessening the malignancy and danger of other diseases. The practice of inoculation is no more. Let these scrupulous persons say, whether, when God permits the discovery of preserving ourselves from an impending evil, he forbids our availing ourselves of that discovery? If he offers us a remedy, it is offending him to reject it. III. "The decrees of God have fixed the commission of every disease, and our precautions cannot prevent what he hath determined." Though it is true that our days are determined, yet it is God's revealed will, and not his secret purposes, which we are to regard as the rule of duty. God has required of us to have a tender regard to our lives; and those who disobey him herein are guilty of a degree of self-murder. Besides, God, who has ordained the end, has also determined the means leading to it. See Acts xxvii. 31. IV. "The patient may die; and then his last moments are distressed, and the future reflections of his friends are grievous." This objection leads many to decline the practice of inoculation, even when they allow the theory to be reasonable. They hope to escape the distemper in the natural way, and they have fears of dying in the artificial. But they should consider what grounds they have for either, and examine the different degrees of probability that attend their hopes and fears in the use or neglect of inoculation. If inoculation be a probable and lawful means of preserving life in a time of danger, it is a duty to comply with it; and should death ensue, what more peaceful reflection than to die in the way of duty? V. "Inoculation does not exempt from future infection." Observation alone determined the opinion, that the natural small-pox does not attack a 2d time: the same stands good in favour of the artificial disease. Numberless attempts have been made, to reinfect those in whom the small-pox had taken place by inoculation; but have proved fruitless. VI. "Other diseases are communicated with the matter of the small-pox, by inoculating it." Carelessness or wilfulness in the operator may in some instances give reason for this objection; but that by the matter of a variolus pustule, any other disease has been conveyed, cannot be proved. As the confluent and malignant small-pox have not yet been observed to produce their own degree and mode of this distemper when infused by inoculation, it is scarcely conceivable that they should transmit another disease essentially different. The venereal disease is known to be as communicable as any; yet several have been inoculated from patients labouring under that disease, and no ill consequences ever yet were known to follow, none even to give the least suspicion. But this is one great advantage of inoculation, that we can choose a healthy person to take the infection from. VII. "Perhaps the disease may never attack in the natural way." Those who make the objection should be informed, that this distemper cannot be given to one who never would have it; for those alone who are susceptible of it can take it by inoculation, as is evident from numerous experiments. Besides, so very few are exempted from it, that they can hardly be considered as an exception to the general law. It is therefore worth while to inoculate, first, to ascertain the safety of the individual from the disease; and, 2dly, on account of the general advantages of this practice, in case he should be susceptible of the infection. Dr Jurin inserted an ingenious paper in the Philos. Trans. in which he observes, that it is difficult to ascertain the exact number who die without having the small-pox; but that, of all the children who are born, there will some time or other die of the small-pox one in 14; and that of persons of all ages taken ill of the small-pox, there will die thereby two in eleven. From a table of burials it appears, that in Edinburgh and St Cuthbert's parish, during ten years, about one-tenth died of the small-pox. As it cannot be known that any individual is exempted from it, his hazard of dying of that distemper, being made up of the hazard of having it, and the hazard of dying of it if he has it, will be exactly the same, viz. that of one in 8 or 9. Upon an investigation of the number of persons afflicted with the natural small-pox, in several towns, during one year, it appeared that

near

near one in five died; whereas of 52 persons who were inoculated in these places in the same year, not one died. VIII. "It endangers others." As very few now escape the small-pox, it must sooner or later come to every place; therefore, if a much greater number lose their lives by the natural than by the artificial infection, it is of more service to introduced the small-pox in a favourable way and season, than passively to allow it to destroy multitudes. As to spreading the disease by introducing inoculation, it is of little consequence; for inoculating where the disease does not already exist, is differently circumstanced from this practice, where it already prevails in the natural way; the quantity of the circumambient contagion is less, or the same extent of atmosphere is less impregnated with the infectious principles from inoculated patients, than when it naturally prevails, or the same number of people received it in the natural way. The most plausible objector on this account is Dr Raft, of Lyons, in France. From his review of the bills of mortality in and about London, he observes, "that more have died by the small-pox in London, since the introduction of inoculation, than in the same time preceding that period, in consequence of the disease thereby being more universally extended and propagated." But to this, Dr Lettsom most satisfactorily replies, "that the late increase of burials cannot depend upon the practice of inoculation, under which, though it is a rare thing to hear of a fatal case, but rather upon the innovation introduced in the treatment of the natural small-pox of exposing the patients to the open air, and a less reserved intercourse among the community. Add to this the improvements in medicine in various instances, the police of the city, &c. which by preserving many lives occasion more subjects for the small-pox, and consequently a proportional increase of deaths by this disease, many of these who are preserved by these improvements not being favoured with the advantage of inoculation. Besides the care taken in and about London to prevent inconvenience from inoculation, &c. it should be remembered, that the increasing accession of young persons to the capital from the country, easily accounts for the increase of 19 deaths in 1000, more than formerly happened." See *a Defence of Inoculation*, in Dr Lettsom's *Medical Memoirs*.

(7.) INOCULATION, SUPERIOR ADVANTAGES OF, TO THE NATURAL INFECTION. Though no disease, after it is formed, baffles the powers of medicine more than the small-pox yet more may be done before-hand to render this disease favourable than in any other we know. The artificial method of producing the small-pox, has almost stripped it of its terrors; in general, has rendered its aspect mild, its progress uniform, and nearly without hazard to the patient. Mr Mudge, in his Dissertation on the inoculated Small-pox, enumerates the following sources of danger from this disease, viz. 1. The patient's constitution. 2. The propensity of the patient to be infected. 3. The manner or mode of the infection being communicated. 4. The constitution of the air at the time of infection. And it is the advantage of inoculation, if prudently conducted, almost totally to exempt its subjects from the disadvantages attendant on all these sources. I. "Respecting the habit of body, or state of the patient's constitution at the time of infection." Constitutional or habitual diseases, in general, do not interfere with the course of the small-pox, whether in its natural or its artificial progress; such as scorbutic eruptions on the skin, strumous complaints, itch, scabby eruptions, excoriated ears, &c. The variolous matter is therefore a poison *sui generis*, noway affected by these taints of the juices, or what is usually called a bad habit of body; or at least so inconsiderably, as not to deprive such patients of any of the advantages of *inoculation*. But the case is much reversed with respect to some accidental diseases. *E. gr.* If on the attack of the small-pox, the habit or its attending circumstances tend to inflammation, or, on the contrary, to a putrid acrimony, the eruptive fever in these aggravated states will load the body with variolous matter, or produce pustules of a very unfavourable kind; in either of these cases (not to enumerate more) the patient will most probably be severely affected. But *inoculated* subjects may be infected when the constitution is in the best condition to combat with the disease; if either of those indispositions are attendant, or any other which usually endangers, they may soon be restrained or removed. II. "The different degrees of propensity in the patient, at different times, to be infected." That different quantities of matter are produced in different persons in the process of the disease, we find true in fact; and there is the strongest reason to believe, that, previous to infection, the quantity of the variolous matter, or rather that principle in the constitution, which eventually produces it, ebbs and flows, is more or less vigorous at different times in the same subject, under various combinations of circumstances. There are instances, where the patient who hath withstood at one time all the ordinary means of infection, nay, who has industriously, but ineffectually, sought it; yet at another has had a small-pox so malignant in appearance and effect, that the whole body has been converted into an offensive variolous putrescence. If the degree of propensity to receive infection was always the same, it would be inconceivable that any one could pass unaffected when the small-pox became epidemic. From whatever causes, however, this propensity may arise, it is most reasonable to assert, that the increase or decrease of this principle takes place according as the small-pox is epidemic or not. During the continuance of any contagious epidemic disease, we always find that those constitutions which are most congenial with that character, are peculiarly obnoxious to the corresponding distemper. And we may conclude, that when the constitution of a person not past the small-pox, is most saturated with the variolous principle, he is then particularly subject to infection. Again, it is not only undoubted, that the variolous principle subsists in the constitutions of persons not past the small-pox, but it is more than probable that a part of this principle is produced by the eruptive fever, and the rest of the variolous process. We find, that during the epidemic tendency, those who have not passed the disease, are more open to contagion than in other constitutions of air, when the small-

small-pox is not epidemic, and is consequently a rare disease. Many who have escaped infection from inoculation and other means of contagion, on removal into a situation where the small-pox has been epidemic, have presently after been seized with it. Events of this kind are so common, as to have given rise to the ill-grounded opinion, that any change of air is hazardous to those who have not had the small-pox. If at a time when the propensity to be affected is the greatest, there should be a concurrence of those states of the constitution above noticed, how aggravated will the condition of the patient be! Respecting the evasion of these inconveniences by inoculation, it is to be observed, that as the propensity to the disease differs at different times in the same subject, it is reasonable to suppose, that the disorder is produced by downright violence, when there subsists in the patient but little of that peculiarity of constitution so essential to the production of the disease (and so general, when the small-pox is epidemical), or, in other words, when the body is indisposed to be *poisoned*. This consideration, peculiar to the disease when artificially produced, appears to be the true cause of the small quantity of pocky matter, and that general scarcity of pustules, when compared to the natural small-pox, which has ever accompanied inoculation, and is one of the grand advantages of the discovery. Farther, as it is very reasonable to suppose, that this propensity is greatest, when there is an epidemic constitution of the air, which favours the production of the disease; and if it be as probable, that the severity or mildness of the disease depends in a good degree upon the greater or lesser propensity of the subject to be infected, it will certainly be no eligible step not to bring on the disorder by inoculation during the continuance of an evidently prevailing tendency to the disease. Prudence in this case directs us to take advantage of the absence of such a prevailing tendency, when all the benefits of inoculation may be secured; and not to delay the operation, till such a constitution of air prevails, as at once makes the operation necessary, and deprives it of some of its advantages. We may add to this consideration, that, by the practice of exposure to cold, the violence of the eruptive fever is so far more moderated, as to prevent its forming an additional quantity of variolous matter, which, in a violent and unrestrained state, it would do, by assimilating the juices of the constitution into the nature of the variolous poison. III. "The manner or mode of the infection being communicated." In the natural small-pox, the disease may be produced by accidental contagion, or an epidemic influence. Dr Mead says, that the air of this climate never produces the plague, small-pox, or measles; and Dr Arbuthnot says, that the plague itself may be generated by some quality in the air, without any contagion. Be these opinions as they may, it is evident, that contagion is sometimes so languid, that it requires the agency of other causes to give it activity, so as to produce the tribe of diseases to which it belongs, and which without this agency would never be brought forth; and though the strongest epidemic tendency may not in Europe create the small-pox, without the concurrence of contagious fomes, yet there is, by the agency of the former, such an alteration made, and propensity brought on the animal juices, as is essentially necessary to continue the existence of the disease. Variolous contagion produces its effects by the actual application of its poison, either externally, through the medium of the skin; or internally, to the gullet, stomach, and guts, in the act of deglutition: or lastly, to the lungs, in the act of respiration. Though there may be a possible admission of the poisonous miasmata into the constitution through the skin, from the principle of absorption; yet the poison very seldom, if ever, exerts its influence upon the habit in this manner: possibly by a local actual application of the gross matter lodged in the clothes, or otherwise, conveyed, the distemper may sometimes be produced by a kind of inoculation, and then the disorder will probably be favourable. But when the poison, in a more dilute state, only floats in or impregnates the air, it seldom enters the pores of the skin and poisons by way of absorption; for the degrees of activity in which this power is exerted, are most probably in proportion to the aids the constitution may stand in need of from it. However, it is more than probable that the ordinary mode of infection is by the lungs, which, from their structure, they are well calculated to receive, to entangle, and to retain. When either the lungs or the stomach are first infected by the infectious effluvia, it is most reasonable to believe, that these noble parts, together with the fauces, glottis, wind-pipe, and gullet, will frequently labour under a greater load of pustules than the external surface of the body: for it is observed, that when the patient is infected artificially, the parts to which the poison is applied suffer in a greater degree than the more distant; and that the circumjacent skin, to some extent, is filled with pustules. From this particular application of the morbid matter to the fauces, &c. it is probable, that the large discharge of saliva, &c. arises, which characterizes the confluent small-pox in adults; and as children swallow this saliva, it excites a diarrhœa, which in them answers to the spitting in those more aged. When the internal parts are oppressed with pustules, there is no interval between the eruptive and the subsequent symptomatic fever; and the suffering which the patient labours under from a generally inflamed skin, heightened by the diseased condition of the nobler parts, perpetuates the first fever. This informs us, that all is not so well within, as otherwise the external appearances might have induced us to believe; but that the nobler parts are rendered unfit for the purposes of life, at least are labouring and lagging behind in the process, for that they have not kept pace with the apparent state of the disease on the surface of the body: this some have supposed to be the true general cause of the secondary fever, under which the patient, if he sinks, dies peripneumonic. These consequences frequently attend the infection received in the natural way; and, if superadded to these, the unhappy situation of those described under the first and second sources of danger attends the patient, the disorder will be proportionably aggravated, and the chance of life lessened. But here again

inoculation

inoculation relieves; for by this mode the virus is applied to the external ſurface of the body, ſo that the whole conſtitution (excepting the part immediately ſurrounding the wound) being affected uniformly, the proceſs of the diſeaſe is regularly carried on; and the nobler parts not being particularly affected by a partial application of the variolous fomes to their ſurface, have no diſtreſs to proclaim by a ſecondary fever, which therefore is ſcarcely ever ſeen in inoculated patients. IV. "The conſtitution of the air at the time of infection." A powerful ſource of difficulty and danger in the natural ſmall-pox is, the malignant influence of the air at ſome ſeaſons, and particularly if it happens at the time of receiving the infection. If this concurs with one or more of the other ſources, how dreadful the devaſtation! Whether this conſtitution of the air produces its deleterious effects by heightening the natural malignity of the infecting poiſon, or acts on the conſtitution itſelf, ſo as to render the effects of contagion more peculiarly fatal, the conſequence of this ſtate of the air is the ſame. The general characters of a morbid ſtate of the air are the inflammatory and putrid; and it is uniformly obſerved, that whenever a perſon is attacked with a fever under either of theſe prevailing diſpoſitions, it never fails to impreſs its character upon the diſeaſe. But here alſo inoculation affords the moſt benign influence. The judicious practitioner does not expoſe his patient to the pernicious effects of an air that can ſtamp its baneful character on the ſmall-pox, but chooſes the ſeaſon beſt calculated for the ſafety and welfare of his patient; and hence we rarely ſee the influence of this evil ſource attendant on the artificial diſeaſe. Having ſeen, that from the influence of one or more of theſe four ſources of difficulty and danger, but eſpecially from their union, will reſult a natural ſmall-pox, complicated with horrors not leſs to be dreaded than the plague; how inеſtimable muſt appear that favour of Providence, inoculation, by which we are freed from the formidable attendants of this diſeaſe, and by which the diſorder is rendered mild, and in general leſs hazardous than a common cold! From attention to the above ſources of ill in the natural ſmall-pox, we perceive with ſufficient ſatisfaction, the many inſtances of relief and ſecurity which generally we avail ourſelves of by inoculation. 1. It ſaves the lives of moſt who are its ſubjects. From a general calculation, it appears, that in the hoſpitals for ſmall-pox and inoculation, 72 die out of 400 patients, in the natural way, and only one out of this number when inoculated. 2. It leſſens the affliction from both the degree and the number of ill ſymptoms, even when it proves fatal. It leſſens the number of puſtules; and, by moderating the virulence of the diſeaſe, the marks on the face are not ſo deep. 3. It is extremely rare that the ſecondary fever attends it; a ſymptom productive of much ſuffering, if the patient is happy enough to eſcape with life. 4. It produces the diſeaſe under the fewеſt diſadvantages, and favours with foreſight to prevent many ills not to be guarded againſt in the natural ſmall-pox. 5. Inſtead of communicating other diſorders with it, many diſorders ſubſequent to the natural are very rarely obſerved after the artificial ſmall-pox. 6. It effectually removes all juſt grounds of fear; a paſſion very injurious in this diſeaſe. 7. Soldiers, ſailors, and all who would appear abroad, or in public offices, are freed from every anxiety and hazard attendant on the natural ſmall-pox. 8. Servants, women with children at their breaſts, pregnant women, magiſtrates, phyſicians, &c. are all freed from the moſt diſtreſſing embarraſſment, by conformity to inoculation. See MEDICINE.

(8.) INOCULATION, VACCINE, or } a new INOCULATION WITH THE COW-POX, } ſpecies of inoculation, recently diſcovered by Dr Jenner, and thence called alſo the JENNERIAN INOCULATION, (See that article), whereby the ſmall-pox, with all its direful conſequences, is *prevented*, not by introducing the variolous matter into the ſyſtem in a mild form, as deſcribed above, but by introducing matter into the ſyſtem of quite a different kind, taken from the puſtules which appear upon the udders of cows, and which ſerves as a perpetual antidote againſt that fatal diſeaſe. See MEDICINE, § 96.

* INOCULATOR. *n. ſ.* [from *inoculate*.] 1. One that practiſes the inoculation of trees. 2. One who propagates the ſmall-pox by inoculation. —Had John a Gadbeſden been now living, he would have been at the head of the *inoculators*. *Friend's Hiſtory of Phyſick*.

* INODORATE. *adj.* [*in* and *odoratus*, Lat.] Having no ſcent.—Whites are more *inodorate* than flowers of the ſame kind coloured. *Bacon's Natural Hiſtory*.

INODORATION, *n. ſ.* deprivation of ſcent. See INOCULATION, § 3.

* INODOROUS. *adj.* [*inodorus*, Lat.] Wanting ſcent; not affecting the noſe.—The white of an egg is a viſcous, unactive, inſipid, *inodorous* liquor. *Arbuthnot on Aliments*.

* INOFFENSIVE. *adj.* [*in* and *offenſive*.] 1. Giving no ſcandal; giving no provocation.—A ſtranger, *inoffenſive*, unprovoking. *Fleetwood*.—However *inoffenſive* we may be in other parts of our conduct, if we are found wanting in this trial of our love, we ſhall be diſowned by God as traitors. *Rogers*. 2. Giving no uneaſineſs; cauſing no terror.—Should infants have taken offence at any thing, pricking pleaſant and agreeable appearances with it, muſt be uſed, 'till it be grown *inoffenſive* to them. *Locke*. 3. Harmleſs; hurtleſs; innocent.—

For drink the grape
She cruſhes, *inoffenſive* muſt. *Milton*.
With whate'er gall thou ſet'ſt thyſelf to write,
Thy *inoffenſive* ſatires never bite. *Dryden*.
Hark, how the cannon, *inoffenſive* now,
Gives ſigns of gratulation. *Phillips*.

4. Unembarraſſed; without ſtop or obſtruction. A Latin mode of ſpeech.—

From hence a paſſage broad,
Smooth, eaſy, *inoffenſive*, down to hell. *Milton*.

* INOFFENSIVELY. *adv.* [from *inoffenſive*.] Without appearance of harm.

* INOFFENSIVENESS. *n. ſ.* [from *inoffenſive*.] Harmleſſneſs; freedom from appearance of harm.

* IN-

* INOFFICIOUS. *adj.* [*in* and *officious*.] Not civil; not attentive to the accommodation of others.

* INOPINATE. *adj.* [*inopinatus*, Lat. *inopine*, Fr.] Not expected.

* INOPPORTUNE. *adj.* [*inopportunus*, Lat.] Unseasonable; inconvenient.

INOR, a town of France, in the dept. of the Meuse; 2½ miles W. of Montmedy, and 3 N. of Stenay.

* INORDINACY. *n. f.* [from *inordinate*.] Irregularity; disorder. It is safer to use *inordination*.—They become very sinful by the excess, which were not so in their nature: that *inordinacy* sets them in opposition to God's designation. *Government of the Tongue.*

(1.) * INORDINATE. *adj.* [*in* and *ordinatus*, Lat.] Irregular; disorderly; deviating from right.—These people were wisely brought to allegiance; but being straight left unto their own *inordinate* life, they forgot what before they were taught. *Spenser on Ireland.*—

Thence raise
At last distemper'd, discontented thoughts;
Vain hopes, vain arms, *inordinate* desires,
Blown up with high conceits engend'ring pride.
*Milton.*

—From *inordinate* love and vain fear comes all unquietness of spirit. *Taylor's Guide to Devotion.*

(2.) INORDINATE PROPORTION. See PROPORTION.

* INORDINATELY. *adv.* [from *inordinate*.] Irregularly; not rightly.—As soon as a man desires any thing *inordinately*, he is presently disquieted in himself. *Taylor.*

* INORDINATENESS. *n. f.* [from *inordinate*.] Want of regularity; intemperance of any kind.

* INORDINATION. *n. f.* [from *inordinate*.] Irregularity; deviation from right.—Schoolmen and casuists, having too much philosophy to clear a lie from that intrinsic *inordination* and deviation from right reason, inherent in the nature of it, held that a lie was absolutely and universally sinful. *South.*

* INORGANICAL. *adj.* [*in* and *organical*.] Void of organs or instrumental parts.—We come to the lowest and the most *inorganical* parts of matter.

* *To* INOSCULATE. *v. n.* [*in* and *osculum*, Lat.] To unite by apposition or contact.—This fifth conjugation of nerves is branched by *inosculation* with nerves. *Derham's Physico-Theology.*

(1.) * INOSCULATION. *n. f.* [from *inosculate*.] Union by conjunction of the extremities.—The almost infinite ramifications and *inosculations* of all the several sorts of vessels may easily be detected by glasses. *Ray.*

(2.) INOSCULATION. See ANASTOMOSIS.

INOWLADISLAW, } JUNGENLESLAW, a
INOWLOCZAW, } town of Poland, in the Palatinate of Uladislaw, 46 miles W. of Uladislaw.

INOWLODZ, a town of Poland, in Lenczize.

INOWSLADISLOW, a strong town of Poland, capital of Cujavia, with a fort and a palace where the bishop of Cujavia resides. It is 39 miles NE. of Gnesna, and 90 W. of Warsaw. Lon. 18. 50. E. Lat. 52. 58. N.

(1.) * INQUEST. *n. f.* [*enqueste*, French; *inquisitio*, Latin.] 1. Judicial inquiry or examination.—What confusion of face shall we be under, when that grand *inquest* begins; when an account of our opportunities of doing good, and a particular of our use or misuse of them, is given in? *Atterbury.* 2. [In law.] The *inquest* of jurors, or by jury, is the most usual trial of all causes, both civil and criminal: for in civil causes, after proof is made on either side, so much as each part thinks good for himself, if the doubt be in the fact, it is referred to the discretion of twelve in different men, impanelled by the sheriff; and as they bring in their verdict, so judgment passes: for the judge saith, the jury finds the fact thus; then is the law thus, and so we judge. *Cowel.* 3. Inquiry; search; study.—This is the laborious and vexatious *inquest* that the soul must make after science. *South.*

(2.) INQUEST. See CORONER.

INQUIETI. See ACADEMY, § XIII. N° 4.

* INQUIETUDE. *n. f.* [*inquietude*, Fr. *inquietudo*, *inquietus*, Lat.] Disturbed state; want of quiet; attack on the quiet.—Having had such experience of his fidelity and observance abroad, he found himself engaged in honour to support him at home from any farther *inquietude*. *Wotton.*—Iron, that has stood long in a window, being thence taken, and by a cork balanced in water, where it may have a free mobility, will bewray a kind of *inquietude* and discontentment 'till it attain the former position. *Wotton.*—

The youthful hero, with returning light,
Rose anxious from th' *inquietudes* of night. *Pope.*

* *To* INQUINATE. *v. a.* [*inquino*, Lat.] To pollute; to corrupt.—An old opinion it was, that the ibis feeding upon serpents, that venomous food so *inquinated* their oval conceptions, that they sometimes came forth in serpentine shapes. *Brown.*

* INQUINATION. *n. f.* [*inquinatio*, Latin, from *inquinate*.] Corruption; pollution.—Their causes and axioms are so full of imagination, and so infected with the old received theories, as they are mere *inquinations* of experience, and concoct it not. *Bacon.*—The middle action, which produceth such imperfect bodies, is fitly called by some of the ancients *inquination*, or inconcoction, which is a kind of putrefaction. *Bacon.*

* INQUIRABLE. *adj.* [from *inquire*.] That of which inquisition or inquest may be made.

(1.) * *To* INQUIRE. *v. a.* [*enquirer*, French; *inquiro*, Lat.] 1. To ask about; to seek out: as, he *inquired* the way. 2. To call; to name. Obsolete.—

Canute had his portion from the rest,
The which he called Canutium, for his hire;
Now Cantium, which Kent we commonly *inquire*. *Spenser.*

3. It is now more commonly written *enquire*.

(2.) * *To* INQUIRE. *v. n.* 1. To ask questions; to make search; to exert curiosity on any occasion: with *of* before the person asked.—

You have oft *inquir'd*
After the shepherd that complain'd of love. *Shak.*

—We will call the damsel, and *inquire* at her mouth. *Gen.*—Herod *inquired* of them diligently. *Matt.*—They began to *inquire* among themselves,

which of them it was that ſhould do this thing? *Luke* xxii. 23.—He ſent Hadoram to king David, to *inquire* of his welfare. 1 *Chron.* xviii. 10.—It is a ſubject of a very noble inquiry, to *inquire of* the more ſubtile perceptions; for it is another key to open nature, as well as the houſe. *Bac. Nat. Hiſt.* 2. It is uſed with *into* when ſomething is already imperfectly known.—It may deſerve our beſt ſkill to *inquire into* thoſe rules, by which we may guide our judgment. *South.*—

The ſtep-dame poiſon for the ſon prepares;
The ſon *inquires into* his father's years. *Dryd.*

3. Sometimes with *of*.—

Under their grateful ſhade Æneas ſat;
His left young Pallas kept, fix'd to his ſide,
And oft *of* winds *inquir'd*, and *of* the tide. *Dryd.*

4. With *after* when ſomething is loſt or miſſing; in which caſe *for* is likewiſe uſed.—*Inquire for* one Saul of Tarſus. *Acts* ix. 11.—They are more in danger to go out of the way, who are marching under a guide that will miſlead them, than he that is likelier to be prevailed on to *inquire after* the right way. *Locke.* 5. With *about*, when fuller intelligence is deſired.—To thoſe who *inquired about* me, my lover would anſwer, that I was an old dependent upon his family. 6. To make examination.—

Awful Rhadamanthus rules the ſtate:
He hears and judges each committed crime,
*Inquires* into the manner, place, and time. *Dryd.*

* INQUIRER. *n. ſ.* [from *inquire*.] 1. Searcher; examiner; one curious and inquiſitive.—What ſatisfaction may be obtained from thoſe violent diſputers, and eager *inquirers* into what day of the month the world began. *Brown's Vulg. Err.*

What's good doth open to th' *inquirers* ſtand,
And itſelf offers to th' accepting hand. *Denham.*

—Superficial *inquirers* may ſatisfy themſelves that the parts of matter are united by ligaments. *Glanville's Sceptis.*—This is a queſtion only of *inquirers*, not diſputers, who neither affirm nor deny, but examine. *Locke.*—

Late *inquirers* by their glaſſes find,
That ev'ry inſect of each different kind,
In its own egg, chear'd by the ſolar rays,
Organs involv'd and latent life diſplays. *Blackm.*

One who interrogates; one who queſtions.

* INQUIRY. *n. ſ.* [from *inquire*.] 1. Interrogation; ſearch by queſtion.—The men which were ſent from Cornelius had made *inquiry* for Simon's houſe, and ſtood before the gate. *Acts.* 2. Examination; ſearch.—This exactneſs is abſolutely neceſſary in *inquiries* after philoſophical knowledge, and in controverſies about truth. *Locke.*—As to the *inquiry* about liberty, I think the queſtion is not proper, whether the will be free, but whether a man be free? *Locke.*—I have been engaged in phyſical *inquiries*. *Locke.*—It is a real *inquiry*, concerning the nature of a bird, or a bat, to make their yet imperfect ideas of it more complete. *Locke.*—Judgment or opinion, in a remoter ſenſe, may be called invention: as when a judge or a phyſician makes an exact *inquiry* into any cauſe. *Grew's Coſmologia Sacra.*

(1.) * INQUISITION. *n. ſ.* [*inquiſition*, Fr. *inquiſitio*, Lat.] 1. Judicial inquiry.—When he maketh *inquiſition* for blood, he remembereth them: he forgetteth not the cry of the humble. *Pſal.* ix. 12.—When *inquiſition* was made of the matter, it was found out. *Eſt.* ii. 23.—With much ſeverity and ſtrict *inquiſition*, were puniſhed the adherents and aiders of the late rebels. *Bacon.*—Though it may be impoſſible to recollect every failing, yet you are ſo far to exerciſe an *inquiſition* upon yourſelf, as, by obſerving leſſer particulars, you may the better diſcover what the corruption of your nature ſways you to. *Taylor.*—

By your good leave,
Theſe men will be your judges: we muſt ſtand
The *inquiſition* of their raillery
On our condition. *Southerne.*

2. Examination; diſcuſſion.—We were willing to make a pattern or precedent of an exact *inquiſition*. *Bacon.* 3. [In law.] A manner of proceeding in matters criminal, by the office of the judge. *Cowel.* 4. The court eſtabliſhed in ſome countries ſubject to the pope for the detection of hereſy.—

One kiſs of hers, and but eighteen words,
Put quite down the Spaniſh *inquiſition*. *Corbet.*

(2.) *The* INQUISITION, in the church of Rome, (§ 1, *def.* 4.) is a tribunal in ſeveral Roman Catholic countries, erected by the popes for the examination and puniſhment of heretics. This court was founded in the 12th century by father Dominic and his followers, who were ſent by Pope Innocent III. with orders to excite the Catholic princes and people to extirpate heretics, to ſearch into their number and quality, and to tranſmit a faithful account thereof to Rome. Hence they were called INQUISITORS; and this gave birth to the formidable tribunal of the Inquiſition, which was received in all Italy and the dominions of Spain, except Naples and the Low Countries. This diabolical tribunal takes cognizance of hereſy, Judaiſm, Mahometaniſm, ſodomy, and polygamy; and the people ſtand in ſo much fear of it, that parents deliver up their children, huſbands their wives, and maſters their ſervants, to its officers, without daring to murmur. The priſoners are kept for a long time, till they themſelves turn their own accuſers, and declare the cauſe of their impriſonment; for they are neither told their crime, nor confronted with witneſſes. As ſoon as they are impriſoned, their friends go into mourning, and ſpeak of them as dead, not daring to ſolicit their pardon, leſt they ſhould be brought in as accomplices. When there is no ſhadow of proof againſt the pretended criminal, he is diſcharged after ſuffering the moſt cruel tortures, a tedious and dreadful impriſonment, and the loſs of the greateſt part of his effects. The ſentence againſt the priſoners is pronounced publicly, and with extraordinary ſolemnity. In Portugal, they erect a theatre capable of holding 3000 perſons; in which they place a rich altar, and raiſe ſeats in each ſide in the form of an amphitheatre. There the priſoners are placed; and over againſt them is a high chair, whither they are called, one by one, to hear their doom, from one of the inquiſitors. Theſe unhappy people know what they are to ſuffer by the clothes they wear that day. Thoſe who appear in their own clothes are diſcharged upon payment of a fine: thoſe who have a ſanto benito, or ſtrait yellow coat without ſleeves, charged with St Andrew's croſs, have their lives, but forfeit

forfeit all their effects; those who have the resemblance of flames, made of red serge, sewed upon their santo benito, without any cross, are pardoned, but threatened to be burnt if ever they relapse: but those who, besides these flames, have on their santo benito their own pictures, surrounded with figures of devils, are condemned to expire in the flames. The inquisitors, who are ecclesiastics, do not pronounce the sentence of death; but form and read an act, in which they say, that the criminal being convicted of such a crime, by his own confession, is with much reluctance delivered to the secular power to be punished according to his demerits: and this writing they give to the seven judges who attend at the right side of the altar, who immediately pass sentence. For the conclusion of this horrid scene, see ACT OF FAITH.

* INQUISITIVE. *adj.* [*inquisitus*, Lat.] Curious; busy in search; active to pry into any thing; with *about*, *after*, *into*, or *of*, and sometimes *to*.—

My boy at eighteen years became *inquisitive*
*After* his brother. *Shak.*

—This idleness, together with fear of imminent mischiefs, have been the cause that the Irish were ever the most *inquisitive* people *after* news of any nation in the world. *Davies.*—He is not *inquisitive into* the reasonableness of indifferent and innocent commands. *Taylor.*—It can be no duty to write his heart upon his forehead, and to give all the *inquisitive* and malicious world a survey of those thoughts, which is the prerogative of God only to know. *South.*—

His old shaking fire,
*Inquisitive of* fights, still longs in vain
To find him in the number of the slain. *Dryd.*

Then what the Gallic arms will do,
Art anxiously *inquisitive to* know. *Dryden.*

—A Dutch ambassador entertaining the king of Siam with the particularities of Holland, which he was *inquisitive after*, told him that the water would, in cold weather, be so hard that men walked upon it. *Locke.*—The whole neighbourhood grew *inquisitive after* my name and character. *Addison.*—A wise man is not *inquisitive about* things impertinent. *Broome.*—They cannot bear with the impertinent questions of a young *inquisitive* and sprightly genius. *Watts.*

* INQUISITIVELY. *adv.* [from *inquisitive*.] With curiosity; with narrow scrutiny.

* INQUISITIVENESS. *n. s.* [from *inquisitive*.] Curiosity; diligence to pry into things hidden.—Though he thought *inquisitiveness* an uncomely guest, he could not but ask who she was. *Sidney.*—Heights that scorn our prospect, and depths in which reason will never touch the bottom, yet surely the pleasure arising from thence is great and noble; for as much as they afford perpetual matter to the *inquisitiveness* of human reason, and so are large enough for it to take its full scopes and range in. *South.*—Providence, delivering great conclusions to us, designed to excite our curiosity and *inquisitiveness* after the methods by which things were brought to pass. *Burnet.*—Curiosity in children nature has provided, to remove that ignorance they were born with; which, without this busy *inquisitiveness*, will make them dull. *Locke.*

* INQUISITOR. *n. s.* [*inquisitor*, Lat. *inquisiteur*, Fr.] 1. One who examines judicially.—In these particulars I have played myself the *inquisitor*, and find nothing contrary to religion or manners, but rather medicinable. *Bacon.*—

Minos, the strict *inquisitor*, appears,
And lives and crimes with his assessors hears.
*Dryden.*

2. An officer in the popish courts of inquisition.

INQUOFFO, a kind of creeping vine, a native of Congo, which bears seeds like pepper.

* *To* INRAIL. *v. a.* [*in* and *rail*.] To inclose with rails.—In things indifferent, what the whole church doth think convenient for the whole, the same, if any part do wilfully violate, it may be reformed and *inrailed* again, by that general authority whereunto each particular is subject. *Hooker.*—

Where fam'd St Giles's ancient limits spread,
An *inrail'd* column rears its lofty head;
Here to sev'n streets sev'n dials count the day,
And from each other catch the circling ray.
*Gay.*

* INROAD. *n. s.* [*in* and *road*.] Incursions; sudden and desultory invasion.—

Many hot *inroads*
They make in Italy. *Shak.*

—From Scotland we have had in former times some alarms and *inroads* into the northern parts of this kingdom. *Bacon.*—

By proof we feel
Our pow'r sufficient to disturb his heav'n,
And with perpetual *inroads* to alarm,
Though inaccessible, his fatal throne. *Milton.*

—The loss of Shrewsbury exposed all North Wales to the daily *inroads* of the enemy. *Clarendon.*

The country open lay without defence;
For poets frequent *inroads* there had made. *Dryd.*

* INSANABLE. *adj.* [*insanabilis*, Lat.] Incurable; irremediable.

INSANADA, a tree which grows in the kingdom of Congo, in Africa, the bark of which, when beaten and macerated, makes fine thread.

* INSANE. *adj.* [*insanus*, Lat.] 1. Mad. 2. Making mad.—

Were such things here as we do speak about?
Or have we eaten of the *insane* root,
That takes the reason prisoner? *Shak.*

INSANITY. *n. s.* madness; frenzy. *Bailey.*

* INSATIABLE. *adj.* [*insatiabilis*, Lat. *insatiable*, Fr.] Greedy beyond measure; greedy so as not to be satisfied.

* INSATIABLENESS. *n. s.* [from *insatiable*.] Greediness not to be appeased.—Some mens hydropic *insatiableness* had learn'd to thirst the more, by how much more they drank. *King Charles.*

* INSATIABLY. *adv.* [from *insatiable*.] With greediness not to be appeased.—They were extremely ambitious and *insatiably* covetous; and therefore no impression from argument or miracles could reach them. *South.*

* INSATIATE. *adj.* [*insatiatus*, Lat.] Greedy so as not to be satisfied.—

My mother went with child
Of that *insatiate* Edward. *Shak.*

*Insatiate* to pursue
Vain war with heav'n. *Milton.*

Too oft has pride,
And hellish discord and *insatiate* thirst
Of others rights, our quiet discompos'd. *Phillips.*

* INSATISFACTION. *n. s.* [*in* and *satisfaction*.] Want; unsatisfied state. A word not in use.—It is a profound contemplation in nature, to consider of the emptiness or *insatisfaction* of several bodies, and of their appetite to take in others. *Bac.*

* INSATURABLE. *adj.* [*insaturabilis*, Latin.] Not to be glutted; not to be filled.

(1.) INSCH, or INCH, a parish of Scotland, in the district of Garioch, Aberdeenshire; of an oblong square form, 5 miles long and 3 broad; comprehending an area of 15 miles, or 7500 Scots acres. The soil, in the S. part, is excellent, producing rich and early crops of oats, barley, turnips, and potatoes; yet only about a 3d part of the parish is cultivated, 5000 acres, though formerly cultivated, being over-run with heath, ever since the end of the 17th century, when the country was almost depopulated by 7 years of famine. It is sheltered on the N. by the hill of *Fondland*, which is 800 feet above the sea level. The hill of *Dundore*, or *Dun-o-deer*, affords excellent pasture for sheep, though it does not now render their teeth of a *golden colour*, as the credulous Hector Boece affirms it formerly did. It is 3000 yards in circumference, and 300 feet high, and has the ruins of an ancient castle on its top, said to have been built by King Gregory the Great in the 9th century. Great part of the walls are still standing, and the materials are of a singular kind, supposed by some to be volcanic. The population, in 1795, stated in *Sir J. Sinclair's Statistical Account*, was 900, and had decreased 95 since 1755.

(2.) INSCH, a burgh of barony in the above parish, 26 miles from Aberdeen, seated on a rivulet; from which it is proposed to make a canal to Aberdeen, which would be of vast benefit to the fertile district of Garioch. It has a weekly market, and 3 fairs. Stockings are the chief manufacture.

* *To* INSCRIBE. *v. a.* [*inscribo*, Latin; *inscrire*, Fr.] 1. To write on any thing. It is generally applied to something written on a monument, or on the outside of something. It is therefore more frequently used with *on* than *in*.

*In* all you writ to Rome, or else
To foreign princes, *ego et rex meus*
Was still *inscrib'd*. *Shak.*

—Connatural principles are in themselves highly reasonable, and deducible by a strong process of ratiocination to be most true; and consequently the high exercise of ratiocination might evince their truth, though there were no such originally *inscribed in* the mind. *Hale.*—

Ye weeping loves! the stream with myrtles hide,
And with your golden darts, now useless grown,
*Inscribe* a verse *on* this relenting stone. *Pope.*

—To mark any thing with writing: as, I *inscribed* the stone with my name. 3. To assign to a patron without a formal dedication.—One ode, which pleased me in the reading, I have attempted to translate in Pindarick verse: 'tis that which is *inscribed* to the present Earl of Rochester. *Dryden.* 4. To draw a figure within another.—In the circle *inscribe* a square. *Notes to Creech's Manilius.*

INSCRIBED, in geometry. A figure is said to be inscribed in another, when all its angles touch the side or planes of the other figure.

(1.) * INSCRIPTION. *n. s.* [*inscription*, Fr. *inscriptio*, Lat.] 1. Something written or engraved.

This avarice of praise in time to come,
Those long *inscriptions* crowded on the tomb.
*Dryden.*

2. Title.—Jubertus by the same title led our expectation, whereby we reaped no advantage, it answering scarce at all the promise of the *inscription*. *Brown.* 3. [In law.] An obligation made in writing, whereby the accuser binds himself to undergo the same punishment, if he shall not prove the crime which he objects to the party accused, in his accusatory libel, as the defendant himself ought to suffer if the same be proved. *Ayliffe.* 4. Consignment of a book to a patron without a formal dedication.

(2.) *An* INSCRIPTION (§ 1, *def.* 2.) is a title or writing affixed to any thing to give some farther knowledge of it, or to transmit some important truth to posterity. Antiquaries are very curious in examining ancient inscriptions found on stones and other monuments of antiquity. Sanchoniathon, contemporary, as it is said, with Gideon, drew most of the memoirs whereof his history is composed, from inscriptions which he found in temples and on columns, both among the Heathens and the Hebrews. It appears that the ancients engraved upon pillars the principles of sciences, as well as the history of the world. Those mentioned by Herodotus show, that this was the first way of instructing people, and of transmitting histories and sciences to posterity. This is confirmed by Plato in his Hippias; wherein he says, that Pisistratus engraved on stone pillars precepts useful for husbandmen. Pliny assures us, that the first public monuments were made of plates of lead; and that the treaties of confederacy concluded between the Romans and the Jews were written upon plates of brass; that (says he) the Jews might have something to put them in mind of the peace and confederacy concluded with the Romans. The Greeks and Romans were great dealers in inscriptions, and were extremely fond of being mentioned in them: and hence we find so many in those countries of ancient learning, that large volumes have been composed on them; as the collection of Gruter, &c. Since Gruter's collection, Th. Reinesius has compiled another huge volume of inscriptions. M. Fabretty published another volume at Rome in 1699, wherein he has corrected abundance of errors which had escaped Gruter, Reinesius, and other antiquaries, &c. and added a great number of inscriptions omitted by them.—Since all these, Grævius has published a complete collection of inscriptions, in 3 volumes folio.

(3.) INSCRIPTIONS, ACADEMY OF. See ACADEMY, § I. N° 3.

* INSCRUTABLE. *adj.* [*inscrutabilis*, Latin; *inscrutable*, Fr.] Unsearchable; not to be traced out by enquiry or study.—

A jest unseen, *inscrutable*, invisible,
As a weather-cock on a steeple. *Shak.*

—This king had a large heart, *inscrutable* for good, and

and was wholly bent to make his kingdom and people happy. *Bacon.*

O how *inscrutable!* his equity
Twines with his power. *Sandys.*

—Hereunto they have recourse as unto the oracle of life, the great determinator of virginity, conception, fertility, and the *inscrutable* infirmities of the whole body. *Brown.*—We should contemplate reverently the works of nature and grace, the *inscrutable* ways of Providence, and all the wonderful methods of God's dealing with men. *Atterb.*

INSCUA, a river of N. America, the NW. and chief branch of St Croix river, rising in Lat. 48°. N.

* *To* INSCULP. *v. a.* [*insculpo*, Lat.] To engrave; to cut.—

A coin that bears the figure of an angel;
Stamped in gold, but that *insculpt* upon. *Shak.*

* INSCULPTURE. *n. s.* [from *in* and *sculpture*.] Any thing engrav'd.—

Timon is dead,
Entomb'd upon the very hem o' th' sea;
And on the grave-stone this *insculpture*, which
With wax I brought away. *Shak.*

—It was usual to wear rings on either hand; but when precious gems and rich *insculptures* were added, the custom of wearing them was translated unto the left. *Brown.*

* *To* INSEAM. *v. a.* [*in* and *seam*.] To impress or mark by a seam or cicatrix.—

Deep o'er his knee *inseam'd* remain'd the scar. *Pope.*

(1.) * INSECT. *n. s.* [*insecta*, Latin.] 1. *Insects* may be considered together as one great tribe of animals: they are called *insects* from a separation in the middle of their bodies, whereby they are cut into two parts, which are joined together by a small ligature, as we see in wasps and common flies *Locke.*

Beast, bird, *insect*, or worm, durst enter none. *Milton.*

2. Any thing small or contemptible.—

In ancient times, the sacred plough employ'd
The kings, and awful fathers of mankind;
And some with whom compar'd, your *insect* tribes
Are but the beings of a summer's day. *Thomson.*

(2.) INSECTA, } in natural history, are small ani-
(2.) INSECTS, } mals, commonly supposed to be exsanguious; and distinguished by certain incisures or indentings in their bodies. See ENTOMOLOGY and ZOOLOGY.

(3.) INSECTS, ANATOMICAL USE OF. Insects afford us numerous uses, many of them such as nobody would at first thought imagine, and which no other operations or operators could so well effect. In the minutiæ of anatomy, where knives cannot be introduced, the maggot or the ant may be employed with great success. Skeletons of fœtuses have been prepared by burying them in an ant-hill, and that in so accurate and perfect a manner, that all who have seen them have admired by what means they could be so nicely finished; and the secret of the great Ruysch, by which he cleared away the parenchymatous substance from his vascular preparations, was of this kind. After injecting the vessels of any part with wax, all that remained to the completing these preparations, was the taking off the parenchymatous or fleshy matter from between and among them. Other anatomists of his time did this by the knife, or by maceration in water and other liquors; but it appeared a sort of magic to them, that his were always not only much sooner executed, but to a greater nicety and perfection, than theirs ever possibly could be. His method was only to put a number of the common flesh-eating maggots to the substances; and these regularly ate away all the flesh, their heads getting into crevices which no instrument could reach, and the whole substance of the injection remained unhurt, as their soft bodies could glide between its nicest parts without injuring them; and the wax, being no food for them, was in no danger of being eroded, even in its smallest pieces. The several sizes of the worms or maggots, bred from the eggs of different flies, were of great use in perfecting the preparations; for while the larger sort ate the more fleshy parts, where the vessels are large and but few in number, the middle-sized maggots got into the interstices of the more vascular parts; and the most minute of all, which are usually also the most numerous, kept about the surface, and ate away between and among the capillary vessels. The fly-maggots are not the only animals fit for this kind of work. There are several species of beetles of the smaller kinds, whose eggs hatch into a six-legged worm, which eats as much and as nicely as the fly-maggots. All these may be employed very successfully in the preparations of the parts of animals. These nice anatomists are not confined to animal substances: they often exert their power also on vegetables. Many of them feed on the leaves and fruits of plants; and some species of these work so nicely, that they eat away all the outer membrane and internal parenchymatous substance of the leaves, so as only to leave the net-like plexus of the vessels standing. These being unhurt, shew the true figure of the leaf, and are a sort of vegetable skeletons, but very poorly imitated by art in the common way, by long macerations in water; this method usually destroying and washing away many of the smaller vessels, which the tender mouths of these creatures spare. If they exert their skill often upon leaves in this manner, they do it also sometimes with equal, if not greater success, upon fruits. As, in the leaves, those which have the tendereſt parenchyma and the firmest ribs, succeed best; so also it is in fruits. The leaves of the ruscus or butcher's broom, are often found thus beautifully anatomised; and of all fruits, none succeeds so well as that of the stramonium, or thorn apple. Wherever this plant grows in any plenty, the fruit towards autumn, while it is yet full of juice, is attacked by a small worm, which eats away all the parenchyma, and leaves every vessel standing in its place, not only in the outer coat of the fruit, but in the very inner cells of the seeds. These vessels remain exactly in the shape of the fruit, and, growing white with the air, exhibit the most elegant and beautiful skeletons imaginable, while yet standing on the plant. The animal which effects this, is a hexapode worm produced from the egg of a small beetle; and differs very little from some of those which so elegantly eat away the fleshy parts from the injected

ed anatomical preparations. These are gregarious animals like some species of the smaller caterpillars, and numbers of them are always at work together on the same leaf or fruit, so that the skeleton is soon made. They begin by piercing a number of little holes into the substance of the leaf, and thence burrow under the integument till they meet one another; and this being done all over the leaf, they leave it, and go to work upon another.

(4.) INSECTS BLOWN FROM THE NOSE. Of this we are furnished with many accounts in the works of medical authors. The fact is confirmed by Dr Monro, (*Ed. Med. Com.* ii. 312.) who has received at different times some of these insects from different persons. They were all of the SCOLOPENDRA kind, though not exactly answering to any description of Linnæus. One of these he received from Mr Hill, surgeon in Dumfries. It was an inch and a half long; and lived some hours after it was discharged, creeping about slowly on a table. It was then put into ardent spirits, soon after which it died.

(5.) INSECTS, CRUELTY TO. It does not appear upon what principle of reason and justice it is, that mankind have founded their right over the lives of every creature that is placed in a subordinate rank of being to themselves. Whatever claim they may have, in right of food and self-defence, to which we may doubtless add the purposes of the naturalist, for the improvement of science, did they extend their privilege no further, numberless beings might enjoy their lives in peace, who are now hurried out of them by the most wanton and unnecessary cruelties. It is surely no less inhuman to crush to death a harmless insect, than it would be were we to kill any bulky creature. There are few tempers so hardened to the impressions of humanity, as not to shudder at the thought of the latter; and yet the former is universally practised without the least check of compassion. This seems to arise from the gross error of supposing, that every creature is really in itself contemptible, which has a body vastly disproportionate to our own, not considering that *great* and *little* are merely relative terms. But the inimitable Shakespeare teaches us, that

> ——the poor worm we tread on,
> In corp'ral anguish, feels a pang as great
> As when a giant dies.——

And indeed there is every reason to believe, that the sensations of many insects are as exquisite as those of creatures of far more enlarged dimensions, if not even more so. The millipede, for instance, rolls itself round upon the slightest touch, and the snail gathers in her horns upon the least approach of any thing. Are not these the strongest indications of *their* sensibility? and is it any evidence of *ours*, that we are not therefore induced to treat them with a more sympathising tenderness? Montaigne justly remarks, that there is a certain claim of kindness and benevolence which every species of creatures has a right to from us. It is to be regretted that this general maxim is not more attended to in the education of children, and pressed home upon their tender minds in its full extent and latitude. By being unrestrained in tormenting insects, they may acquire a habit of cruelty, and a confirmed inattention to every kind of suffering but their own. The supreme court of judicature at Athens thought an instance of this sort not below its cognizance, and punished a boy for putting out the eyes of a poor bird that had unhappily fallen into his hands; and DRACO is said to have condemned a boy to death for killing a bird; alleging he would murder men, if allowed to grow older. It might be of service, therefore, to awaken, as early as possible, in children, an extensive sense of humanity, to give them a view of several sorts of insects as they may be magnified by the assistance of glasses, and to shew them that the same evident marks of wisdom and goodness prevail in the formation of the minutest insect, as in that of the most enormous leviathan: that they are equally furnished with whatever is necessary, not only to the preservation, but the happiness of their beings, in that class of existence to which Providence has assigned them: in a word, that the whole construction of their respective organs distinctly proclaims them the objects of the divine benevolence, and therefore that they justly ought to be so of ours.

(6.) INSECTS, DIFFERENT KINDS OF, AND WHERE FOUND. Insects, in general, are known to most people, but the systematic distinctions to very few; nor have we any English names for the greatest part of them. The general denominations of beetles, butterflies, moths, flies, bees, wasps, and a few other common names, are all that our language supplies. It would, therefore, be in vain to enumerate the immense variety of genera and species to any person unskilled in entomology: we may, however, give directions under general names where to find each kind. The class of insects is divided by Linnæus into seven orders. See ENTOMOLOGY, *Sect.* V; and ZOOLOGY, I. COLEOPTERA. Many of these (as the *scarabæus* or chaffer, *dermestes* or leather-eater, *bister* or mimic-beetle, *staphylinus* or rove-beetle, &c.) are found in and under the dung of animals, especially of cows, horses, and sheep. Some (as *lucanus* or stag-beetle, *cerambyx* or capricorn beetle, *dermestes*, &c.) are found in rotten and half-decayed wood, and under the decayed bark of trees: Others (as *bister*, *silpha* or carrion-beetle, *staphylinus*, &c.) on the carcases of animals that have been dead four or five days; on moist bones that have been gnawed by dogs or other animals; on flowers having a fetid smell; and on several kinds of fungous substances, particularly the most rotten and stinking. Others (as *byrrhus*, *curculio* or weevil, *bruchus* or seed-beetle, &c.) may be found in a morning about the bottoms of perpendicular rocks and sand-banks, and also upon the flowers of trees and herbaceous plants. Many kinds (as *gyrinus* or whirl-beetle, *dytiscus* or water-beetle, &c.) may be caught in rivers, lakes, and standing pools, by means of a thread-net, with small meshes, on a round wire-hoop, fixed at the end of a long pole. In the middle of the day, when the sun shines hot, some (as the *coccinella* or lady-fly, *buprestis* or burn-cow, *chrysomela* or golden honey-beetle, *cantharis* or soft winged beetle, *elater* or spring-beetle, *necydalis* or clipt winged beetle, &c.) are to be seen on plants and flowers, blighted trees, and shrubs. Others (as *lampyris* or glow-worm, &c.) frequent moist

moiſt meadows, and are beſt diſcovered at night, by the ſhining light which they emit. Great numbers ſit cloſe on the leaves of plants, particularly of the burdock, elecampane, colts-foot, dock, thiſtle, and the like, (as the *caſſida* or tortoiſe beetle, &c.); or feed on different kinds of tender herbs (as the *meloë* or bliſter-beetle.) Numbers (as the *tenebrio* or ſtinking beetle,) may be found in houſes, dark cellars, damp pits, caves, and ſubterraneous paſſages; or on umbelliferous flowers, (as the *cerambyx, ptinus*, &c.); or on the trunks as well as on the leaves of trees, in timber yards, and in the holes of decayed wood. Some (as the *leptura* or wood-beetle, *cicindella* or gloſſy-beetle, &c.) inhabit wild commons, the margins of pools, marſhes, and rivulets; and are likewiſe ſeen creeping on flags, reeds, and all kinds of water plants. Multitudes (as the *carabus* or ground beetle) live under ſtones, moſs, rubbiſh, and wrecks near the ſhores of lakes and rivers. Theſe are found alſo in bogs, marſhes, moiſt places, pits, holes of the earth, and on ſtems of trees; and in an evening they crawl plentifully along path-ways after a ſhower of rain. Some (as the *forficula* or earwig) may be diſcovered in the hollow ſtems of decayed umbelliferous plants, and on many ſorts of flowers and fruits. II. HEMIPTERA. Some of theſe (as the *blatta* or cock-roach) are found about bake-houſes, &c.) others (as the *mantis* or camel-cricket, *gryllus* or locuſt, *fulgora, cicada*, or flea-locuſt, *cimex* or bug, &c.) on graſs, and all kinds of field-herbage. Some (as *naton ecta* or boat fly, *nepa* or water ſcorpion, &c.) frequent rivers, lakes, and ſtanding pools. III. LEPIDOPTERA. In the day, when the ſun is warm, butterflies are ſeen on many ſorts of trees, ſhrubs, plants, and flowers. Moths may be ſeen in the day-time, ſitting on pales, walls, trunks of trees, in ſhades, out-houſes, dry holes, and crevices; on fine evenings, they fly about the places they inhabit in the day-time: ſome (as the *ſphinx* or hawk moth) are ſeen flying in the day-time over the flowers of honey-ſuckles and other plants with tubular flowers. Inſects of this ſpecies ſeldom ſit to feed, but continue vibrating on the wing, while they thruſt the tongue or proboſcis into the flowers. IV. NEUROPTERA. Of theſe, ſome (as the *myrmeleon, hemerobius*, or pearl-fly, *raphidia* or camel-fly, &c.) are found in woods, hedges, meadows, ſand-banks, walls, pales, fruits, and umbelliferous flowers. Others (as *libellula* or dragon-fly, *ephemera* or May-fly, *phryganea* or ſpring-fly, &c.) fly about lakes and rivers in the day. V. HYMENOPTERA. Theſe, including waſps, bees, &c. frequent hedges, ſhrubs, flowers, and fruits. VI. DIPTERA. Flies of various kinds conſtitute this claſs; of which ſome (as *æſtras* or gad-fly, *muſca* or fly, *tabanus* or whame) fly about the tops of trees, little hills, horſes, cows, ſheep, ditches, dunghils, and every offenſive object. Others (as *tipula, conops, aſilus*, or waſp-fly, &c.) are found on all ſorts of flowers, particularly thoſe of a fetid ſmell. VII. APTERA, or thoſe without wings, comprehend ſcorpions, ſpiders, crabs, lobſters, &c.

(7.) INSECTS, METHODS OF CATCHING AND PRESERVING, FOR COLLECTIONS. We ſhall here relate the methods of killing them the moſt readily, and with the leaſt pain, as the purſuit of this part of natural hiſtory has been often branded with cruelty; and however reaſonably the naturaliſt my exculpate himſelf, by pleading the propriety of ſubmitting to an evil which leads to uſeful diſcoveries, yet for wanton cruelty there never can be a juſt pretext. I. The firſt claſs, conſiſting of beetles *(caleoptera)*, are hard-winged. Many kinds fly about in the day, others in the evening, ſome at night only. They may be caught with a gauze-net, or a pair of forceps covered with gauze. When they are taken, ſtick a pin through the middle of one of the hard wings, and paſs it through the body. They may be killed inſtantly, by immerſion in hot water, as well as in ſpirit of wine; then ſtick them on a piece of cork, and afterwards carefully place their legs in a creeping poſition, and let them continue expoſed to the air until all the moiſture is evaporated from their bodies. Beetles may alſo be preſerved in ſpirit of wine, brandy, or rum, cloſely corked up. II. Inſects of the ſecond claſs *(hemiptera)* may be killed in the ſame manner as beetles, and likewiſe by means of a drop of the etherial oil of turpentine applied to the head; or in the manner to be deſcribed under the next claſs for killing moths. III. The diviſion of butterflies and moths, *(lepidoptera,)* as well as all flies with membranaceous wings, ſhould be catched with a gauze net, or a pair of gauze forceps: when taken in the forceps, run a pin through the thorax or ſhoulders, between the fore-wings. After this is done, take the pin by the head, and remove the forceps, and with the other hand pinch the breaſt of the inſect, and it will immediately die: the wings of butterflies ſhould be expanded, and kept ſo by the preſſure of ſmall ſlips of paper for a day or two. Moths expand their wings when at reſt, and will naturally take that poſition. The larger kinds of theſe inſects will not ſo readily expire by this method, as by ſticking them upon the bottom of a cork exactly fitted to the mouth of a bottle, into which a little ſulphur has been put; and by gradually heating the bottle, till an exhalation of the ſulphur take place, when the inſect inſtantly dies, without injuring its colours or plumage. The beſt method of having the moſt perfect butterflies is to find out, if poſſible, the larva or caterpillar of each, by examining the plants, ſhrubs, or trees, they uſually feed upon, or by beating the ſhrubs and trees with long poles, and thereby ſhaking the caterpillars into a ſheet ſpread underneath to receive them; to put them into boxes covered with thin canvas, gauze, or cat-gut, and to feed them with the freſh leaves of the tree or herb on which they are found; when they are full grown, they will go into the pupa or chryſalis ſtate, and require then no other care till they come out perfect butterflies, at which time they may be killed as above directed. Sometimes theſe inſects may be found hanging to walls, pales, and branches of trees, in the chryſalis ſtate. Moths might likewiſe be procured more perfect, by collecting the caterpillars, and breeding them in the ſame manner as butterflies. As the larva or caterpillars cannot be preſerved dry, nor very well kept in ſpirit, exact drawings ſhould be made of them while alive and perfect. In breeding theſe kinds of inſects, ſome earth ſhould be put into the boxes,

boxes, and ſome rotten wood in the corners; becauſe, when the caterpillars change into the pupa or chryſalis ſtate, ſome go into the earth, and continue under ground for many months before they come out into the moth ſtate; and ſome cover themſelves with a hard ſhell, made up of ſmall pieces of rotten wood. IV. The 4th claſs *(neuroptera)* may be killed with ſpirit of wine, oil of turpentine, or the fumes of ſulphur. V. Thoſe of the 5th claſs *(hymenoptera)* may be killed in the ſame manner. A pin may be run through one of their wing ſhells and body. VI. Inſects of the 6th claſs *(diptera)* may likewiſe be killed by ſpirit, or by fumes of ſulphur. VII. Thoſe of the laſt diviſion *(aptera)* are in general ſubjects which may be kept in ſpirits. When in ſearch of inſects, a box ſhould be carried in the pocket, lined with cork at the botom and top to ſtick them upon, until they are brought home. If this box be ſtrongly impregnated with camphor, the inſects ſoon become ſtupified, and are thereby prevented from fluttering and injuring their plumage. Beſides a ſmall forceps, the collector ſhould have a large muſqueto gauze net, and a pin cuſhion with 3 or 4 different ſizes of pins to ſuit the different ſizes of inſects. In hot climates inſects of every kind, but particularly the larger, are liable to be eaten by ants and other ſmall inſects, eſpecially before they are perfectly dry. To avoid this, the piece of cork on which the inſects are ſtuck to be dried, ſhould be ſuſpended from the cieling of a room, by a thread, beſmeared with bird-lime, or ſome adhefive ſubſtance, to intercept the rapacious vermin of thoſe climes in their paſſage along the thread. After the inſects are properly dried, they may be placed in the cabinet or boxes where they are to remain: theſe boxes ſhould be kept dry; and alſo made to ſhut very cloſe, to prevent ſmall inſects from deſtroying them; the bottoms of the boxes ſhould be covered with pitch, or green wax, over which paper may be laid; or, which is better, lined with cork, well impregnated with a ſolution of corroſive ſublimate mercury, in a ſaturated ſolution of crude ſal ammoniac in water, an ounce of which will diſſolve 20 ſcruples of the ſublimate. The fineſt collections have been ruined by ſmall inſects, and it is therefore impoſſible to have the cabinet too ſecure. Such inſects as are thus attacked may be fumigated with ſulphur, in the manner deſcribed for killing moths; or they may be immerſed in ſpirit of wine, without much injuring their fine plumage or colours; afterwards let them be ſprinkled about their bodies and inſertions of the wings with the ſolution above mentioned. But baking the inſects in an oven, in the manner deſcribed for birds, (See BIRD, § 24.) is the moſt effectual method of extirpating theſe enemies; however, the utmoſt caution is requiſite in this proceſs in regulating the heat of the oven. All kinds of inſects, having no wings, may be preſerved in ſpirits, brandy, or rum; except crabs, lobſters, and the like, which may conveniently be preſerved dry.

(8.) INSECTS, NOXIOUS, MEANS OF DESTROYING, or PREVENTING THEIR INCREASE. The following methods are propoſed in the *Gent. Mag.* for Oct. 1790. Of thoſe ſubſtances which have been obſerved to be efficacious in driving away, or in deſtroying inſects, mercury, and its various preparations, are the moſt generally uſeful. Sulphur is alſo uſeful. Oils of all kinds have been often and deſervedly recommended. Tobacco is not leſs remarkable for its utility. I. Mercury is known to kill or drive away lice from the human body; and it may probably be of equal efficacy in ridding other animals of their inſects. For inſtance, ſheep having a ſmall quantity of mercurial ointment rubbed on their ſkins, on the ſides, between the forelegs and the body, it may kill or drive away the inſect peculiar to them. Sulphur is recommended to be added to the mercurial ointment. Thus not only the inſect peculiar to them, but alſo the ſcab, may be cured: See the *Tranſactions of the Society for the Encouragement of Arts*, Lond. Vol. VII. VIII. p. 90. In the ſame work, Vol. V. VI. p. 59, Mr Ailway directed that, in the winter, the walls, frames, &c. of his green and hot houſes ſhould be well waſhed with the following mixture: Take of corroſive ſublimate mercury 4 oz. and diſſolve it in two gallons of water. Theſe houſes had been greatly infeſted with red ſpiders and ants. After having been waſhed with the above mixture, neither were to be ſeen next ſummer. This waſh may be uſed on old garden walls, and on the roots of fruit trees infeſted with inſects, if made weaker. It may deſtroy the tender leaves of plants, though not the roots. This waſh will effectually deſtroy that diſagreeable inſect the bug, and all other inſects of a tender cuticle; and it will not in the leaſt hurt the colour of bed furniture or hangings. Care muſt be taken, that the waſh be applied into every crevice or folding of the furniture with a painter's bruſh. It will ſometimes be neceſſary to repeat the waſh, as ſome of the ova of bugs may remain concealed, notwithſtanding the utmoſt care. Some of the Weſt India iſlands were much infeſted with large ants, which greatly hurt the ſugar-canes. The remedy was, to diſſolve corroſive ſublimate in rum, in the proportion of two drams to a pint of ſpirits. This ſolution was poured on dry powdered ſugar; and when the ſugar was dried, it was laid in the paths of the ants. They ate it, and were deſtroyed. Sugar thus prepared may be laid on paper or pieces of thin boards near the root of fruit trees infected by inſects, eſpecially when the fruit is ripening. The papers or boards may be taken in during the night, or when it rains. The ſugar ſhould be coloured with indigo, or other ſubſtance, to mark it as a ſubſtance to be avoided by curious idlers. II. A perſon in Philadelphia employed brimſtone in the following manner. Having cleared all round the roots of trees infeſted with caterpillars or other inſects, he ſtrewed ſome flour of brimſtone round the roots, and covered it with a thin ſprinkling of fine mould, that it might not be blown away by the wind, yet ſo that the ſun might operate through, and cauſe the brimſtone to fumigate. Thus he deſtroyed the caterpillars. One pound he found ſufficient for 200 trees. In that hot climate the ſun may perhaps have that effect: but it ſcarcely will in this. He alſo employed ſulphur in the following manner to drive inſects from tall trees. He ſplit the end of a pole, and put in the ſlit ſome matches, ſet them on fire, and held them under the parts of the

the trees chiefly affected. A pole thus armed, he found, would anſwer for 3 or 4 trees. Brimſtone, thus mixed with damp ſtraw, and ſet on fire in hop-ground infeſted with the fly, might be of uſe to drive away the fly. The itch proceeds from a very ſmall inſect, which neſtles under the ſkin. Brimſtone made into an ointment with hog's lard is a ſure remedy. Sheep are liable to an eruption on the ſkin, called the *ſcab*. The brimſtone, when added to the mercurial ointment recommended for that diſorder in the Society's Tranſactions, above mentioned, Vol. II. p. 90, might perhaps render the application more efficacious and leſs dangerous. III. The natives of hot countries are taught by experience, that an unctuous covering on their bodies prevents the bites of muſquitoes and all gnats. The white inhabitants in ſuch countries are not ſufficiently careful in preventing ſtagnant water near their dwellings, in which the muſquitoes are bred; even in the waſte water thrown out they are produced. Dr Franklin, by attending to this, guarded his family in Philadelphia from ſuch inſects. One day ſeeing a number of muſquitoes in his library, he found on inquiry, that one of his ſervants had taken the cover off a tube placed near his window for receiving rain water. On ſuch occaſions the remedy is eaſy, viz. ſhutting the room up for the day, ſo that the muſquitoes cannot come at any water, in which time they die. Oils being known to be moſt efficacious in deſtroying inſects, the uſe of it might be extended to the deſtruction of worms in the bowels of horſes. If the horſe was for ſome time kept faſting, and a large quantity of oil, ſuppoſe a pint, was given, if worms are the cauſe, the oil may in that caſe kill them. Caterpillars on plants might alſo be deſtroyed by oils, which cloſe the lateral pores by which they breathe. For this purpoſe, on the approach of ſpring, a cloth dipped in train oil ſhould be laid on ſuch parts of the tree in which there is the leaſt appearance of them. It is mentiond in the *Memoirs of the Society of Agriculture at Paris*, that oil of turpentine, applied to animals which were covered with inſects, deſtroyed the inſects without hurting the animals. The author tried it on ſeveral trees, mixed with fine earth ſo as to incorporate them well, then adding water, ſtill ſtirring them carefully till the whole was brought to ſome degree of fluidity. In this mixture, he dipped branches of fruit-trees on which there were inſects, and thereby deſtroyed not only the eggs but alſo the inſects, without hurting the leaves. This compoſition may be got off by waſhing, or the firſt heavy ſhower. From theſe experiments, the author thinks, that oil of turpentine may with equal efficacy be employed for killing various kinds of lice on domeſtic animals. In Vol. V. p. 45. of the Society's Tranſactions above quoted, we are told, that Mr Winter ſteeped turnip ſeed 24 hours in a ſufficient quantity of train oil. He then drained the oil from the ſeed, which he mixed with a quantity of fine ſifted earth, and immediately ſowed it in drills. When the plants began to appear on the ſurface, the ground was ſpread with ſoot. He found that ſeed ſteeped in lintſeed oil anſwered equally well. The turnips the leaſt injured by the fly were thoſe that grew from ſeed ſteeped as above, which grew ſo luxuriantly, as to produce rough leaves ſeveral days prior to the moſt flouriſhing of any of his other experiments, and were the better enabled to withſtand the fly's attack. The leaves of theſe turnips were of a darker green, and appeared twice as thick in bulk and luxuriancy than the other turnips, and were a conſiderable deal larger. The ſeed was drilled an inch and a half deep, and at a foot diſtance in the rows. Train oil is apt to kill the leaves of plants which have been injured by inſects; but lintſeed oil has not that effect, though equally deſtructive to the inſects. The train oil ſeems to act both as an oil, and by its diſagreeable ſmell it prevents inſects approaching it. In this reſpect it may be ſucceſsfully uſed to prevent field-mice or other vermin preying on acorns, cheſnuts, or other ſeeds ſteeped in it before they are ſown. For deſtroying the fly on turnips, a late experiment ſhould be mentioned, by the diſcloſing of which a perſon gained a conſiderable reward. His ſecret was, running a roller over the ground early in the morning, while the dew remained on the ground, on the firſt appearance of the fly. The dew entangled the flies ſo much, that they could not make their eſcape, and were therefore cruſhed to death. As the roller may leave the ſurface of the earth too hard, ſome very properly adviſe to fix ſome boughs of elder in a gate or hurdle, to be drawn over the field; and if the boughs had been before fumigated with the ſmoke of tobacco, or tincture of aſafœtida, the ſucceſs would be the ſurer. The moſt certain method of preventing the hurt done by the fly is to raiſe the plants in a nurſery, and at a proper age to tranſplant them, being carried to the ground in a wheel-barrow filled with manure ſoftened with water ſo as to admit the plants. This method will ſecure their more ſpeedy growth. In the nurſery, the attack of the fly may be prevented by ſprinkling ſoot or quicklime on the ground. The utility of tranſplanting the turnips is evident by the practice of tranſplanting the turnip-rooted cabbage. They who are diſcouraged from this practice by the expenſe attending it, do not reflect that the hoeing is prevented, and the plants grow the better, being ſet in freſh earth. IV. Before proceeding to the laſt means mentioned, viz. tobacco, for deſtroying inſects in turnips, we ſhall mention an experiment made by Mr Green, of her majeſty's flower-garden at Kew. He contrived a pair of bellows, ſimilar to that employed in recovering people ſeemingly drowned. It has a cavity in the nozzle, in which ſome tobacco is put, with a live coal over it. The bellows being then worked, the tobacco is ſet on fire, and the ſmoke is directed to any particular ſpot. A lady was fond of having the moſk-roſe in her dreſſing room, but was prevented on account of the green inſects which conſtantly adhere to that plant. To remedy this inconvenience, Mr Green had a box made large enough to contain a pot in which a plant of the moſk-roſe grew. In one end of the box was a hole, to admit the nozzle of the bellows; the bellows was worked, and the ſmoke was received into the box. When the tobacco was conſumed, the nozzle was withdrawn; and a cork being put into the hole, the box thus remained till morning, when the in-

fects were all found dead on the earth. Being ſwept off, the plant was in a ſtate fit for a dreſſing room. Many plants thus infeſted with inſects may be too large, or otherwiſe ſo placed as not to be put into a box. In this caſe it occurred to the writer of theſe obſervations, that being ſprinkled with an infuſion of tobacco in water might in ſome degree anſwer the ſame purpoſe. On trial he found it anſwer, and he thus freed other plants of their inſects. He alſo uſed it on trees of eaſy acceſs with advantage. Train oil is ſo inimical to tender plants or leaves, that it deſtroys them if inſects have in the leaſt hurt them; whereas the infuſion, inſtead of killing the leaves, promoted a freſh vegetation. Fruit trees often become the prey of inſects. Thoſe againſt a wall, or in eſpaliers, being eaſily come at, much of the miſchief may be prevented by cutting off the leaves ſo ſoon as they are obſerved to be curled; for then freſh eggs are laid on them, probably by butterflies. If ſprinkled with the infuſion of tobacco, it will prevent their coming to life. After the fruit is formed, the infuſion muſt not be uſed, leſt the taſte and ſmell ſhould remain. The ſciſſars are then the proper remedies, which ladies may employ as amuſement, and may thereby preſent fruit to their friends of their own preſerving. A ley of the aſh of plants ſprinkled on the leaves may have a good effect, as alſo on other pot-herbs, which are often the prey of caterpillars. As many inſects, beſides thoſe bred on the leaves or in the walls, may deſtroy the fruit, the ſugar with the corroſive ſublimate may be laid in the way of other inſects, to all which it will prove a ſpeedy death. Diligent inſpection into their retreats is the moſt certain means of preventing the loſs ſuſtained by ſnails. Ants are prevented riſing up the trees, by laying round the roots powdered chalk, or any other ſubſtance, which by entangling their feet prevents their croſſing it. Care ſhould be taken to deſtroy their neſts every where near the garden. Hops are now become an article of ſo great conſequence, that they deſerve our particular attention. Early in the growth, when the vines begin to aſcend the poles, a black fly preys on the leaves, frequently in ſuch numbers, as, by deſtroying the leaves, to interrupt the vegetation, much of the food of plants being abſorbed by the leaves. The infuſion of tobacco deſtroys them, or at leaſt drives them away ſo effectually, that a plant almoſt totally ſtripped of its leaves has put out freſh leaves after the uſe of it. If care be not taken, they will again fall on the freſh leaves. As the flies lodge on the lower ſide of the leaves, they are protected from ſtorms of rain, and therefore the infuſion muſt be driven upwards by a forcing pump. If the expenſe of tobacco be too great, perhaps lime-water, or even water by itſelf, driven ſtrongly againſt the leaves, might drive them away. The labour attending ſuch experiments in a large plantation diſcourages others, without reflecting that, if ſuch means are uſed early, the flies may more eaſily be got rid of. Free ventilation is undoubtedly beneficial to all plants; and hence perhaps the particular advantages of drilling corn in rows a little diſtant. If alleys ſomewhat larger than common were made in the plantations of hops, there might be ſufficient ſpaces left, where the alleys croſs one another, to admit of ſetting damp ſtraw, or other materials mixed with brimſtone, ſoot, &c. on fire. Smoke itſelf is ſaid to prevent the fly; and if ſo, it will ſtill act more powerfully when mixed with ſuch materials. It has been obſerved in Sweden, that the hops grow naturally among heaps of ſtones or fragments of rocks. They therefore adviſe to cover the ground round their roots with ſtones, which will prevent the inſects laying their eggs near the roots in the ground, where they lay them to be protected during the winter. The ſtones will alſo preſerve moiſture at the roots during the ſummer. A rope cannot be drawn acroſs a plantation of hops, as it can acroſs a field of corn, in caſe of mildew. Here water, to waſh off the clammy juice that entices and feeds inſects, ſeems to be the only remedy. The plantation being well ventilated, may at leaſt prevent the frequency of it. The forcing pump will moſt effectually waſh off this exudation.

(9.) Insects, recently discovered. Several non-deſcript little animals were diſcovered by La Martiniere the naturaliſt, when he accompanied the celebrated Peyrouſe, in his voyage of diſcovery. Theſe he ranked among inſects, and to ſome of them gave particular names, but without arranging them agreeable to the Linnæan ſyſtem of zoology. He deſcribes them as follows:—"The inſect," (repreſented on *Plate* CXCIII. *Fig.* 7.) "inhabits a ſmall priſmatic triangular cell, pointed at the two extremities, of the conſiſtence and colour of clear brittle ice; the body of the inſect is of a green colour, ſpotted with ſmall bluiſh points, among which are ſome of a golden tinge; it is fixed by a ligament to the lower part of its ſmall habitation; its neck is terminated by a ſmall blackiſh head compoſed of three converging ſcales, in the form of a hat, and incloſed between three fins, two of them large and channelled in the upper part (A), and one ſmall, ſemicircular (B). When it is diſturbed, it immediately withdraws its fins and its head into its cell, and gradually ſinks into the water by its own ſpecific gravity. Fig. 8. repreſents the under ſide of the priſm, ſhewing in what manner it is channelled, in order to allow free paſſage to the animal when it wiſhes to ſhut itſelf up in it. Fig. 9. repreſents the profile of the ſame. The movement carried on by the two larger fins, which are of a ſoftiſh cartilaginous ſubſtance, may be compared to that which would be produced by the two hands joined together in the ſtate of pronation, and forming, alternately, two inclined planes and one horizontal plane: it is by means of this motion that it ſupports itſelf on the top of the water, where it probably feeds on fat and oily ſubſtances on the ſurface of the ſea." Our author found it near Nootka, on the north-weſt coaſt of America, during a calm. Fig. 10. repreſents a collection of inſects, as our author calls them, conſiſting only of oval bodies, ſimilar to a ſoap bubble, arranged in parties of three, five, ſix, and nine: among them are alſo ſome ſolitary ones. Theſe collections of globules, being put into a glaſs filled with ſea-water, deſcribed a rapid circle round the glaſs by a common movement, to which each individual contributed by ſimple compreſſion of the ſides of its body, probably the effect of the re-action of the air with which

which they were filled. It is not, however, eaſy to conceive how theſe diſtinct animals (for they may be readily ſeparated without deranging their economy) are capable of concurring in a common motion. "Theſe conſiderations (ſays our author), together with the form of the animal, recalled to my mind, with much ſatisfaction, the ingenious ſyſtem of M. de Buffon; and I endeavoured to perſuade myſelf, that I was about to be witneſs to one of the moſt wonderful phenomena of Nature, ſuppoſing that theſe molecules, which were now employed in increaſing or diminiſhing their number, or performing their revolutions in the glaſs, would ſoon aſſume the form of a new animal, of which they were the living materials. My impatience led me to detach two from the moſt numerous group, imagining that this number might perhaps be more favourable to the expected metamorphoſis. I was, however, miſtaken. Theſe I examined with more attention than the reſt; and the following account is of their proceedings alone. Like two ſtrong and active wreſtlers, they immediately ruſhed together, and attacked each other ſide by ſide: ſometimes one would dive, leaving its adverſary at the ſurface of the water; one would deſcribe a circular movement, while the other remained at reſt in the centre; their motions at length became ſo rapid as no longer to allow me to diſtinguiſh one from the other. Having quitted them for a ſhort time, on my return I found them reunited as before, and amicably moving round the edge of the glaſs by their common exertions." Fig. 11. repreſents a ſingular animal, which has a conſiderable reſemblance to a little lizard; its body is of a firm, gelatinous conſiſtence; its head is furniſhed on each ſide with two ſmall gelatinous horns, of which the two hindermoſt are ſituate the furtheſt inward: its body is provided with four open fan-like paws, and ſome appendages near the inſertion of the tail, and terminates like that of a lizard; the ridge of the back is divided the whole way down by a band of a deep blue; the reſt of the body, as well as the inſide of its paws, is of a bright ſilvery white. It appears to be very ſluggiſh in its motions; and when diſturbed by the finger, merely turned its belly upwards, ſoon afterwards reſuming its former poſition. Fig. 12. repreſents it reverſed. Martiniere caught it during a calm at the landing place on the Baſhee Iſlands." *Encyc. Brit. Sup.* II. 9.

(10.) INSECTS, THAT GIVE ROOT TO PLANTS, are deſcribed by Mr Fourgeroux, in the *Memoirs of the Academy of Sciences* for 1769. The plants, he ſays, are perfectly the reverſe of the worm-plant of China, deſcribed by Mr Reaumur in 1726. For, in that caſe, a worm fixes its ſnout into the extremity of the plant, and derives nouriſhment from it. But the plants, of which an account is here given, derive their nouriſhment from the animals. The greateſt part of the animal plants which he has ſeen, grow on the chryſalis of a ſpecies of cicada. The plant growing on theſe inſects has got the generic name of CLAVARIA, becauſe its ſtalks and branches, when it has any, are terminated by tubercles, which give the appearance of little clubs. The root of this plant, in general, covers the body of the inſect, and ſometimes is even extended over its head. When theſe productions have for ſome time been preſerved in ſpirits, the plant and animal may be ſeparated from each other without hurting either. Small grooves, formed by the rings of the animal, may be obſerved running croſs the roots of the plant: but no veſtige can be found of the root's having any where penetrated the body of the inſect. Theſe plants produce fibres differing in length and number. The fibres are terminated by tubercles, which, before the plant arrives at maturity, are ſolid; but, after that period, they are found punctured, probably by worms which have ſuffered a metamorphoſis upon eſcaping from them. According to Fourgeroux, plants grow, not only on the chryſalis of the CICADA, but upon the cicada itſelf. He ſaw one of this kind upon a cicada brought from Cayenne. The plant, in this caſe, differed from the clavaria. It was a ſpecies of fucus, compoſed of long, white, ſilky fibres, covering the body of the inſect, and extending from ſeven to eight lines above and below its belly. The author has found the clavaria growing upon worms. He has found it chiefly upon worms which, ſuffering a metamorphoſis, become afterwards a ſmall ſpecies of May-bug. This chryſalis is very different from that of the cicada, and, even in its worm ſtate, may eaſily be diſtinguiſhed from it. After deſcribing theſe different ſpecies of animal plants, the author next proceeds to offer his opinion upon this ſubject. He firſt conſiders what had been ſaid by Dr Watſon, in the *Philoſ. Tranſ.* concerning the vegetating fly of the Caribbee iſlands. See FLY, N° 9. Dr Watſon's account of theſe flies is, that they bury themſelves in May, and begin to be metamorphoſed in June; and that the little plant which grows upon them reſembles a branch of coral, is about three inches in height, and carries ſmall protuberances, where worms are generated, which are again converted into flies. The author imagines, that in this account, Dr Watſon has been deceived by the worms, which he has already obſerved will eat into the clavaria, and undergo a change in the holes which they have there made. Mr Fourgeroux is rather inclined to adopt the opinion of Dr Hill, founded upon obſervations made at Martinico. There the cicadæ are very frequent; and, during their chryſalis ſtate, bury themſelves among dead leaves, to wait their metamorphoſis. Dr Hill imagines, that the ſeeds of the clavaria are then attached to them, and are afterwards developed, much in the ſame manner as the *fungus ex pede equino* grows upon the hoofs of dead horſes. It may appear aſtoniſhing, that the clavaria ſhould attach itſelf ſo conſtantly to the nymphæ of the cicadæ in America, as it is not obſerved to do ſo in other countries. For this Mr Fourgeroux attempts to account, from viewing the clavaria as a paraſite peculiar to this ſpecies of inſect; from the great number of the nymphæ which abound in America; and from the circumſtances of the climate and ſoil, which may render this phenomenon very common there, although it be not obſerved in Europe.

* INSECTATOR. *n. ſ.* [from *inſector*, Latin.] One that perſecutes or haraſſes with purſuit. *Dict.*

* INSECTILE. *adj.* [from *insect.*] Having the nature of insects.—*Insectile* animals, for want of blood, run all out into legs. *Bacon.*

* INSECTOLOGER. *n. f.* [*insect* and λογος.] One who studies or describes insects. A word, I believe, unauthorised.—The insect itself is, according to modern *insectologers*, of the ichneumon-fly kind. *Derham.*

INSECTOLOGY. *n. f.* [from *insectum*, Latin; and λογος, a discourse.] The science of entomology: a treatise on insects. See ENTOMOLOGY.

* INSECURE. *adj.* [*in* and *secure.*] 1. Not secure; not confident of safety.—He is liable to a great many inconveniences every moment of his life, and is continually *insecure*, not only of the good things of this life, but even of life itself. *Tillotson.* 2. Not safe.

* INSECURITY. *n. f.* [*in* and *security.*] 1. Uncertainty; want of confidence.—It may be easily perceived with what *insecurity* of truth we ascribe effects, depending upon the natural period of time, unto arbitrary calculations, and such as vary at pleasure. *Brown.* 2. Want of safety; danger; hazard.—The unreasonableness and presumption, the danger and desperate *insecurity* of those that have not so much as a thought, all their lives long, to advance so far as attrition and contrition, sorrow and resolution of amendment. *Hammond.*

* INSECUTION. *n. f.* [*insecution*, Fr. *insecutio*, Lat.] Pursuit. Not in use.—

Not the king's own horse got more before the wheel
Of his rich chariot, that might still the *insecution* feel,
With the extreme hairs of his tail. *Chapman.*

* INSEMINATION. *n. f.* [*insemination*, Fr. *insemino*, Latin.] The act of scattering seed on ground.

* INSENSATE. *adj.* [*insensé*, Fr. *insensato*, Italian.] Stupid; wanting thought; wanting sensibility.—Ye be reprobates; obdurate *insensate* creatures. *Hammond.*—

So fond are mortal men,
As their own ruin on themselves t' invite,
*Insensate* left, or to sense reprobate,
And with blindness eternal struck. *Milton.*

* INSENSIBILITY. *n. f.* [*insensibilité*, French, from *insensible.*] 1. Inability to perceive.—*Insensibility* of slow motions may be thus accounted for: motion cannot be perceived without perception of the parts of space which it left, and those which it next acquires. *Glanv.* 2. Stupidity; dulness of mental perception. 3. Torpor; dulness of corporal sense.

* INSENSIBLE. *adj.* [*insensible*, French.] 1. Imperceptible; not discoverable by the senses.—What is that word honour? air; a trim reckoning. Who hath it? he that died a Wednesday. Doth he feel it? no. Doth he hear it? no. Is it *insensible* then? yea, to the dead: but will it not live with the living? no. Why? detraction will not suffer it. *Shak.*—Two small and almost *insensible* pricks were found upon Cleopatra's arm. *Brown.*—The dense and bright light of the circle will obscure the rare and weak light of these dark colours round about it, and render them almost *insensible*. *Newton.* 2. Slowly gradual, so as that no progress is perceived.—

They fall away,
And languish with *insensible* decay. *Dryden.*

3. Void of feeling, either mental or corporal.—

I thought
I then was passing to my former state
*Insensible*, and forthwith to dissolve. *Milton.*

—Accept an obligation without being a slave to the giver, or *insensible* of his kindness. *Wotton.* 4. Void of emotion or affection.—You grow *insensible* to the conveniency of riches, the delights of honour and praise. *Temple.*—You render mankind *insensible* to their beauties, and have destroyed the empire of love. *Dryden.*

* INSENSIBLENESS. *n. f.* [from *insensible.*] Absence of perception; inability to perceive.—The *insensibleness* of the pain proceeds rather from the relaxation of the nerves than their obstruction. *Ray.*

* INSENSIBLY. *adv.* [from *insensible.*] 1. Imperceptibly; in such a manner as is not discovered by the senses.—

The planet earth, so stedfast though she seem,
*Insensibly* three different motions moves. *Milton.*

—The hills rise *insensibly*, and leave the eye a vast uninterrupted prospect. *Addison.* 2. By slow degrees.—

Equal they were form'd,
Save what sin hath impair'd, which yet hath wrought
*Insensibly*. *Milton.*

—Proposals agreeable to our passions will *insensibly* prevail upon our weakness. *Rogers.*—

Cadenus
*Insensibly* came on her side. *Swift*

3. Without mental or corporal sense.

* INSEPARABILITY. } *n. f.* [from *inseparable.*]
* INSEPARABLENESS. }

The quality of being such as cannot be severed or divided.—The parts of pure space are immoveable, which follows from their *inseparability*, motion being nothing but change of distance between any two things; but this cannot be between parts that are inseparable. *Locke.*

* INSEPARABLE. *adj.* [*inseparable*, French; *inseparabilis*, Latin.] Not to be disjoined; united so as not to be parted.—Ancient times figure both the incorporation and *inseparable* conjunction of counsel with kings, and the wise and politic use of counsel by kings. *Bacon.*

Thou, my shade
*Inseparable*, must with me along;
For death from sin no pow'r can separate. *Milt.*

—Care and toil came into the world with sin, and remain ever since *inseparable* from it. *South.*—No body feels pain, that he wishes not to be eased of, with a desire equal to that pain, and *inseparable* from it. *Locke.*—The parts of pure space are *inseparable* one from the other, so that the continuity cannot be separated. *Locke.*—

Together out they fly,
*Inseparable* now the truth and lie;
And this or that unmixt no mortal e'er shall find. *Pope.*

* INSEPARABLY. *adv.* [from *inseparable.*] With indissoluble union.—Drowning of metals is, when the baser metal is so incorporate with the more rich as it cannot be separated; as if silver should be *inseparably* incorporated with gold. *Bac.*

Him

Him thou ſhalt enjoy,
*Inſeparably* thine. *Milton.*
—Reſtleſſneſs of mind ſeems *inſeparably* annexed to human nature. *Temple.*—Atheiſts muſt confeſs, that before that aſſigned period matter had exiſted eternally, *inſeparably* endued with this principle of attraction; and yet had never attracted nor convened before, during that infinite duration. *Bentley.*

* *To* INSERT. *v. a.* [*inſerer*, Fr. *inſero*, *inſertum*, Lat.] To place in or amongſt other things. —Thoſe words were very weakly *inſerted*, where they are ſo liable to miſconſtruction. *Stilling fleet.* —With the worthy gentleman's name I will *inſert* it at length in one of my papers. *Addiſon.*—It is the editor's intereſt to *inſert* what the author's judgment had rejected. *Swift.*—Poeſy and oratory omit things not eſſential, and *inſert* little beautiful digreſſions, in order to place every thing in the moſt affecting light. *Watts.*

(1.) * INSERTION. *n. ſ.* [*inſertion*, Fr. *inſertio*, Latin.] 1. The act of placing any thing in or among other matter.—The great diſadvantage our hiſtorians labour under is too tedious an interruption, by the *inſertion* of records in their narration. *Felton.*—An ileus, commonly called the twiſting of the guts, is either a circumvolution or *inſertion* of one part of the gut within the other. *Arbuthnot.* 2. The thing inſerted.—He ſoftens the relation by ſuch *inſertions*, before he deſcribes the event. *Broome.*

(2.) INSERTION, in anatomy, the cloſe conjunction of the veſſels, tendons, fibres, and membranes of the body with ſome other parts.

* *To* INSERVE. *v. a.* [*inſervio*, Lat.] To be of uſe to an end.

* INSERVIENT. *adj.* [*inſerviens*, Lat. Conducive: of uſe to an end.—The providence of God, which diſpoſeth of no part in vain, where there is no digeſtion to be made, makes not any parts *inſervient* to that intention. *Brown.*

* *To* INSHELL. *v. a.* [*in* and *ſhell.*] To hide in a ſhell. Not uſed.

Aufidius, hearing of our Marcius's baniſhment,
Thruſts forth his horns again into the world,
Which were *inſhell'd* when Marcius ſtood for Rome;
And durſt not once peep out. *Shak.*

INSHILLA, a town of Africa, on the E. coaſt of Tunis; 108 miles S. of Tunis.

* *To* INSHIP. *v. a.* [*in* and *ſhip.*] To ſhut in a ſhip; to ſtow; to embark. Not uſed. We ſay ſimply to *ſhip.*—

See them ſafely brought to Dover; where,
*Inſhipp'd*,
Commit them to the fortune of the ſea. *Shak.*

* *To* INSHRINE. *v. a.* [*in* and *ſhrine.*] To incloſe in a ſhrine or precious caſe. It is written equally *enſhrine.*—

Warlike and martial Talbot, Burgundy
*Inſhrines* thee in his heart. *Shak.*
Not Babylon,
Equall'd in all its glories, to *inſhrine* Belus.
*Milton.*

* INSIDE. *n. ſ.* [*in* and *ſide.*] Interiour part; part within. Oppoſed to the ſurface or *outſide.*—

Look'd he o' th' *inſide* of the paper?
—He did unſeal them. *Shak.*
—Shew the *inſide* of your purſe to the outſide of his hand, and no more ado. *Shak.*—Here are the outſides of the one, the *inſides* of the other, and there's the moiety I promiſed ye. *L'Eſtrange.*—As for the *inſide* of their neſt, none but themſelves were concerned in it. *Addiſon.*

* INSIDIATOR. *n. ſ.* [Latin.] One who lies in wait. *Dict.*

* INSIDIOUS. *adj.* [*inſidieux*, Fr. *inſidioſus*, Lat.] Sly; circumventive; diligent to entrap; treacherous.—Since men mark all our ſteps, and watch our haltings, let a ſenſe of their *inſidious* vigilance excite us ſo to behave ourſelves, that they may find a conviction of the mighty power of Chriſtianity towards regulating the paſſions. *Atterbury.*—

They wing their courſe,
And dart on diſtant coaſts, if ſome ſharp rock,
Or ſhoal *inſidious*, breaks not their career.
*Thomſon.*

* INSIDIOUSLY. *adv.* [from *inſidious.*] In a ſly and treacherous manner; with malicious artifice.—The caſtle of Cadmus was taken by Phebidas the Lacedemonian, *inſidiouſly*, and in violation of league. *Bacon.*—Simeon and Levi ſpoke not only falſely but *inſidiouſly*, nay hypocritically, abuſing their proſelytes and their religion, for the effecting their cruel deſigns. *Government of the Tongue.*

* INSIGHT. *n. ſ.* [*inſight*, Dutch. This word had formerly the accent on the laſt ſyllable.] Introſpection; deep view; knowledge of the interiour parts; thorough ſkill in any thing.—Hardy ſhepherd, ſuch as thy merits, ſuch may be her *inſight* juſtly to grant thee reward. *Sidney.*—

Straightway ſent with careful diligence
To fetch a leech, the which has great *inſight*
In that diſeaſe of grieved conſcience;
And well could cure the ſame; his name was Patience. *Spenſer.*

—Now will be the right ſeaſon of forming them to be able writers, when they ſhall be thus fraught with an univerſal *inſight* into things. *Milton.*—The uſe of a little *inſight* in thoſe parts of knowledge, is to accuſtom our minds to all ſorts of ideas. *Locke.*—A garden gives us a great *inſight* into the contrivance and wiſdom of providence. *Spectator.*—Due conſideration, and a deeper *inſight* into things, would ſoon have made them ſenſible of their error. *Woodward.*

* INSIGNIFICANCE. } *n. ſ.* [*inſignificance*,
* INSIGNIFICANCY. } French; from *inſignificant.*] 1. Want of meaning; unmeaning terms. —To give an account of all the *inſignificancies* and verbal nothings of this philoſophy, would be to tranſcribe it. *Glanv.* 2. Unimportance.—As I was ruminating on that I had ſeen, I could not forbear reflecting on the *inſignificancy* of human art. *Addiſon.*—

My annals are in mouldy mildews wrought,
With eaſy *inſignificance* of thought. *Garth.*

* INSIGNIFICANT. *adj.* [*in* and *ſignificant.*] 1. Wanting meaning; void of ſignification.—

'Till you can weight and gravity explain,
Thoſe words are *inſignificant* and vain. *Blackm.*

2. Unimportant; wanting weight; ineffectual. This ſenſe, though ſupported by authority, is not very proper.—That I might not be vapoured down

down by *insignificant* testimonies. *Glanv.*—Calumny robs the public of all that benefit that it may justly claim from the worth and virtue of particular persons, by rendering their virtue utterly *insignificant*. *South.*—All the arguments to a good life will be very *insignificant* to a man that hath a mind to be wicked. *Tillotson.*—Nothing can be more contemptible and *insignificant* than the scum of a people, instigated against a king. *Addison.*—In a hæmorrhage from the lungs, no remedy so proper as bleeding, often repeated: styptics are often *insignificant*. *Arbuthnot.*

* INSIGNIFICANTLY. *adv.* [from *insignificant*.] 1. Without meaning.—Birds are taught to use articulate words, yet they understand not their import, but use them *insignificantly*. *Hale.* 2. Without importance or effect.

* INSINCERE. *adj.* [*insincerus*, Latin, *in* and *sincere*.] 1. Not what he appears; not hearty; dissembling; unfaithful: of persons. 2. Not sound; corrupted: of things.—

Ah why, Pepelope, this causeless fear,
To render sleep's soft blessings *insincere*? *Pope.*

* INSINCERITY. *n. s.* [from *insincere*.] Dissimulation; want of truth or fidelity.—If men should always act under a mask, and in disguise, that indeed betrays design and *insincerity*. *Broome.*

* *To* INSINEW. *v. a.* [*in* and *sinew*.] To strengthen; to confirm. A word not used.—

All members of our cause,
That are *insinewed* to this action. *Shak.*

* INSINUANT. *adj.* [French.] Having the power to gain favour.—Men not so quick perhaps of conceit, as slow to passions, and commonly less inventive than judicious, how soever prove very plausible, *insinuant*, and fortunate men. *Wotton.*

(1.) * *To* INSINUATE. *v. a.* [*insinuer*, Fr. *insinuo*, Lat.] 1. To introduce any thing gently.—The water easily *insinuates* itself into, and placidly distends the vessels of vegetables. *Woodward.* 2. To push gently into favour or regard: commonly with the reciprocal pronoun.—There is no particular evil which hath not some appearance of goodness whereby to *insinuate itself*. *Hooker.*—At the isle of Rhee he *insinuated himself* into the very good grace of the duke of Buckingham. *Clarendon.* 3. To hint; to impart indirectly.—

And all the fictions bards pursue
Do out *insinuate* what's true. *Swift.*

4. To instil; to infuse gently.—All the art of rhetoric, besides order and clearness, are for nothing else but to *insinuate* wrong ideas, move the passions, and thereby mislead the judgment. *Locke.*

(2.) * *To* INSINUATE. *v. n.* 1. To wheedle; to gain on the affections by gentle degrees.—

I love no colours; and without all colour
Of base *insinuating* flattery,
I pluck this white rose with Plantagenet. *Shak.*

2. To steal into imperceptibly; to be conveyed insensibly. Pestilential miasms *insinuate* into the humoral and consistent parts of the body. *Harvey.* 3. I know not whether *Milton* does not use this word, according to its etymology, for, to enfold; to wreath; to wind.—

Close the serpent sly
*Insinuating*, of his fatal guile
Gave proof unheeded. *Milton.*

(1.) * INSINUATION. *n. s.* [*insinuatio*, Lat. *insinuation*, Fr. from *insinuate*.] The power of pleasing, or stealing upon the affections.—When the industry of one man hath settled the work, a new man, by *insinuation* or misinformation, may not supplant him without a just cause. *Bacon.*—He had a natural *insinuation* and address. *Clarend.*

(2.) *The* INSINUATION OF A WILL, among civilians, is the first production of it, or the leaving it with the register, in order to its probate. See WILL.

* INSINUATIVE. *adj.* [from *insinuate*.] Stealing on the affections.—It is a strange *insinuative* power which example and custom have upon us. *Government of the Tongue.*

* INSINUATOR. *n. s.* [*insinuator*, Lat.] He that insinuates. *Ainsworth.*

* INSIPID. *adj.* [*insipide*, French; *insipidus*, Latin.] 1. Wanting taste; wanting power of affecting the organs of gust.—Some earths yield, by distillation, a liquor very far from being inodorous or *insipid*. *Boyle.*—

Our fathers much admir'd their sauces sweet,
And often call'd for sugar with their meat;
*Insipid* taste, old friend, to them that Paris knew. *King's Cookery.*

—This chyle is the natural and alimentary pituita, which the ancients described as *insipid*. *Floyer.*—

She lays some useful bile aside,
To tinge the chyle's *insipid* tide. *Prior.*

2. Wanting spirit; wanting pathos; flat; dull; heavy.—

The gods have made your noble mind for me,
And her *insipid* soul for Ptolemy; *Dryden.*
Some short excursions of a broken vow
He made indeed, but flat *insipid* stuff. *Dryden.*

* INSIPIDITY, INSIPIDNESS. *n. s.* [*insipidité*, Fr. from *insipid*.] 1. Want of taste. 2. Want of life or spirit.—Dryden's lines shine strongly through the *insipidity* of Tate's. *Pope.*

* INSIPIDLY. *adv.* [from *insipid*.] 1. Without taste. 2. Dully; without spirit.—One great reason why many children abandon themselves wholly to silly sports, and trifle away all their time *insipidly*, is because they have found their curiosity baulked. *Locke.*

* INSIPIENCE. *n. s.* [*insipientia*, Lat.] Folly; want of understanding.

* *To* INSIST. *v. n.* [*insister*, French; *insisto*, Latin.] 1. To stand or rest upon.—The combs being double, the cells on each side the partition are so ordered, that the angles on one side *insist* upon the centres of the bottom of the cells on the other side. *Ray.* 2. Not to recede from terms or assertions; to persist in.—

Upon such large terms, and so absolute,
As our conditions shall *insist* upon. *Shak.*

3. To dwell upon in discourse.—Were there no other act of hostility but that which we have hitherto *insisted* on. *Decay of Piety.*

* INSISTENT. *adj.* [*insistens*, Lat.] Resting upon any thing.—The breadth of the substruction must be at least double to the *insistent* wall. *Wotton.*

* INSISTURE. *n. s.* [from *insist*.] This word seems in *Shakespeare* to signify constancy or regularity; but it is now not used.—

The

The heav'ns themſelves, the planets, and the centre,
Obſerve degree, priority, and place,
*Inſiſture*, courſe, proportion, ſeaſon, form,
Office, and cuſtom, in all line of order. *Shak.*

* INSITIENCY. *n. ſ.* [*in* and *ſitio*, Lat.] Exemption from thirſt.—What is more admirable than the fitneſs of every creature for the uſe we make of him? The docility of an elephant, and the *inſitiency* of a camel for travelling in deſerts. *Grew.*

* INSITION. *n. ſ.* [*inſitio*, Latin.] The inſertion or ingraffment of one branch into another.—Without the uſe of theſe we could have nothing of culture or civility; no tillage, grafting, or *inſition*. *Ray.*

*To* INSLAVE. See *To* ENSLAVE.

INSMING, a town of France in the dept. of the Meurthe; 9 miles ENE. of Morhange, 10½ NNE. of Dieuze.

* *To* INSNARE. *v. a.* [*in* and *ſnare*.] To intrap; to catch in a trap, gin, or ſnare; to inveigle.—

Why ſtrew'ſt thou ſugar on that bottled ſpider,
Whoſe deadly web *inſnareth* thee about. *Shak.*
She *inſnar'd*
Mankind with her fair looks. *Milton.*

By long experience Durfey may no doubt
*Inſnare* a gudgeon, or perhaps a trout;
Though Dryden once exclaim'd in partial ſpite,
He fiſh!—becauſe the man attempts to write.
*Fenton.*

2. To intangle in difficulties or perplexities.—That which in a great part, in the weighteſt cauſes belonging to this preſent controverſy, hath *inſnared* the judgments both of ſundry good and of ſome well learned men, is the manifeſt truth of certain general principles, whereupon the ordinances that ſerve for uſual practice in the church of God are grounded. *Hooker.*—That the hypocrite reign not, leſt the people be *inſnared*. *Job* xxxiv. 30. 3. *Enſnare* is more frequent.

* INSNARER. *n. ſ.* [from *inſnare*.] He that inſnares.

* INSOBRIETY. *n. ſ.* [*in* and *ſobriety*.] Drunkenneſs; want of ſobriety.—He whoſe conſcience upbraids him with profaneneſs towards God, and *inſobriety* towards himſelf, if he is juſt to himſelf, if he is juſt to his neighbour, he thinks he has quit ſcores. *Decay of Piety.*

* INSOCIABLE. *adj.* [*inſociable*, Fr. *inſociabilis*, Lat.] 1. Averſe from converſation.—

If this auſtere *inſociable* life
Change not your offer made in heat of blood.
*Shak.*

2. Incapable of connexion or union.—The loweſt ledge or row muſt be merely of ſtone, cloſely laid, without mortar, which is a general caution for all parts in building that are contiguous to board or timber, becauſe lime and wood are *inſociable*. *Wotton.*

INSOKO, a town of Africa, on the Gold Coaſt; 40 leagues from the ſea.

* *To* INSOLATE. *v. a.* [*inſolo*, Lat.] To dry in the ſun; to expoſe to the action of the ſun.

(1.) * INSOLATION. *n. ſ.* [*inſolation*, French, from *inſolate*.] Expoſition to the ſun.—We uſe theſe towers for *inſolation*, refrigeration, conſervation, and for the view of divers meteors. *Bacon.*—If it hath not a ſufficient *inſolation* it looketh pale, and attains not its laudable colour: if it be ſunned too long, it ſuffereth a torrefaction. *Brown.*

(2.) INSOLATION, in pharmacy, is a method of preparing fruits, drugs, &c. by expoſing them to the heat of the ſun's rays; either to dry, to maturate, or to ſharpen them; as is done in vinegar, figs, &c.

* INSOLENCE. } *n. ſ.* [*inſolence*, Fr. *inſolentia*,
* INSOLENCY. } Lat.] Pride exerted in contemptuous and overbearing treatment of others; petulant contempt.—They could not reſtrain the *inſolency* of O'Neal, who, finding none now to withſtand him, made himſelf lord of thoſe few people that now remained. *Spenſer.*—

Such a nature,
Tickled with good ſucceſs, diſdains the ſhadow
Which he treads on at noon; but I do wonder
His *inſolence* can brook to be commanded
Under Cominius. *Shak.*
Flown with *inſolence* and wine. *Milton.*

—Public judgments are the banks and ſhores upon which God breaks the *inſolency* of ſinners, and ſtays their proud waves. *Tillotſon.*—

The ſteady tyrant man,
Who with the thoughtleſs *inſolence* of power,
For ſport alone, purſues the cruel chaſe.
*Thomſon.*

—The fear of any violence, either againſt her own perſon or againſt her ſon, might deter Penelope from uſing any endeavours to remove men of ſuch *inſolence* and power. *Broome.*

* *To* INSOLENCE. *v. a.* [from the noun.] To inſult; to treat with contempt. A very bad word.—The biſhops, who were firſt faulty, *inſolenced*, and aſſaulted. *King Charles.*

* INSOLENT. *adj.* [*inſolent*, Fr. *inſolens*, Lat.] Contemptuous of others; haughty; overbearing.—We have not pillaged thoſe rich provinces which we reſcued: victory itſelf hath not made us *inſolent* maſters. *Atterbury.*

* INSOLENTLY. *adv.* [*inſolenter*.] With contempt of others; haughtily; rudely:—

What I muſt diſprove,
He *inſolently* talk'd to me of love. *Dryden.*
Not faction, when it ſhook thy regal ſeat,
Not ſenates, *inſolently* loud,
Thoſe echoes of a thoughtleſs crowd,
Could warp thy ſoul to their unjuſt decree.
*Dryden.*

—Briant, naturally of an haughty temper, treated him very *inſolently*, more like a criminal than a priſoner of war. *Addiſon.*

* INSOLVABLE. *adj.* [*inſolvable*, Fr. *in* and *ſolve*.] 1. Not to be ſolved; not to be cleared; inextricable; ſuch as admits of no ſolution, or explication.—Spend a few thoughts on the puzzling inquiries concerning vacuums, the doctrine of infinities, indiviſibles, and incommenſurables, wherein there appear ſome *inſolvable* difficulties. *Watts.* 2. That cannot be paid.

* INSOLUBLE. *adj.* [*inſoluble*, Fr. *inſolubilis*, Lat.] 1. Not to be cleared; not to be reſolved.—Admit this, and what ſhall the Scripture be but a ſnare and a torment to weak conſciences, filling them with infinite ſcrupuloſities, doubts *inſoluble*, and

and extreme deſpair? *Hooker.* 2. Not to be diſſolved or ſeparated.—Stony matter may grow in any part of a human body; for when any thing *inſoluble* ſticks in any part of the body, it gathers a cruſt about it. *Arbuthnot.*

* INSOLVENCY. *n. ſ.* [from *inſolvent.*] Inability to pay debts. An act of *inſolvency* is a law by which impriſoned debtors are releaſed without payment.

* INSOLVENT. *adj.* [*in* and *ſolvo*, Lat.] Unable to pay.—By public declaration he proclaimed himſelf *inſolvent* of thoſe vaſt ſums he had taken upon credit. *Howel.*—A farmer accuſed his guards for robbing him of oxen, and the emperor ſhot the offenders; but demanding reparation of the accuſer for ſo many brave fellows, and finding him *inſolvent*, compounded the matter by taking his life. *Addiſon.*—An *inſolvent* is a man that cannot pay his debts. *Watts.*—

*Inſolvent* tenant of incumber'd ſpace. *Smart.*

* INSOMUCH. *conj.* [*in ſo much.*] 1. So that; to ſuch a degree that.—It hath ever been the uſe of the conqueror to deſpiſe the language of the conquered, and to force him to learn his; ſo did the Romans always uſe, *inſomuch* that there is no nation but is ſprinkled with their language. *Spenſer.*—To make ground fertile, aſhes excel; *inſomuch* as the countries about Ætna have amends made them, for the miſchiefs the eruptions do.—*Bacon.*—Simonides was an excellent poet, *inſomuch* that he made his fortune by it. *L'Eſtrange.*—They made the uneven ground about their neſt, *inſomuch* that the ſtate did not lie flat upon it, but left a free paſſage underneath. *Addiſon.* 2. This word is growing obſolete.

* *To* INSPECT. *v. a.* [*inſpicio*, *inſpectum*, Lat.] To look into by way of examination.

(1.) * INSPECTION. *n. ſ.* [*inſpection*, Fr. *inſpectio*, Lat.] 1. Prying examination; narrow and cloſe ſurvey.—

With narrow ſearch, and with *inſpection* deep,
Conſider every creature. *Milton.*

—Our religion is a religion that dares to be underſtood; that offers itſelf to the ſearch of the inquiſitive, to the *inſpection* of the ſevereſt and the moſt awakened reaſon; for, being ſecure of her ſubſtantial truth and purity, ſhe knows that for her to be ſeen and looked into, is to be embraced and admired, as there needs no greater argument for men to love the light than to ſee it. *South.* 2. Superintendance; preſiding care. In the firſt ſenſe it ſhould have *into* before the object, and in the ſecond ſenſe may admit *over*; but authors confound them.—We may ſafely conceal our good deeds, when they run no hazard of being diverted to improper ends, for want of our own *inſpection.* *Atterbury.*—We ſhould apply ourſelves to ſtudy the perfections of God, and to procure lively and vigorous impreſſions of his perpetual preſence with us, and *inſpection over* us. *Atterbury.*—The divine *inſpection into* the affairs of the world, doth neceſſarily follow from the nature and being of God; and he that denies this, doth implicitly deny his exiſtence. *Bentley.*

(2.) INSPECTION, TRIAL BY, OR BY EXAMINATION, is when, for the greater expedition of a cauſe, in ſome point or iſſue, being either the principal queſtion, or ariſing collaterally out of it, but being evidently the object of ſenſe, the judges of the court, upon the teſtimony of their own ſenſes, ſhall decide the point in diſpute. For, where the affirmative or negative of a queſtion is matter of ſuch obvious determination, it is not thought neceſſary to ſummon a jury to decide it; who are properly called in to inform the conſcience of the court of dubious facts: and therefore, when the fact, from its nature, muſt be evident to the court, either from ocular demonſtration or other irrefragable proof, there the law departs from its uſual reſort, the verdict of 12 men, and relies on the judgment of the court alone. As in caſe of a ſuit to reverſe a fine for non-age of the cognizor, or to ſet aſide a ſtatute or cognizance entered into by an infant; here, and in other caſes of the like ſort, a writ ſhall iſſue to the ſheriff, commanding him that he conſtrain the ſaid party to appear, that it may be aſcertained by the view of his body by the king's juſtices, whether it be of full age or not: *Ut per aſpectum corporis ſui conſtare poterit juſticiariis noſtris, ſi prædictus an ſit plenæ ætatis necne.* If, however, the court has, upon inſpection, any doubt of the age of the party (as may frequently be the caſe), it may proceed to take proofs of the party; and particularly may examine the infant himſelf upon an oath of *voir dire, veritatem dicere*; that is, to make true anſwers to ſuch queſtions as the court ſhall demand of him; or the court may examine his mother, his god-father, or the like.

(1.) * INSPECTOR. *n. ſ.* [Latin.] A prying examiner.—

With their new light our bold *inſpectors* preſs,
Like Cham, to ſhew their father's nakedneſs.
*Denham.*

2. A ſuperintendent.—Young men may travel under a wiſe *inſpector* or tutor to different parts, that they may bring home uſeful knowledge. *Watts.*

(2.) INSPECTOR, (Heb. מבקר, *bbaker.*) in the Jewiſh ſynagogue, an officer whoſe buſineſs conſiſts particularly in inſpecting the prayers and leſſons, in preparing and ſhowing them to the reader, and ſtanding by him to ſee he reads right; and if he miſtakes, to correct him.

(3.) INSPECTORS, in the Roman law, were ſuch perſons as examined the quality and value of lands and effects, in order to the adjuſting or proportioning taxes and impoſitions to every man's eſtate.

* INSPERSION. *n. ſ.* [*inſperſio*, Lat.] A ſprinkling upon. *Ainſworth.*

* *To* INSPHERE. *v. a.* [*in* and *ſphere.*] To place in an orb or ſphere.—

Where thoſe immortal ſhapes
Of bright aerial ſpirits live *inſpher'd*,
In regions mild of calm and ſerene air. *Milton.*

* INSPIRABLE. *adj.* [from *inſpire.*] Which may be drawn in with the breath; which may be infuſed.—To theſe *inſpirable* hurts, we may enumerate thoſe they ſuſtain from their expiration of fuliginous ſteams. *Harvey.*

(1.) * INSPIRATION. *n. ſ.* [from *inſpire.*] 1. The act of drawing in the breath.—In any inflammation of the diaphragm, the ſymptoms are a violent fever, and a moſt exquiſite pain increaſed upon *inſpiration*, by which it is diſtinguiſhed from a pleuriſy,

a pleurify, in which the greateſt pain is in expiration. *Arbuthnot.* 2. The act of breathing into any thing. 3. Infuſion of ideas into the mind by a ſuperior power.—

I never ſpake with her in all my life,
—How can ſhe then call us by our names,
Unleſs it be by *inſpiration?* *Shak.*

—Your father was ever virtuous, and holy men at their death have good *inſpirations.* *Shak.*

We to his high *inſpiration* owe,
That what was done before the flood we know.
*Denham.*

What the tragedian wrote, the late ſucceſs
Declares was *inſpiration*, and not gueſs. *Denh.*

—*Inſpiration* is when an overpowering impreſſion of any propoſition is made upon the mind by God himſelf, that gives a convincing and indubitable evidence of the truth and divinity of it: ſo were the prophets and the apoſtles *inſpired.* *Watts.*

(2.) INSPIRATION, among divines, (§ 1, *def.* 3.) implies the conveying of certain extraordinary and ſupernatural notices or motions into the ſoul, or any ſupernatural influence of God upon the mind of a rational creature, whereby he is formed to any degree of intellectual improvements, to which he could not, or would not, in fact, have attained in a natural way. Thus the prophets ſpoke by divine inſpiration. Some authors reduce the inſpiration of the ſacred writers to a particular care of Providence, which prevented any thing they had ſaid from failing or coming to nought; maintaining, that they never were really inſpired either with knowledge or expreſſion. According to M. Simon, inſpiration is no more than a direction of the Holy Spirit, which never permitted the ſacred writers to be miſtaken. It is a common opinion, that the inſpiration of the Holy Spirit regards only the matter, not the ſtyle or words; and this ſeems to fall in with M. Simon's doctrine of direction. Theological writers have enumerated ſeveral kinds of inſpiration: ſuch as, 1. *Inſpiration of ſuperintendency*, in which God ſo influences and directs the mind of any perſon, as to keep him more ſecure from error, in ſome various and complex diſcourſe, than he would have been merely by the uſe of his natural faculties; 2. *Plenary ſuperintendent inſpiration*, which excludes any mixture of error at all from the performance ſo ſuperintended; 3. *Inſpiration of elevation*, where the faculties act in a regular, and, as it ſeems, in a common manner, yet are raiſed to an extraordinary degree, ſo that the compoſure ſhall, upon the whole, have more of the true ſublime pathetic, than natural genius could have given; and, 4. *Inſpiration of ſuggeſtion*, when the uſe of the faculties is ſuperſeded, and God ſpeaks directly to the mind, making ſuch diſcoveries to it as it could not otherwiſe have obtained, and dictating the very words in which ſuch diſcoveries are to be communicated, if they are deſigned as a meſſage to others. It is generally allowed that the New Teſtament was written by a ſuperintendent inſpiration; for without this the diſcourſes and doctrines of Chriſt could not have been faithfully recorded by the evangeliſts and apoſtles; nor could they have aſſumed the authority of ſpeaking the words of Chriſt, and evinced this authority by the actual exerciſe of miraculous powers. Beſides, the ſacred writings bear many obvious internal marks of this divine original, in the excellence of their doctrines, the ſpirituality and elevation of their deſign, the majeſty and ſimplicity of their ſtyle, the agreement of their various parts, and their efficacy on mankind; to which may be added, that there has been in the Chriſtian church, from its earlieſt ages, a conſtant tradition that the ſacred books were written by the extraordinary aſſiſtance of the Spirit, which muſt at leaſt amount to ſuperintendent inſpiration. But it has been controverted whether this inſpiration extended to every minute circumſtance in their writings, ſo as to be in the moſt abſolute ſenſe *plenary.* Jerome, Grotius, Eraſmus, Epiſcopius, and many others, maintain that it was not; whilſt others contend, that the emphatical manner in which our Lord ſpeaks of the agency of the Spirit upon them, and in which they themſelves ſpeak of their own writings, will juſtify our believing that their inſpiration was plenary, unleſs there be very convincing evidence brought on the other ſide to prove that it was not: and if we allow that there were ſome errors in the New Teſtament, as it came from the hands of the apoſtles, there may be great danger of ſubverting the main purpoſe and deſign of it; as this would leave endleſs room to debate the importance both of facts and doctrines.

(3.) INSPIRATION, among the Heathens. The prieſts and prieſteſſes were ſaid to be divinely inſpired when they gave oracles.—The poets alſo laid claim to it; and therefore always invoked Apollo and the Muſes at the beginning of any great work.

(4.) INSPIRATION, in phyſic, (§ 1, *def.* 1.) is that action of the breaſt, by which the air is admitted within the lungs; in which ſenſe, inſpiration is a branch of reſpiration, and ſtands oppoſed to EXPIRATION. This admiſſion of the air depends immediately on its ſpring or elaſticity, at the time when the cavity of the breaſt is enlarged by the elevation of the thorax and abdomen, particularly by the motion of the diaphragm downwards: ſo that the air does not enter the lungs, becauſe they are dilated; but theſe dilate, becauſe the air enters within them. Nor is it the dilatation of the breaſt which draws in the air, as is commonly thought, though this is a condition abſolutely neceſſary to inſpiration; but an actual intruſion of the air into the lungs. See RESPIRATION.

(1.) * *To* INSPIRE. *v. a.* [*inſpiro*, Lat. *inſpirer*, Fr.] 1. To breathe into.—

Ye nine, deſcend and ſing,
The breathing inſtruments *inſpire.* *Pope.*

2. To infuſe by breathing.—He knew not his Maker, and he that *inſpired* into him an active ſoul, and breathed in a living ſpirit. *Wiſd.* xv. 11. 3. To infuſe into the mind; to impreſs upon the fancy.—

I have been troubled in my ſleep this night;
But dawning day new comfort hath *inſpir'd.*
*Shak.*

Then to the heart *inſpir'd*
Vernal delight. *Milton.*

4. To animate by ſupernatural infuſion.—

Nor th' *inſpir'd*
Caſtalian ſpring. *Milton.*

Erato, thy poet's mind *inſpire*,
And fill his ſoul with thy celeſtial fire. *Dryden.*
—The letters are often read to the young religious, to *inſpire* with ſentiments of virtue. *Addiſ.*
5. To draw in with the breath.—By means of ſulphurous coal ſmokes the lungs are ſtifled and oppreſſed, whereby they are forced to *inſpire* and expire the air with difficulty, in compariſon of the facility of *inſpiring* and expiring the air in the country. *Harvey.*—
His baleful breath *inſpiring* as he glides;
Now like a chain around her neck he rides. *Dryd.*
(2.) * *To* INSPIRE. *v. n.* To draw in the breath; oppoſed to *expire*—If the *inſpiring* and *expiring* organ of any animal be ſtopt, it ſuddenly yields to nature and dies. *Walton.*

* INSPIRER. *n. ſ.* [from *inſpire.*] He that inſpires.—To the infinite God, the omnipotent creator and preſerver of the world, the moſt gracious redeemer, ſanctifier, and *inſpirer* of mankind, be all honour. *Derham.*

* *To* INSPIRIT. *v. a.* [*in ſpirit.*] To animate; to actuate; to fill with life and vigour; to enliven; to invigorate; to encourage.—It has pleaſed God to *inſpirit* and actuate all his evangelical methods by a concurrence of ſupernatural ſtrength, which makes it not only eligible but poſſible; eaſy and pleaſant to do whatever he commands us. *Decay of Piety.*—A diſcreet uſe of becoming ceremonies renders the ſervice of the church ſolemn and affecting, *inſpirits* the ſluggiſh, and inflames even the devout worſhipper. *Atterbury.*—The courage of Agamemnon is *inſpirited* by love of empire and ambition. *Pope.*—
Let joy or eaſe, let affluence or content,
And the gay conſcience of a life well ſpent,
Calm ev'ry thought, *inſpirit* ev'ry grace,
Glow in thy heart, and ſmile upon thy face. *Pope.*

* *To* INSPISSATE. *v. a.* [*in* and *ſpiſſus*, Lat.] To thicken; to make thick.—Sugar doth *inſpiſſate* the ſpirits of the wine, and maketh them not ſo eaſy to reſolve into vapour. *Bacon.*—This oil, farther *inſpiſſated* by evaporation, turns into balm. *Arbuthnot.*

* INSPISSATION. *n. ſ.* [from *inſpiſſate.*] The act of making any liquid thick.—The effect is wrought by the *inſpiſſation* of the air. *Bacon.*—Recent urine will cryſtallize by *inſpiſſation*; and afford a ſalt neither acid nor alkaline. *Arbuthnot.*

INSPRUCK, or YNNSBRUGG, a city of Germany, in the circle of Auſtria, and capital of the county of Tirol, ſo named from the Inn, which runs by it. It has a noble caſtle or palace, formerly the reſidence of the Archdukes of Auſtria, with a cathedral where they are buried. The houſes, though built in the German taſte, are rather handſomer; and the ſtreets, though narrow, remarkably well paved. The fortifications are trifling, but the natural ſtrongneſſes of the country form a barrier, ſo perfectly inacceſſible to any enemy, that even the Great Guſtavus Adolphus, after having over-run the other parts of Germany, could never make any impreſſion upon this. In 1672, the Emperor Leopold I. converted the gymnaſium of the Jeſuits into an univerſity, which was enriched by the empreſs-queen, Mary Thereſa, with two valuable collections of books from the citadel at Ambras, and the imperial library at Vienna. Inſpruck is ſeated in a pleaſant valley, 27 miles NW. of Brixen, and 60 S. of Munich. Lon. 11. 27. E. Lat. 47. 13. N. It is now ſubject to Bavaria. See TIROL.

* INSTABILITY. *n. ſ.* [*inſtabilitas*, from *inſtabilité*, Fr. *inſtabilis*, Lat.] Inconſtancy; fickleneſs; mutability of opinion or conduct.—*Inſtability* of temper ought to be checked, when it diſpoſes men to wander from one ſcheme of government to another; ſuch a fickleneſs cannot but be fatal to our own country. *Addiſon.*

* INSTABLE, *adj.* [*inſtabilis*, Lat.] Inconſtant; changing. See UNSTABLE.

* *To* INSTALL. *v. a.* [*inſtaller*, Fr. *in* and *ſtall.*] To advance to any rank or office, by placing in the ſeat or ſtall proper to that condition.—
She reigns a goddeſs now among the ſaints,
That whilom was the ſaint of ſhepherds light,
And is *inſtalled* now in heaven's height. *Spenſer.*
Cranmer is return'd with welcome,
*Inſtall'd* archbiſhop of Canterbury. *Shak.*
—The king choſe him maſter of the horſe, after this he was *inſtalled* of the moſt noble order. *Wot.*

* INSTALLATION. *n. ſ.* [*inſtallation*, French, from *inſtall.*] The act of giving viſible poſſeſſion of a rank or office, by placing in the proper ſeat.—Upon the election the biſhop gives a mandate for his *inſtallation*. *Ayliffe.*
(1.) * INSTALMENT. *n. ſ.* [from *inſtall.*] 1. The act of inſtalling,—
Is it not eaſy
To make Lord William Haſtings of our mind,
For the *inſtalment* of this noble duke
In the ſeat royal? *Shak.*
2. The ſeat in which one is inſtalled.
Search Windſor-caſtle, elves,
The ſeveral chairs of order look you ſcour;
Each fair *inſtalment*, coat, and ſeveral creſt,
With loyal blazon evermore be bleſt? *Shak.*
(2.) INSTALMENT is derived from the Latin *in*, and *ſtallum*, a term uſed for a ſeat in a church, in the choir, or a ſeat or bench in a court of juſtice, &c. Voſſius is of opinion the word is of German origin. It is chiefly uſed for the induction of a dean, prebendary, or other eccleſiaſtical dignitary, into the poſſeſſion of his ſtall, or proper ſeat, in the cathedral church to which he belongs: ſometimes alſo called INSTALLATION. It is likewiſe uſed for the ceremony, whereby the knights of the garter are placed in their rank, in the chapel of St George at Windſor.

* *To* INSTANCE. *v. n.* [from the noun.] To give or offer any example.—As to falſe citations, that the world may ſee how little he is to be truſted, I ſhall *inſtance* in two or three about which he makes the loudeſt clamour. *Tillotſon.*—In tragedy and ſatire, this age and the laſt have excelled the ancients; and I would *inſtance* in Shakeſpeare of the former, in Dorſet of the latter ſort. *Dryden.*

* INSTANCE. *n. ſ.* [*inſtance*, Fr.] 1. Importunity; urgency; ſolicitation—Chriſtian men ſhould much better frame themſelves to thoſe heavenly precepts which our Lord and Saviour, with ſo great *inſtancy*, gave us concerning peace and unity, if we did concur to have the ancient councils renewed. *Hooker.* 2. Motive; influence; preſſing argument. Not now in uſe. She dwells ſo ſecurely upon her honour,

sour, that folly dares not present itself. Now, could I come to her with any direction in my hand, my desires had *instance* and argument to commend themselves. *Shak. Merry Wives of Windsor.*

The *instances* that second marriage move,
Are base respects of thrift, but none of love.
*Shak.*

3. Prosecution or process of a suit.—The *instance* of a cause is said to be that judicial process which is made from the contestation of a suit, even to the time of pronouncing sentence in the cause, or till the end of three years. *Ayliffe's Parergon.* 4. Example; document.—

Yet doth this accident
So far exceed all *instance*, all discourse,
That I am ready to distrust mine eyes. *Shak.*

—In furnaces of copper and brass, where vitriol is often cast in, there riseth suddenly a fly, which sometimes moveth on the walls of the furnace; sometimes in the fire below; and dieth presently as soon as it is out of the furnace: which is a noble *instance*, and worthy to be weighed. *Bacon.*—We find in history *instances* of persons, who, after their prisons have been flung open, have chosen rather to languish in their dungeons, than stake their miserable lives and fortunes upon the success of a revolution. *Addison.*—The greatest saints are sometimes made the most remarkable *instances* of suffering. *Atterbury.*—Suppose the earth shou'd be removed nearer to the sun, and revolve for *instance* in the orbit of Mercury, the whole ocean would boil with heat. *Bentley.*—The use of *instances* is to illustrate and explain a difficulty; and this end is best answered by such *instances* as are familiar and common. *Baker on Learning.* 5. State of any thing.—These seem as if, in the time of Edward the First, they were drawn up into the form of law in the first *instance*. *Hale.* 6. Occasion; act.—The performances required on our part, are no other than what natural reason has endeavoured to recommend, even in the most severe and difficult *instances* of duty. *Rogers.*—

A soul supreme, in each hard *instance* try'd,
Above all pain, all anger, and all pride. *Pope.*

—If Eusebia has lived as free from sin as it is possible for human nature, it is because she is always watching and guarding against all *instances* of pride. *Law's Serious Call.*

(1.) * INSTANT. *adj* [*instant*, French; *instans*, Lat.] 1. Pressing; urgent; importunate; earnest.—And they were *instant* with loud voices, requiring that he might be crucified. *Luke* xxiii. 23.—Rejoicing in hope; patient in tribulation; continuing *instant* in prayer. *Romans*, xii. 12. 2. Immediate; without any time intervening; present.

Our good old friend, bestow
Your needful counsel to our businesses,
Which crave the *instant* use. *Shak. King Lear.*

Th' *instant* stroke of death denounc'd to-day,
Remov'd far off. *Milton.*

Nor native country thou, nor friend, shalt see;
Nor war hast thou to wage, nor year to come;
Impending death is thine, and *instant* doom.
*Prior.*

3. Quick; making no delay.—

*Instant* without disturb they took alarm. *Milt.*

Griev'd that a visitant so long should wait
Unmark'd, unhonour'd, at a monarch's gate;
*Instant* he flew with hospitable haste,
And the new friend with courteous air embrac'd.
*Pope.*

(2.) * INSTANT, *n. s.* [*instant*, Fr.] 1. *Instant* is such a part of duration wherein we perceive no succession. *Locke.*—There is scarce an *instant* between their flourishing and their not being. *Hooker*

Her nimble body yet in time must move,
And not in *instants* through all places stride:
But she is nigh and far, beneath, above,
In point of time, which thought cannot divide.
*Davies.*

—At any *instant* of time the moving atom is but in one single point of the line; therefore all but that one point is either future or past, and no other parts are co-existent or contemporary with it. *Bentley's Sermons.* 2. A particular time.—I can at any unseasonable *instant* of the night appoint her to look out at her lady's chamber window. *Shakespeare.* 3. It is used in low and commercial language for a day of the present or current month.—On the twentieth *instant* it is my intention to erect a lion's head. *Addison's Guardian.*

* INSTANTANEOUS. *adj.* [*instantaneus*, Lat.] Done in an instant; acting at once without any perceptible succession; acting with the utmost speed; done with the utmost speed.—This manner of the beginning or ceasing of the deluge doth not at all agree with the *instantaneous* actions of creation and annihilation. *Burnet's Theory.*—

The rapid radiance *instantaneous* strikes
Th' illumin'd mountain. *Thomson.*

* INSTANTANEOUSLY. *adv.* [from *instantaneus*] In an indivisible point of time.—What I had heard of the raining of frogs came to my thoughts, there being reason to conclude that those came from the clouds, or were *instantaneously* generated. *Derham.*

* INSTANTLY. *adv.* [*instanter*, Lat.] 1. Immediately; without any perceptible intervention of time.—In a great whale, the sense and the affects of any one part of the body *instantly* make a transmission throughout the whole body. *Bacon.*

Sleep *instantly* fell on me. *Milton.*

As sev'ral winds arise,
Just so their natures alter *instantly*. *May's Virg.*

2. With urgent importunity.

* *To* INSTATE. *v. a.* [*in* and *state.*] 1. To place in a certain rank or condition.—This kind of conquest does only *instate* the victor in those rights, which the conquered prince had. *Hale.*—Had this glistering monster been born to thy poverty, he could not have been so bad; nor, perhaps, had thy birth *instated* thee in the same greatness, wouldst thou have been better. *South.*—The first of them being eminently holy and dear to God, should derive a blessing to his posterity on that account, and prevail at last to have them also accepted as holy, and *instated* in the favour of God. *Atterbury.* 2. To invest. Obsolete.—

For his possessions,
Although by confiscation they are ours,
We do *instate* and widow you withal. *Shak.*

(1.) * INSTAURATION. *n. s.* [*instauration*, Fr. *instauratio*, Latin.] Restoration; reparation; renewal.

(2.) INSTAURATION is by some derived from the old Latin *instaurum*, which signified the *stock*

of things neceſſary for the tilling and managing of grounds; as cattle, tools, harneſs, &c. But the word *inſtaurum* is only of the middle age: *inſtauratio* is of much greater antiquity, and by ſome derived from *inſtar*, *like*; as importing a thing being brought to its former likeneſs, or appearance. See RESTAURATION.

* INSTEAD *of.* prep. [A word formed by the coalition of *in* and *ſtead*, place.] 1. In room of; in place of.—

They, *inſtead* of fruit,
Chew'd bitter aſhes. *Milton.*

—Vary the form of ſpeech, and *inſtead of* the word church make it a queſtion in politics, whether the monument be in danger. *Swift.* 2. Equal to.—This very conſideration to a wiſe man is *inſtead of* a thouſand arguments, to ſatisfy him, that, in thoſe times, no ſuch thing was believed. *Tillotſon.* 3. *Inſtead* is ſometimes uſed without *of.* In the place; in the room.—

He in deriſion ſets
Upon their tongues a various ſp'rit, to raſe
Quite out their native language, and *inſtead*
To ſow a jangling noiſe of tongues unknown.
*Milton.*

* *To* INSTEEP. *v. a.* [*in* and *ſteep.*] 1. To ſoak; to macerate in moiſture.—

Suffolk firſt died, and York, all haggled over,
Comes to him where in gore he lay *inſteep'd.*
*Shak.*

2. Lying under water.—

The guttered rocks, and congregated ſands,
Traitors *inſteep'd* to clog the guiltleſs keel. *Shak.*

(1.) * INSTEP. *n. ſ.* [*in* and *ſtep.*] The upper part of the foot where it joins to the leg.—The caliga was a military ſhoe with a very thick ſole, tied above the *inſtep* with leather thonga. *Arbuth.*

(2.) INSTEP, in the manege, is that part of a horſe's hind leg, which reaches from the ham to the paſtern joint.

INSTER, a river of Pruſſia, which riſes 6 miles NE. of Pilkallen, and joins the Pregel near Inſterburg.

INSTERBURG, a town of Pruſſian Lithuania, with a caſtle built in the 14th century. It contains about 3000 inhabitants, and lies 44 miles E. of Konigſberg.

* *To* INSTIGATE. *v. a.* [*inſtigo*, Lat. *inſtiguer*, French.] To urge to ill; to provoke or incite to a crime.

* INSTIGATION. *n. ſ.* [*inſtigation*, Fr. from *inſtigate.*] Incitement to a crime; encouragement; impulſe to ill.—

Why, what need we
Commune with you of this? But rather follow
Our forceful *inſtigation.* *Shak.*

—It was partly by the *inſtigation* of ſome factious malecontents that bare principal ſtroke amongſt them. *Bacon.*—Shall any man, that wilfully procures the cutting of whole armies to pieces, ſet up for an innocent? As if the lives that were taken away by his *inſtigation* were not to be charged upon his account. *L'Eſtrange.*—We have an abridgement of all the baſeneſs and villany that both the corruption of nature and the *inſtigation* of the devil could bring the ſons of men to. *South.*

* INSTIGATOR. *n. ſ.* [*inſtigateur*, Fr. from *inſtigate.*] Inciter to ill.—That ſea of blood is enough to drown in eternal miſery the malicious author or *inſtigator* of its effuſion. *King Charles.*—Either the eagerneſs of acquiring, or the revenge of miſſing dignities, have been the great *inſtigators* of eccleſiaſtic feuds. *Decay of Piety.*

(1.) * *To* INSTIL. *v. a.* [*inſtillo*, Lat. *inſtiller*, Fr.] 1. To infuſe by drops.—

He from the well of life three drops *inſtill'd.*
*Milton.*

2. To inſinuate any thing imperceptibly into the mind; to infuſe.—Though aſſemblies be had indeed for religion's ſake, hurtful nevertheleſs they may eaſily prove, as well in regard of their fitneſs to ſerve the turn of heretics, and ſuch as privily will ſooneſt adventure to *inſtil* their poiſon into men's minds. *Hooker.*—He had a farther deſign to *inſtil* and inſinuate good inſtruction, by contributing to men's happineſs in this preſent life. *Calamy.*—Thoſe heathens did in a particular manner *inſtil* the principle into their children of loving their country, which is far otherwiſe now-a-days. *Swift.*

* INSTILLATION. *n. ſ.* [*inſtillatio*, Lat. from *inſtil.*] 1. The act of pouring in by drops. 2. The act of infuſing ſlowly into the mind. 3. The thing infuſed.—They imbitter the cup of life by inſenſible *inſtillations.* *Rambler.*

* INSTILMENT. *n. ſ.* [from *inſtil.*] Any thing inſtilled.—The leperous *inſtilment.* *Shakſpeare.*

(1.) * INSTINCT, *adj.* [*inſtinct*, Fr. *inſtinctus*, Lat.] Moved; animated. A word not in uſe.—

Forth ruſh'd with whirlwind ſound
The chariot of paternal deity,
Flaſhing thick flames, wheel within wheel undrawn,
Itſelf *inſtinct* with ſpirit, but convoy'd
By four cherubic ſhapes. *Milton.*

(2.) * INSTINCT. *n. ſ.* [This word had its accent formerly on the laſt ſyllable.] Deſire or averſion acting in the mind without the intervention of reaſon or deliberation; the power of determining the will of brutes.—

In him they fear your highneſs' death;
And mere *inſtinct* of love and loyalty
Makes them thus forward in his baniſhment.
*Shak.*

—Thou knoweſt I am as valiant as Hercules; but beware of *inſtinct*; the lion will not touch the true prince: *inſtinct* is a great matter. I was a coward on *inſtinct*: I ſhall think the better of myſelf and thee, during my life; I for a valiant lion, and thee for a true prince. *Shak. Henry IV.*—

But prov'dence or *inſtinct* of nature ſeems,
Or reaſon tho' diſturb'd, and ſcarce conſulted,
To have guided me aright. *Milton.*

Nature firſt pointed out my Portius to me,
And eaſily taught me by her ſecret force
To love thy perſon, ere I knew thy merit;
Till what was *inſtinct* grew up into friendſhip.
*Addiſon.*

The philoſopher avers,
That reaſon guides our deed, and *inſtinct* theirs.
*Inſtinct* and reaſon how ſhall we divide? *Prior.*

Reaſon ſerves when preſs'd;
But honeſt *inſtinct* comes a volunteer. *Pope.*

(3.) INSTINCT, DEFINITIONS OF. Inſtinct is defined by Dr Gleig, "a certain power or diſpoſition of mind, by which, independent of all inſtruction

ſtruction or experience, without deliberation, and without having any end in view, animals are unerringly directed to do ſpontaneouſly whatever is neceſſary for the preſervation of the individual or the continuation of the kind." "Inſtinct" (ſays the late Lord Monboddo, in his *Ancient Metaphyſics*), "is a determination given by Almighty Wiſdom to the mind of the brute, to act in ſuch or ſuch a way, upon ſuch or ſuch an occaſion, without intelligence, without knowledge of good or ill, and without knowing for what end or purpoſe he acts." Such in the human ſpecies is the inſtinct of ſucking exerted immediately after birth; and ſuch in the inferior creation is the inſtinct by which inſects invariably depoſit their eggs in ſituations moſt favourable for hatching and affording nouriſhment to their future progeny. Theſe operations are neceſſary for the preſervation of the individual and the continuation of the kind; but neither the infant nor the inſect knows that they are neceſſary: they both act without having any end in view, and act uniformly without inſtruction and without experience." "Inſtinct" (ſays Mr Smellie, in his *Philoſophy of Natural Hiſtory*), ſhould be limited to ſuch actions as every individual of a ſpecies exerts without the aid either of experience or imitation." This is a very juſt diſtinction, though it would be no eaſy taſk to reconcile it with the theory and principles advanced by the ſame author in that work. The Rev. Dr Gleig's remark on this ſubject (*Encyc. Brit.* article INSTINCT) is equally juſt, "that no faculty, which is capable of improvement by obſervation and experience, can in propriety of ſpeech be termed *inſtinct*. Inſtinct being a poſitive determination, given to the minds of animals by the author of nature, for certain purpoſes, muſt neceſſarily be perfect, when viewed in connection with thoſe purpoſes; and therefore to talk, as Mr Smellie does of the *improvement* of inſtinct, is to perplex the underſtanding by a perverſion of language."—The Doctor obſerves elſewhere, with equal juſtice, "That no action, whether of man or brute, which is deliberately performed with a *view* to conſequences, can with any propriety be ſaid to proceed from inſtinct; for ſuch actions are the effect of reaſon influenced by motives. Deliberation and inſtinct are obviouſly incompatible. To ſay (with Mr Smellie), 'that, when we are ſtimulated by a particular inſtinct, inſtead of inſtantly obeying the impulſe, another inſtinct ariſes in oppoſition, creates heſitation, and often totally extinguiſhes the *original motive* to action,' is either to affirm what is apparently not true, or it is a groſs perverſion of language. *Motives* oppoſed to each other may create heſitation, and a powerful motive may counterbalance a feeble inſtinct; but of two or more inſtincts operating at the ſame time, and oppoſing each other, we have no conception. Inſtinct, if we chooſe to ſpeak a language that is intelligible, means a certain impulſe under the direction of Supreme Wiſdom; and it is very little probable that ſuch wiſdom ſhould give oppoſite impulſes at the ſame inſtant. In the natural works of animals, which are confeſſedly under the influence of inſtinct, we perceive no ſymptoms of deliberation; but every one, when not interrupted by external violence, proceeds without heſitation in the direct road, to an end of which the animal itſelf knows nothing. The ſame would be the caſe with man were he under the guidance of inſtinct: and it is vain to ſay that the inſtinct of *fear* is daily counteracted by *ambition* and *reſentment*, till it be proved that *fear*, *ambition*, and *reſentment*, are really inſtincts."

(4.) INSTINCT, DIFFERENT OPINIONS RESPECTING, IN BRUTES. Many ſyſtems have been adopted to explain the principles which produce and direct the ſpontaneous actions of brutes. Some of the ancient philoſophers aſcribed to brutes an underſtanding differing only in degree from that of man, and attributed their inferiority to the want of proper bodily organs. This ſyſtem has been ſtrenuouſly ſupported by M. Helvetius, *De l'Eſprit*, tom. i. p. 2, &c. Cudworth endeavoured to explain the inſtinct of animals by a certain PLASTIC NATURE. Des Cartes thought that all the actions of brutes might be explained by the ſimple laws of mechaniſm, and conſidered them as machines totally devoid of life and ſentiment, but ſo curiouſly conſtructed by the Creator, that the mere impreſſions of light, ſound, and other external agents on their organs, produced a ſeries of motions in them, and cauſed them to execute thoſe various operations, which had before been aſcribed to an internal principle of life and ſpontaneity. But the actions and manners of brutes, which are totally incompatible with the mere principles of mechaniſm, evince the abſurdity of this opinion. See BRUTE, § 4—6. M. Buffon adopts the opinion of Des Cartes in part, but allows them life, and the faculty of diſtinguiſhing between pleaſure and pain, together with a ſtrong inclination to the former, and averſion from the latter. By theſe inclinations and averſions he undertakes to account for all, even the moſt ſtriking operations of animals. The *pre-eſtabliſhed harmony* of Leibnitz has alſo been applied to explain the actions of brutes. Others have conſidered the actions of animals as produced by the conſtant and immediate influence of the divine energy, directing all their inclinations and motions: ſuch appears to have been the opinion of Mr Addiſon, in the 2d vol. of the *Spectator*. The late ingenious Hermann Samuel Reimar, profeſſor of philoſophy at Hamburgh, has enumerated and expoſed theſe and other opinions, with regard to the inſtinct of animals, in his *Obſervations Phyſiques*, &c. publiſhed in 2 vols. 12mo. at Amſterdam and Paris, 1770; and, defining *inſtinct*, in the moſt comprehenſive ſenſe of the word, to be every natural inclination, accompanied with a power, in animals, to perform certain actions, divides inſtincts into three heads. The firſt, which he calls *mechanical* inſtincts, belong to the body, conſidered as an organized ſubſtance, and are exerciſed blindly and independently of the will of the animal. Such are thoſe which produce the motion of the heart and lungs, the contraction and dilatation of the pupil, digeſtion, &c. The 2d claſs comprehends thoſe which he terms *repreſentative* inſtincts, which conſiſt partly in the power of perceiving external objects by their impreſſion on the ſenſes, and partly in the faculty of rendering the ideas of theſe objects preſent to the mind by the powers

of

of imagination, or of memory, in a lax ſenſe of the word. The 3d and principal claſs comprehends all thoſe which M. Reimar calls *ſpontaneous*. This ſpecies is not attended with any power of reflection, determining the animal to decide freely between two different modes of action preſent to his imagination; nor is it merely corporeal or mechanical. It is put into action by the natural principle of ſelf-love, or by a love of pleaſure and averſion to pain, producing a voluntary inclination in animals, to perform certain actions which tend to their well being and preſervation. To the performance of theſe actions, they are particularly prompted by their ſenſations, &c. For a farther account of M. Reimar's Syſtem, we refer to his work, or the abſtract of it, in *the Monthly Review*, vol. xiv. p. 533, &c.

(5.) INSTINCT, DIFFERENT OPINIONS RESPECTING, IN MEN. Concerning *human* inſtincts, philoſophers differ widely in opinion; ſome maintaining that man is endowed with a greater number of inſtincts than any ſpecies of brutes; whilſt others deny that in human nature there is any power or propenſity at all which can properly be called inſtinctive. "This diverſity of opinion (ſays the Rev. Dr Gleig) may eaſily be traced to its ſource. There are not many original thinkers. The greater part of even thoſe who are called philoſophers, implicitly adopt the opinions of certain maſters whoſe authority they deem ſufficient to ſupply the place of argument; and having choſen their reſpective guides, each maintains with zeal what his maſter taught, or is ſuppoſed to have taught. When Locke ſo ſucceſsfully attacked the doctrine of innate ideas and innate principles of ſpeculative truth, he was thought by many to have overturned at the ſame time all innate principles whatever; to have diveſted the human mind of every paſſion, affection, and inſtinct; and to have left in it nothing but the powers of ſenſation, memory, and intellect. Such, we are perſuaded, was not his intention; nor is there any thing in his immortal work which, when interpreted with candour, appears to have ſuch a tendency. Great part of his *Eſſay on Human Underſtanding* has been very generally miſunderſtood. Much of its merit, however, was ſoon diſcovered; and mankind, finding philoſophy diſencumbered of the barbarous jargon of the ſchools, and built upon a few ſelf-evident principles, implicitly embraced every opinion advanced, or which they *ſuppoſed* to be advanced, by that illuſtrious author; eſpecially if that opinion was contrary to any part of the ſcholaſtic ſyſtem, which had ſo long been employed to perplex the underſtanding, and to veil abſurdity. Hence aroſe many philoſophers of eminence, both at home and abroad, who maintained, as they imagined, upon the principles of Locke, that in the human mind there are no inſtincts, but that every thing which had been uſually called by that name is reſolvable into aſſociation and habit. This doctrine was attacked by Lord Shafteſbury, who introduced into the theory of mind, as faculties derived from nature, a ſenſe of beauty, a ſenſe of honour, and a ſenſe of ridicule: and theſe he conſidered as the teſts of ſpeculative truth and moral rectitude. His lordſhip's principles were in part adopted by Mr Hutchiſon of Glaſgow, who publiſhed a ſyſtem of moral philoſophy, founded upon a ſenſe or inſtinct, to which he gave the name of the *moral ſenſe*; and the undoubted merit of his work procured him many followers.—It being now diſcovered, or at leaſt ſuppoſed, that the human mind is endowed with inſtinctive principles of action, a ſect of philoſophers ſoon aroſe, who maintained with much vehemence that it is likewiſe endowed with inſtinctive principles of belief; and who built a ſyſtem of metaphyſics, if ſuch it may be called, upon a number of innate, diſtinct, and independent ſenſes. The riſe of this ſect is well known. Berkeley and Hume had adopted Locke's doctrine reſpecting the origin of our ideas; and had thence deduced conſequences ſuppoſed to be dangerous in themſelves, but which, it was thought, could not be denied without refuſing the principles from which they were inferred. The foundation of the inſtinctive ſyſtem being thus laid, the ſyſtem itſelf was rapidly carried to a height far beyond what ſeems to have been the intention of its excellent author; and reaſon was well nigh baniſhed from the regions of philoſophy. For ſuch a proceeding it is not difficult to aſſign the cauſe. The inſtinctive ſcheme requires much leſs labour of inveſtigation than the ſyſtems of Locke and the ancients; for upon the principles of it, when carried to its utmoſt extent, every phenomenon in human nature is thought to be ſufficiently accounted for, by ſuppoſing it the effect of a particular inſtinct implanted in the mind for that very purpoſe. Hence, in ſome popular works of philoſophy, we have a detail of ſo many diſtinct internal *ſenſes*, that it requires no ſmall ſtrength of memory to retain their very names; beſides the *moral ſenſe*, we have the ſenſe of *beauty*, the ſenſe of *deformity*, the ſenſe of *honour*, the *hoarding* ſenſe, and a number of others which it is needleſs here to mention. This new ſyſtem, which converts the philoſophy of mind into mere hiſtory, or rather into a collection of facts and anecdotes, though it has made a rapid progreſs, is not yet univerſally received. It has been oppoſed by many ſpeculative men, and by none with greater ſkill than Dr Prieſtley; who maintains, with the earlieſt admirers of Locke, that we have from nature no innate ſenſe of truth, nor any inſtinctive principle of action; that even the action of ſucking in new-born infants is to be accounted for upon principles of mechaniſm; and that the deſire of the ſexes is merely aſſociation. Whilſt men, eminent for candour as well as for ſcience, have thus been diſputing the limits between inſtinct and reaſon in the human mind, and endeavouring to aſcertain the actions which reſult from each, two writers of name, treating of that ſubject, have lately advanced opinions, which, if admitted as juſt, muſt render the diſpute henceforth ridiculous, and put an end for ever to all moral inquiries. Mr Smellie, in his *Philoſ. of Nat. Hiſt.* affirms, that between *inſtinctive* and *rational motives* no diſtinction exiſts, but that the reaſoning faculty itſelf is the neceſſary reſult of inſtinct; and Dr Reid, in his *Eſſays on the Active Powers of Man*, by attributing to *inſtinct* the action of breathing, ſeems to confound that principle with mere mechaniſm."

(6.) INSTINCT, DISTINGUISHED FROM REASON AND

AND MECHANISM. "That reason, inſtinct, and mechaniſm, (continues the Dr) are all eſſentially different from each other, has hitherto been univerſally allowed; and it is eaſy to point out in what reſpect each differs from the other two. Actions performed with a view to accompliſh a certain *end* are called *rational* actions, and the end in view is the *motive* to their performance. *Inſtinctive* actions have a *cauſe*, viz. the internal impulſe by which they are ſpontaneouſly performed; but they cannot be ſaid to have a *motive*, becauſe they are not done with any *view to conſequences*. Actions *automatic* have likewiſe a cauſe; but that cauſe is not internal impulſe, but *mere mechaniſm*, by which they are performed without any ſpontaneity of the agent. Thus, a man gives charity in order to relieve a perſon from want; he performs a grateful action as a duty incumbent on him; and he fights for his country in order to reſiſt its enemies. Each of theſe actions is performed from a *motive*, and therefore they are all *rational* actions. An infant is impelled to ſuck the breaſt, but he knows not that it is neceſſary for his preſervation; a couple of young ſavages come together, for the firſt time, without any view to offſpring, or any *determinate* idea of enjoyment. Theſe actions have *no* motive, and therefore are not rational: but as they are performed by a *vigorous exertion* of the agents, they are not to be attributed to mere mechaniſm; they are therefore *inſtinctive* actions. A man breathes without any ſpontaneous exertion of his own, and that as well when he is aſleep as when he is awake. The action of breathing, therefore, is neither rational nor inſtinctive, but merely *automatic* or *mechanical*. All this ſeems to be very plain. To talk of the ſeveral kinds of actions performed by inſtinct, in an argument intended to prove, that between reaſon and inſtinct there is no difference, is either to beg the queſtion, or to pervert language. If Mr Smellie chooſes to call the *impulſe* which prompts the infant to ſuck by the name of *motive*, he only uſes the Engliſh word improperly; if it be his intention to affirm that ſuch a motive is not eſſentially different from that which prompts a man to give charity, or to fight for his country, he affirms what all mankind know to be falſe." *(Enc. Brit.)*

INSTINCT, INSTANCES OF, AS WELL AS REASONING, IN BRUTES. Dr Gleig next proceeds to inquire, "Whether or not there be inſtinctive principles in man?" "But (adds he) in order to proceed upon ſure grounds, it will be proper to conſider, firſt, ſuch actions of the inferior animals as are *generally* allowed to be inſtinctive: for an attempt has been lately made to prove, that even theſe actions are the offſpring of reaſon influenced by motives; and that *inſtinct*, as it is commonly defined, is a mere imaginary principle, which has no exiſtence either in man or brute. Caterpillars, it is ſaid, when ſhaken off a tree in any direction, inſtantly turn round towards the trunk and climb up, though they had never formerly been on the ſurface of the ground. This is a ſtriking inſtance of inſtinct. On the tree, and not upon the ground, the caterpillar finds its food. If, therefore, it did not turn and climb up the trunk, it would inevitably periſh; but ſurely the caterpillar knows not that ſuch an exertion is neceſſary to its preſervation; and therefore it acts not from motives, but from blind impulſe. The bee and the beaver are endowed with an inſtinct which has the appearance of foreſight. They build magazines, and fill them with proviſions; but the foreſight is not theirs. Neither bees nor beavers know any thing of futurity. The ſolitary waſp digs holes in the ſand, in each of which ſhe depoſits an egg. Though ſhe certainly knows not that an animal is to proceed from that egg, and ſtill leſs, if poſſible, that this animal muſt be nouriſhed with other animals, ſhe collects a few ſmall green worms, which ſhe rolls up in a circular form, and fixes in the hole in ſuch a manner that they cannot move. When the waſp-worm is hatched, it is amply ſtored with the food deſtined for its ſupport. The green worms are devoured in ſucceſſion; and the number depoſited is exactly proportioned to the time neceſſary for the growth and tranſformation of the waſp-worm into a fly; when it iſſues from the hole, and is capable of procuring its own nouriſhment. This inſtinct of the parent waſp is the more remarkable, that ſhe feeds not upon fleſh herſelf. Birds of the ſame ſpecies, unleſs reſtrained, uniformly build their neſts of the ſame materials, and in the ſame form and ſituation, though they inhabit very different climates; and the form and ſituation are always ſuited to their nature, and calculated to afford them ſhelter and protection. When danger, or any other circumſtance peculiar to certain countries, renders a deviation from the common form or ſituation of neſts neceſſary, that deviation is made in an equal degree, and in the very ſame manner, by all the birds of one ſpecies; and it is never found to extend beyond the limits of the country where alone it can ſerve any good purpoſe. When removed by neceſſity from their eggs, birds return to them with haſte and anxiety, and ſhift them ſo as to heat them equally; and it is worthy of obſervation, that their haſte to return is always in proportion to the cold of the climate. But do birds reaſon, and all of the ſame ſpecies reaſon equally well, upon the nature and extent of danger, and upon the means by which it can be beſt avoided? Have birds any notion of equality, or do they know that heat is neceſſary for incubation? No: in all theſe operations men recogniſe the intentions of nature; but they are hid from the animals themſelves, and therefore cannot operate upon them as motives. Of the inſtinct of animals we ſhall give one inſtance more, in the elegant and perſpicuous language of Dr Reid. "Every manufacturing art among men (ſays that able writer) was invented by ſome man, improved by others, and brought to perfection by time and experience. Men learn to work in it by long practice, which produces a habit. The arts of men vary in every age and in every nation, and are found only in thoſe men who have been taught them. The manufactures of animals differ from thoſe of men in many ſtriking particulars. No animal of the ſpecies can claim the invention; no animal ever introduced any new improvement, or any variation from the former practice; every one of the ſpecies has equal ſkill from the beginning, without teaching, without experience, and without

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out habit; every one has its art by a kind of inſpiration. I do not mean that it is inſpired with the *principles* or *rules* of the art, but with the ability of *working* in it to perfection, without any knowledge of its principles, rules, or end. The work of every animal is indeed, like the works of nature, perfect in its kind, and can bear the moſt critical examination of the mechanic or the mathematician, of which a honey-comb is a ſtriking inſtance. BEES, it is well known, conſtruct their combs with ſmall cells on both ſides, fit both for holding their ſtore of honey, and for rearing their young. There are only three poſſible figures of the cells, which can make them all equal and ſimilar, without any uſeleſs interſtices. Theſe are the equilateral triangle, the ſquare, and the regular hexagon. Of the three, the hexagon is the moſt proper, both for convenience and ſtrength. Bees, as if they knew this, make their cells regular hexagons. As the combs have cells on both ſides, the cells may either be exactly oppoſite, having partition againſt partition, or the bottom of a cell may reſt upon the partitions between the cells on the other ſide, which will ſerve as a buttreſs to ſtrengthen it. The laſt way is the beſt for ſtrength; accordingly, the bottom of each cell reſts againſt the point where three partitions meet on the other ſide, which gives it all the ſtrength poſſible. The bottom of a cell may either be one plane, perpendicular to the ſide partitions; or it may be compoſed of ſeveral planes, meeting in a ſolid angle in the middle point. It is only in one of theſe two ways that all the cells can be ſimilar without loſing room. And for the ſame intention, the planes, of which the bottom is compoſed, if there be more than one, muſt be three in number, and neither more nor fewer. It has been demonſtrated, that by making the bottoms of the cells to conſiſt of three planes meeting in a point, there is a ſaving of material and labour no way inconſiderable. The bees, as if acquainted with theſe principles of ſolid geometry, follow them moſt accurately; the bottom of each cell being compoſed of three planes, which make obtuſe angles with the ſide partitions and with one another, and meet in a point in the middle of the bottom; the three angles of this bottom being ſupported by three partitions on the other ſide of the comb, and the point of it by the common interſection of theſe 3 partitions. One inſtance more of the mathematical ſkill diſplayed in the ſtructure of a honey-comb, deſerves to be mentioned. It is a curious mathematical problem, *at what preciſe angle* the three planes which compoſe the bottom of a cell ought to meet, in order to make the greateſt poſſible ſaving of material and labour. This is one of thoſe problems belonging to the higher parts of mathematics, which are called problems of *maxima* and *minima*. The celebrated *M'Laurin* reſolved it by a fluxionary calculation, which is to be found in the Tranſactions of the Royal Society of London, and determined preciſely the angle required. Upon the moſt exact menſuration which the ſubject could admit, he afterwards found, that it is the very angle in which the three planes in the bottom of the cell of a honey-comb do actually meet. Shall we aſk here, Who taught the bees the properties of ſolids, and to reſolve problems of *maxima* and *minima*? If a honey-comb were a work of human art, every man of common ſenſe would conclude, without heſitation, that he who invented the conſtruction, muſt have underſtood the principles on which it was conſtructed. We need not ſay that bees know none of theſe things. They work moſt geometrically without any knowledge of geometry; ſomewhat like a child, who, by turning the handle of an organ, makes good muſic without any knowledge of muſic. The art is not in the child, but in him who made the organ. In like manner, when a bee makes its combs ſo geometrically, the geometry is not in the bee, but in that Great Geometrician who made the bee, and made all things in number, weight, and meaſure." On the whole, it is evident, that the ſtructure of a honey-comb is an effect of inſtinct which cannot be confounded with the operations of reaſon. But, on the other hand, we agree with Mr Locke, that "if brutes have any ideas at all, and are not mere machines, as ſome would have them, we cannot deny them to have ſome reaſon." Yet, that animals *have no power of enlarging their ideas*, is a poſition, of the truth of which, though advanced by Locke, we have great doubts. It is well known that crows feed upon ſeveral kinds of ſhell-fiſh when within their reach; and that they contrive to break the ſhell by raiſing the fiſh to a great height, and letting it drop upon a ſtone or a rock. This may perhaps be conſidered as pure inſtinct directing the animal to the proper means of acquiring its food. But what is to be thought of the following fact, which was communicated to the Editors of the *Encyclopædia Britannica*, "by a gentleman whoſe veracity (they ſay) is unqueſtioned, and who, being totally unacquainted with the theories of philoſophers, has of courſe no favourite hypotheſis to ſupport? In ſpring 1791, a pair of crows made their neſt in a tree, of which there are ſeveral planted round his garden; and in his morning walks he had often been amuſed by witneſſing furious combats between them and a cat. One morning the battle raged more fiercely than uſual, till at laſt the cat gave way and took ſhelter under a hedge, as if to wait a more favourable opportunity of retreating to the houſe. The crows continued for a ſhort time to make a threatening noiſe; but perceiving that on the ground they could do nothing more than threaten, one of them lifted a ſtone from the middle of the garden, and perched with it on a tree planted in the hedge, where ſhe ſat watching the motions of the enemy of her young. As the cat crept along under the hedge, the crow accompanied her by flying from branch to branch and from tree to tree; and when at laſt puſs ventured to quit her hiding place, the crow, leaving the trees and hovering over her in the air, let the ſtone drop from on high on her back. That the crow on this occaſion reaſoned, is ſelf-evident; and it ſeems to be little leſs evident, that the ideas employed in her reaſoning were enlarged beyond thoſe which ſhe had received from her ſenſes. By her ſenſes ſhe may have perceived, that the ſhell of a fiſh is broken by a fall: but could her ſenſes inform her, that a cat would be wounded or driven off the field by the fall of a ſtone? No; from the effect of the one fall preſerved in her memory, ſhe muſt have inferred

red the other by her power of reasoning." See BRUTES, § 7—10.

(8.) INSTINCTS; INQUIRY WHETHER THEY ARE EVER ACCOMPANIED WITH DESIGN IN BRUTES. After some remarks on the opinion of Mr Locke, above quoted, (§ 6.) Dr Gleig attacks an assertion of the author of the *Natural History of Animals*; who affirms, that "the laws of analogical reasoning do not justify the idea, that the brutes act, on any occasion, absolutely without design. It seems more probable, that the inferior animals, even in those instances in which we *cannot distinguish* the motives which actuate them, or the views with which they proceed, yet act with design, and extend their views, if not a great way, yet at least a certain length forward; than that they can be upon any occasion, such as in rearing of their young, building nests, &c. actuated merely by feeling, or over-ruled by some mysterious influence, under which they are nothing but insensible instruments."—"This last phrase (says Dr Gleig), is ambiguous. If by insensible instruments it be meant, that the brutes are considered by the advocates for instinct, as mere machines without the faculties of sensation and spontaneity, the author is combating a phantom of his own creation; for we believe an opinion so absurd is not now maintained by any man. (See BRUTE, § 4—6.) But if by insensible instruments he meant such instruments as act spontaneously, without being conscious of the *end* to which their actions lead, he appears not only to be egregiously mistaken in his conjecture respecting the design of brutes, but also to have advanced an hypothesis contradictory and inconsistent. If it be true, that the inferior animals act with *design*, even in those instances in which we cannot distinguish their motives, their views may indeed extend but a little way when compared with infinity: but certainly they extend farther than ours; for there is no useful work of man constructed with such skill, but that, after it is finished, another man of equal education will be able to distinguish the general design of the artist. But if the inferior animals, on all occasions, act with design, we should be glad to know the design of the bees, in forming the cells of their combs in the manner which we have so largely described. Do these little animals indeed know that a comb, consisting on both sides of hexagonal cells, with the bottom of each composed of several planes meeting in a certain solid angle, and so formed as that the bottom of a cell on the one side shall rest upon the partitions between the cells on the other side, is in all respects the most proper both for holding their stores of honey and for rearing their young? And do they likewise know, that its excellence arises from the precise figure and position of the cells, by which there is a very considerable saving of labour and materials, whilst the comb at the same time has the greatest possible strength, and the greatest possible capaciousness? If they know all this, and act with a view to these ends, it must indeed be confessed that bees are rational creatures, and that their thinking and reasoning powers far surpass those of men; for they have from the earliest ages made discoveries in the higher mathematics, which there is reason to believe were altogether unknown to the human race till the beginning of the present century, and which at this moment are beyond the comprehension of nine-tenths of mankind in the most enlightened nation on earth. If this be a conclusion too absurd to be admitted, there is no other alternative, but either to suppose that by this artificial structure of their cells, the bees have some other end in view, which we cannot distinguish; or to acknowledge, that they are over-ruled by some mysterious influence, under which they are nothing but spontaneous agents, unconscious of the end to which their operations tend. Which of these conclusions is the most rational, we will not offer such an insult to the understanding of our readers, as to suppose the meanest of them capable of entertaining a doubt. That a honey-comb is constructed with design, we must readily admit; but the design is not in the bees, but in the Creator of the bees, who directs their operations to their own good, by what the author with great propriety terms *a mysterious influence*. But he thinks it an unanswerable argument in support of his theory, that in the performance of those actions, in which animals are said to be guided by unerring instinct, different individuals display different modes of conduct; and, in his opinion, to talk of instinctive principles which admit of improvement, and accommodate themselves to circumstances, is merely to introduce new terms into the language of philosophy; for he affirms, that no such improvement or accommodation to circumstances, can ever take place without a comparison of ideas, and a deduction of inferences. It is probable, that the author here alludes to those animals which, in their most important operations, are known to act differently in different countries. Thus the ostrich in Senegal, where the heat is excessive, neglects her eggs during the day, but sits upon them in the night. At the Cape of Good Hope, however, where the degree of heat is less, the ostrich, like other birds, sits upon her eggs both day and night. In countries infested with monkeys, many birds, which in other climates build in bushes and clefts of trees, suspend their nests upon slender twigs, and thus elude the rapacity of their enemies. It may be thought, that a determination of the mind of the brute to act so variously upon different occasions, can hardly be conceived without judgment or intelligence. But before our author had so confidently affirmed, that such accommodation to circumstances can never take place without a comparison of ideas and a deduction of inferences, he would have done well to consider how nature acts in other organized bodies, such as the vegetable. We see that a vegetable, reared in the corner of a dark cellar, will bend itself towards the light which comes in at the window; and if it be made to grow in a flower-pot, with its head downwards, it will turn itself into the natural position of a plant. Can it be supposed, that the plant, in either case, does what it does from any *judgment* or *opinion* that it is best, and not from a necessary determination of its nature? But further, to take the case of bodies unorganized, how shall we account for the phenomena which chemistry exhibits to us? When one body unites with another, and then, upon a third being presented to it, quits

the firſt, and unites itſelf with it, ſhall we ſuppoſe that this preference proceeds from any predilection, or opinion, that it is better to cleave to the one than to the other, from any compariſon of ideas or deduction of inferences? Or ſhall we not rather ſay, that it proceeds from an original law of nature impreſſed upon it by that Being, who mediately or immediately directs every motion of every the minuteſt atom in the univerſe? And if ſo, why may not inſtinct be an original determination of the mind of the animal, of which it is part of the nature or eſſence to accommodate itſelf to certain circumſtances, on which depends the preſervation of the individual, or the continuation of the kind? Indeed it cannot be otherwiſe, if we have defined inſtinct properly; for no man ever ſuppoſed, that when animals work inſtinctively, they act for no purpoſe. It is only affirmed that the purpoſe is not known to them. It is known, however, to the Author of inſtinct; who knows likewiſe, that the ſame purpoſe muſt in different climates be promoted by different means, and who accordingly determines the operations of animals of the ſame ſpecies to be different under different circumſtances." *Encyc. Brit.*

(9.) INSTINCTS IN THE HUMAN SPECIES. Having, by the above and other arguments, proved that there is ſuch a principle as inſtinct in the inferior animals, and that it is eſſentially different from human reaſon, Dr Gleig returns to our own ſpecies, and inquires, "whether there be any occaſions upon which man acts inſtinctively, and what thoſe occaſions are? This (ſays he) is a queſtion of ſome difficulty, to which a complete and ſatisfactory anſwer will perhaps never be given. The principle of *aſſociation* (See METAPHYSICS) operates ſo powerfully in man, and at ſo early a period of life, that in many caſes it ſeems to be impoſſible to diſtinguiſh the effects of habit from the operations of nature. Yet there are a few caſes immediately connected with the preſervation of the individual and the propagation of the kind, in which, by a little attention, theſe things may be diſtinguiſhed. We have already given an inſtance in the ſucking of a child, which we believe to be an operation performed by inſtinct. Dr Prieſtley, however, thinks differently; "The action of ſucking (ſays he), I am confident, from my own obſervations, is not natural, but acquired." What obſervations they were which led him to this concluſion he has not told us, and we cannot imagine; but every obſervation which we ourſelves have made, compels us to believe that an attempt to ſuck is natural to children. It has been obſerved, (by Mr Smellie) that the inſtinct of ſucking is not excited by any ſmell peculiar to the mother, to milk, or to any other ſubſtance; for that infants ſuck indiſcriminately every thing brought into contact with their mouths. He therefore infers, that the *deſire* of ſucking is innate, and coeval with the appetite for air. The obſervation is certainly juſt: but a diſciple of Dr Prieſtley's may object to the inference; for "in ſucking and ſwallowing our food, and in many ſuch inſtances, it is exceeding probable (ſays the Doctor), that the actions of the muſcles are originally *automatic*, having been ſo placed by our Maker, that at firſt they are ſimulated, and contract mechanically whenever their action is requiſite." This is certainly the caſe with reſpect to the motion of the muſcles in the action of breathing; and if that action be of the ſame kind, and proceed from the very ſame cauſe with the action of ſucking, and if a child never ſhow a deſire to ſuck but when ſomething is brought into contact with its mouth, Dr Prieſtley's account of this operation appears to us much more ſatisfactory, than that of the authors who attribute it to inſtinct. But the actions of breathing and ſucking differ eſſentially in ſeveral particulars. They are indeed both performed by means of air; but in the former, a child for many months exerts no ſpontaneous effort, whilſt a ſpontaneous effort ſeems to be abſolutely neceſſary for the performance of the latter. Of this indeed *we* could not be certain, were it true that infants never exhibit ſymptoms of a *wiſh* to ſuck, but when ſomething is actually in contact with their mouths; for the mere *act* of ſucking *then* might well be ſuppoſed to be automatic and the effect of irritation. But this is not the caſe. A healthy and vigorous infant, within ten minutes of its birth, gives the plaineſt and moſt unequivocal evidence of a deſire to ſuck, before any thing be brought into actual contact with its mouth. It ſtretches out its neck, and turns its head from ſide to ſide, apparently in queſt of *ſomething*; and that the object of its purſuit is ſomething which it may *ſuck*, every man may ſatisfy himſelf by a very convincing experiment. When an infant is thus ſtretching out its neck and moving its head, if any thing be made to touch any part of its face, the little creature will inſtantly turn to the object, and endeavour by quick alternate motions from ſide to ſide to ſeize it with its mouth, in the very ſame manner in which it always ſeizes the breaſt of its nurſe, till, taught by experience to diſtinguiſh objects by the ſenſe of ſight, when theſe alternate motions, being no longer uſeful, are no longer employed. If this be not an inſtance of pure inſtinct, we know not what it is. It cannot be the reſult of aſſociation or mechaniſm; for when the ſtretching of the neck takes place, nothing is in contact with the child's mouth, and no aſſociation which includes the act of ſucking can have been formed. Aſſociations of ideas are the conſequence of ſimultaneous impreſſions frequently repeated; but when the child firſt declares, as plainly as it could do were it poſſeſſed of language, its wiſh to ſuck, it has not received a ſingle impreſſion with which that wiſh can poſſibly be aſſociated. Were Dr Prieſtley to weigh theſe facts, of the truth of which we are certain, we doubt not that his well known candour would make him retract the aſſertion, that *all* the actions which Dr Reid and others refer to inſtinct, are either automatic or acquired. The greater part of thoſe actions, as well as of the apparently inſtinctive principles of belief, we have no doubt, are acquired: but we are perſuaded that a child ſucks its nurſe, as a bee builds its cell, by inſtinct; for upon no other hypotheſis can we account for the ſpontaneous efforts exerted in both theſe operations; and we think it no diſgrace to our ſpecies, that in ſome few caſes we ſhould act from the ſame principle with the inferior creation, as nothing ſeems more true than that,

Reaſon

—Reaſon raiſe o'er inſtinct as we can;
In this 'tis God that works, in that 'tis man.

We have ſaid, (§ 5.) that, in the ſavage ſtate, the ſexes go together for the firſt time by inſtinct, without any view to offspring, and perhaps with no *determinate* idea of enjoyment. This opinion, we believe, has been generally maintained; but it is controverted by Dr Hartley. "Here (ſays he) we are to obſerve, firſt, that when a general pleaſurable ſtate is introduced, either by direct impreſſions or by aſſociated influences, the organs of generation muſt ſympathize with this general ſtate, for the ſame reaſons as the other parts do. They muſt therefore be affected with vibrations in their nerves, which riſe above indifference, into the limits of pleaſure, from youth, health, grateful aliment, the pleaſures of imagination, ambition, and ſympathy, or any other cauſe which diffuſes grateful vibrations over the whole ſyſtem.—2dly, As theſe organs are endued with a greater degree of ſenſibility than the other parts, from their make, and the peculiar ſtructure and diſpoſition of their nerves, whatever theſe be, we may expect that they ſhould be more affected by thoſe general pleaſurable ſtates of the nervous ſyſtem than the other parts.—3dly, The diſtenſion of the cells of the *veſiculæ ſeminales*, and of the *ſinuſes* of the *uterus*, which take place about the time of puberty, muſt make theſe organs more particularly irritable then." His 4th obſervation reſpects a ſtate widely different from that of nature, and therefore is nothing to the purpoſe: but his 5th is, that "the particular ſhame which regards the organs of generation, may, when conſidered as an aſſociated circumſtance, like other pains, be ſo far diminiſhed as to fall within the limits of pleaſure, and add conſiderably to the ſum total." To this excellent and able writer we may allow the truth of theſe obſervations (though ſome of them might certainly be controverted); and yet deny his concluſion, that "they are ſufficient to account for the general deſires which are obſervable in young perſons, and that thoſe deſires are of a factitious nature." For ſuppoſing every thing which he mentions to take place by mere mechaniſm and aſſociation; that the organs of generation are irritated, and certain cells and ſinuſes diſtended; the only inference which can be fairly drawn from ſuch premiſes is, that at the age of puberty young men and women muſt, from theſe cauſes, experience certain feelings and wants which they knew not before; but ſurely mechaniſm and aſſociation cannot teach them the uſe of the organs of generation, or point out the only means by which their new feelings can be gratified: and therefore, as we ſee theſe means invariably purſued by all animals, rational and irrational, without experience and without inſtruction, we muſt refer the mutual deſire of the ſexes to a higher principle than mere mechaniſm and aſſociation; and that principle can be nothing but inſtinct. Beſides theſe, we think the action of eating may be attributed to inſtinct. It is certainly performed by a ſpontaneous exertion of the proper organs; and that exertion is firſt made at a time of life when we have no conception of the end which it ſerves to accompliſh, and therefore cannot be influenced by motives. It muſt indeed be confeſſed, that the firſt act of chewing is performed by a child, not for the purpoſe of maſticating food, but to quicken the operation of nature in the cutting of teeth: and perhaps it may be ſaid, that the pleaſing ſenſation of *taſte*, which is then firſt experienced, and afterwards remembered, prompts the child to continue at intervals the exertion of chewing after all its teeth are cut; ſo that, though the act of eating is not performed with a *view* to the maſtication of food, or the nouriſhment of the body, it may yet be performed, not from any inſtinctive impulſe, but merely from an early and deep-rooted aſſociation. But in anſwer to this it is ſufficient to aſk, Who taught the infant that the act of chewing would quicken the operation of nature in the cutting of teeth? Not reaſon, ſurely, nor experience; for an infant knows nothing of teeth or the manner in which they grow: and if it be granted, that for this purpoſe it was originally impelled by ſome internal and myſterious influence to perform the action of chewing, we are not inclined to deny, that the operation may be continued for other purpoſes by means of aſſociation."—Theſe three actions, by which infants ſuck, by which they chew their food, and by which mankind are propagated, have undeniably their origins in inſtinct. There may be many other human actions which derive their origin from the ſame ſource, but in a ſtate of civil ſociety it is very difficult, if not impoſſible, to diſtinguiſh them from the effects of early habit."

(10.) INSTINCTS, RIDICULOUS THEORIES OF, REFUTED. Dr Gleig, with great juſtice, aſcribes it to an "*impatience of that labour*, without which effects cannot be traced to their cauſes, that every phenomenon in human nature, which to former philoſophers would have occaſioned difficulty, is now thought to be ſufficiently accounted for, by referring it to *ſome inſtinct* as its particular cauſe; and he who can provide himſelf with a ſufficient number of theſe *inſtincts*, for the reality of which he offers no proof, ſeats himſelf in the philoſopher's chair, and dreams that he is dictating *a ſyſtem of ſcience*, whilſt he is only retailing a *collection of anecdotes*. A philoſopher of this ſchool has lately carried the doctrine of inſtinctive principles ſo far, as to attribute the ſuperiority of man over the other animals, chiefly to the greater number of inſtincts with which his mind is endowed; and among theſe he reckons (not, we believe, as characteriſtic of our ſpecies, in contradiſtinction to other animals, but as part of the *inſtinctive bundle*, in the largeneſs of which our ſuperiority conſiſts) "the *voiding* of *urine* and *excrement*, *ſneezing*, *retraction* of the muſcles upon the application of any painful ſtimulus, the *moving* of the eye-lids and other parts of the body." Theſe (he ſays) are effects of original inſtincts, and eſſential to the exiſtence of young animals. With this writer inſtinct is ſometimes repreſented as looking into futurity, and acting upon motives which have hitherto been conſidered as the province of reaſon and the characteriſtic of man: here the ſame inſtinct is confounded with irritation and mechaniſm; and if this mode of philoſophiſing continue in faſhion, we ſhall not be ſurpriſed to find men, beaſts, birds, and vegetables, conſidered by ſome other writer as nothing more than different ſpecies of the ſame

genus of beings, that are all actuated by the great and univerſal principle of inſtinct. If ſneezing and the retraction of the muſcles upon the application of any painful ſtimulus be actions of inſtinct, there cannot be a doubt, upon the received principles of philoſophy, but that the contraction of the leaves of the ſenſitive plant upon the application of any ſtimulus proceeds likewiſe from inſtinct: nay, a piece of leather muſt be endowed with inſtinct; for it too retracts upon the application of the painful ſtimulus of fire. All theſe are evidently ſimilar effects produced by the ſame or ſimilar cauſes; for in the operations of ſneezing and retracting the muſcles upon any painful application, there is not the leaſt ſpontaneous exertion on our part, no co-operation of mind more than in the contraction of the leather and the plant. With reſpect to the voiding of urine and excrement, it is obvious, that at firſt theſe operations are performed without any effort of ſpontaneity; and that a voluntary power over the muſcles which are ſubſervient to them is very gradually acquired. Urine and excrement irritate the bladder and guts, which are ſupplied with branches of the ſame nerves that ſupply the abdominal muſcles. But it is well known, that the irritation of one branch of a nerve brings on a contraction of the muſcles which are ſupplied by the other branches. Urine and excrement therefore are evidently expelled by the mechanical contraction of the organs of excretion: and to attribute theſe evacuations to *inſtinct*, is equally abſurd as to ſay, that water or any other ſoft ſubſtance pent up in a veſſel, and preſſed equally on all ſides, makes its eſcape by *inſtinct* through the eaſieſt paſſage. It is difficult to gueſs what the author means by the inſtinctive motion of the eye-lids and other parts of the body. There is a motion of the eye-lids which is voluntary, and another which is involuntary. The former proceeds from ſome motive, to exclude too great a glare of light, or to guard the eye againſt a foreſeen miſchief, and is therefore the reſult of reaſon, as diſtinguiſhed from inſtinct: the latter is obviouſly the effect of aſſociation, which took place in early infancy and produced a habit. Infants for ſeveral days after birth do not wink with their eyes upon the approach of one's hand or any other ſubſtance; but after having experienced pain from too much light or any other thing which hurts the eye, and that pain having at firſt produced an automatic motion of the eye-lids, the motion comes in time to be ſo cloſely aſſociated with its cauſe, that the very appearance of the latter produces the former. In all this there is no inſtinct, nor any thing which reſembles inſtinct: in the one caſe, the motion of the eye-lids is in the ſtricteſt ſenſe voluntary and rational; and in the other, it is either automatic or the effect of habit."—Dr Gleig's judicious remarks on Mr Smellie's perverſion of language in his *Philoſ. of Nat. Hiſt.* we have already repeatedly quoted; particularly upon that paſſage wherein Mr Smellie confounds the *paſſions* with *inſtincts*. "Indeed" (adds the Doctor) "his work is ſo liberally ſtored with theſe principles, ſo uſeful to every man who wiſhes to acquire the *name* of a *philoſopher* without the labour of inveſtigation, that not only *fear*, *ambition*, and *reſentment*, but even *ſuperſtition*, *devotion*, *reſpect* for eminent characters, *avarice*, *hope*, *envy*, *benevolence*, and *ſympathy*, are all, in his opinion, *inſtincts* ſimple or modified." The abſurdity of ſuch a ſyſtem is ſo ſelf-evident, that we need not lengthen this article any farther, by quoting Dr Gleig's judicious remarks in refutation of it; and ſhall therefore only add, in the Doctor's words, that, "From the whole of this inveſtigation, we think ourſelves warranted to conclude, that there is an eſſential difference between mechaniſm and inſtinct, and between both and reaſon; that mankind perform actions by each of theſe principles, and that thoſe actions ought to be carefully diſtinguiſhed: and, though the human mind is unqueſtionably endowed with a few inſtincts neceſſary to the preſervation of the individual and the propagation of the race, that by far the greater part of thoſe actions, which are commonly ſaid to proceed from inſtinct, are merely the effects of early habits. We are likewiſe of opinion, that the preſent faſhionable mode, of referring almoſt every phenomenon in human nature to a particular inſtinct as its ultimate cauſe, is hurtful to ſcience, as tending to check all further inquiry; and dangerous in morals, as making people implicitly follow, as the *dictates* of *nature* and *nature's* GOD, the *abſurd*, *ſuperſtitious*, or *impious cuſtoms* of their reſpective countries."

* INSTINCTED. *adj.* [*inſtinctus*, Lat.] Impreſſed as an animating power. This, neither mufical nor proper, was perhaps introduced by *Bentley*.—What native unextinguiſhable beauty muſt be impreſſed and *inſtincted* through the whole, which the defedation of ſo many parts by a bad printer and a worſe editor could not hinder from ſhining forth! *Bentley's Preface to Milton.*

* INSTINCTIVE. *adj.* [from *inſtinct.*] Acting without the application of choice or reaſon; riſing in the mind without apparent cauſe.—

Rais'd
By quick *inſtinctive* motion, up I ſprung,
As thitherward endeavouring. *Milton.*

—It will be natural that Ulyſſes's mind ſhould forbid; and it appears that the *inſtinctive* preſage was a favourite opinion of Homer's. *Broome on the Odyſſey.*

* INSTINCTIVELY. *adj.* [from *inſtinctive.*] By inſtinct; by the call of nature.—

The very rats
*Inſtinctively* had quit it. *Shak. Tempeſt.*

(1.) * INSTITUTE. *n. ſ.* [*inſtitut*, Fr. *inſtitutum*, Lat.] 1. Eſtabliſhed law; ſettled order.—

This law, though cuſtom now directs the courſe,
As nature's *inſtitute*, is yet in force,
Unchancel'd, though diſuſed. *Dryden.*

2. Precept; maxim; principle.—

Thou art pale in mighty ſtudies grown,
To make the Stoick *inſtitutes* thy own. *Dryden.*

(2.) INSTITUTE, in Scots law. When by diſpoſition or deed of entail a number of perſons are called to the ſucceſſion of an eſtate one after another, the perſon firſt named is called the *inſtitute*, the others *ſubſtitutes*.

(3.) INSTITUTE, NATIONAL. See NATIONAL, N° 5.

(4.) INSTITUTES, in literary hiſtory, a book containing the elements of the Roman law. The inſtitutes

ſtitutes are divided into books; and contain an abridgment of the whole body of the civil law, being deſigned for the uſe of ſtudents. See LAW.

* *To* INSTITUTE. *v. a.* [*inſtituo, inſtitutum*, Lat. *inſtituer*, Fr.] 1. To fix; to eſtabliſh; to appoint; to enact; to ſettle; to preſcribe.—God then *inſtituted* a law natural to be obſerved by creatures; and therefore, according to the manner of laws, the inſtitution thereof is deſcribed, as being eſtabliſhed by ſolemn injunction. *Hooker.*—

Here let us breathe, and haply *inſtitute*
A courſe of learning and ingenuous ſtudies.
*Shak.*

—To the production of the effect they are determined by the laws of their nature, *inſtituted* and imprinted on them by inimitable wiſdom. *Hale's Origin of Mankind.*—The theocracy of the Jews was *inſtituted* by God himſelf. *Temple.*—To *inſtitute* a court and country party without materials, would be a very new ſyſtem in politics. *Swift.* 2. To educate; to inſtruct; to form by inſtruction.—If children were early *inſtituted*, knowledge would inſenſibly inſinuate itſelf. *Decay of Piety.*

(1.) * INSTITUTION. *n. ſ.* [*inſtitution*, Fr. *inſtitutio*, Lat.] 1. Act of eſtabliſhing. 2. Eſtabliſhment; ſettlement.—The *inſtitution* of God's law is deſcribed as being eſtabliſhed by ſolemn injunction. *Hooker.*—It became him by whom all things are, to be the way of ſalvation to all, that the *inſtitution* and reſtitution of the world might be both wrought with one hand. *Hooker.*—This unlimited power placed fundamentally in the body of a people, is what legiſlators have endeavoured, in their ſeveral ſchemes, or *inſtitutions* of government, to depoſit in ſuch hands as would preſerve the people. *Swift.* 3. Poſitive law.—They quarrel ſometimes with the execution of laws, and ſometimes with the *inſtitution*. *Temple.*—The holineſs of the firſt fruits and the lump is an holineſs merely of *inſtitution*, outward and nominal; whereas the holineſs of the root is an holineſs of nature, inherent and real. *Atterbury.*—The law and *inſtitution* founded by Moſes was to eſtabliſh religion, and to make mercy and peace known to the whole earth. *Forbes.* 4. Education.—After baptiſm, when it is in infancy received, ſucceeds inſtruction and *inſtitution* in the nature and ſeveral branches of that vow, which was made at the font, in a ſhort intelligible manner. *Hammond's Fundamentals.*—It is a neceſſary piece of providence in the *inſtitution* of our children, to train them up to ſomewhat in their youth, that may honeſtly entertain them in their age. *L'Eſtrange.*—His learning was not the effect of precept or *inſtitution*. *Bentley.*

(2.) INSTITUTION, in the canon and common law, ſignifies the inveſting a clerk with the ſpiritualities of a rectory, &c. which is done by the biſhop, who uſes the following formula: "I inſtitute you rector of ſuch a church with the cure of ſouls, and receive your care and mine."

(3.) INSTITUTIONS, in literary matters, denote a ſyſtem of the elements or rules of any art or ſcience. Thus phyſical, or medicinal inſtitutions, are ſuch as teach the neceſſary *præcognita* to the practice of medicine, or the cure of diſeaſes.

* INSTITUTIONARY. *adj.* [from *inſtitution*.] Elemental; containing the firſt doctrines, or principles of doctrine.—That it was not out of faſhion Ariſtotle declareth in his politics, among the *inſtitutionary* rules of youth. *Brown.*

* INSTITUTIST. *n. ſ.* [from *inſtitute*.] Writer of inſtitutes, or elemental inſtructions.—Green gall, the *inſtitutiſts* would perſuade us to be an effect of an over-hot ſtomach. *Harvey.*

* INSTITUTOR. *n. ſ.* [*inſtituteur*, Fr. *inſtitutor*, Lat.] 1. An eſtabliſher; one who ſettles.—It might have ſucceeded a little better, if it had pleaſed the *inſtitutors* of the civil months of the ſun to have ordered them alternately odd and even. *Holder.* 2. Inſtructor; educator.—The two great aims which every *inſtitutor* of youth ſhould mainly and intentionally drive at. *Walker.*

* *To* INSTOP. *v. a.* [*in* and *ſtop*.] To cloſe up; to ſtop.—

With boiling pitch another near at hand,
The ſeams *inſtops*. *Dryden.*

INSTOW, a town of Devonſhire, near Biddeford, at the conflux of the Taw and Towridge.

* *To* INSTRUCT. *v. a.* participle preterit. *inſtructed* or *inſtruct*, [*inſtruo*, Lat. *inſtruire*, Fr.] 1. To teach; to form by precept; to inform authoritatively; to educate; to inſtitute; to direct.—Out of heaven he made thee to hear his voice, that he might *inſtruct* thee. *Deut.* v. 36.—His God doth *inſtruct* him to diſcretion, and doth teach him. *Iſa.* xxviii. 26.—Chenaniah, chief of the Levites, *inſtructed* about the ſong, becauſe he was ſkilful. 1 *Chron.* xv. 22.—Thou approveſt the things that are more excellent, being *inſtructed* out of the law. *Rom.* ii. 18.—

*Inſtruct* me, for thou knoweſt. *Milton.*
He ever, by conſulting at thy ſhrine,
Return'd the wiſer, or the more *inſtruct*
To fly or follow what concern'd him moſt.
*Milton.*

2. It has commonly *in* before the thing taught.—They that were *inſtructed in* the ſongs of the Lord were two hundred fourſcore and eight. 1 *Chron.* xxv. 7.—Theſe are the things *wherein* Solomon was *inſtructed* for building of the houſe of God. 2 *Chron.* iii. 3. 3. To model; to form. Little in uſe.—They ſpeak to the merits of a cauſe, after the proctor has prepared and *inſtructed* the ſame for a hearing before the judge. *Ayliffe.*

* INSTRUCTER. *n. ſ.* [from *inſtruct*.] A teacher; an inſtituter; one who delivers precepts or imparts knowledge. It is often written INSTRUCTOR.—Though you have ten thouſand *inſtructors* in Chriſt. 1 *Cor.* iv. 15.—

After the flood, arts to Chaldea fell,
The father of the faithful there did dwell,
Who both their parent and *inſtructor* was.
*Denham.*

O thou, who future things can'ſt repreſent
As preſent, heav'nly *inſtructor!* *Milton.*

Poets, the firſt *inſtructors* of mankind,
Brought all things to their native proper uſe.
*Roſcommon.*

—They ſee how they are beſet on every ſide, not only with temptations, but *inſtructors* to vice. *Locke.*—Several *inſtructors* were diſpoſed among this little helpleſs people. *Addiſon.*—We have precepts of duty given us by our *inſtructors*. *Rogers.*

(1.) * INSTRUCTION. *n. ſ.* [*inſtruction*, Fr. from

from *inſtruct*.] 1. The act of teaching; information.—

It lies on you to ſpeak,
Not by your own *inſtruction*, nor by any matter
Which your heart prompts you to. *Shak.*

—We are beholden to judicious writers of all ages, for thoſe diſcoveries and diſcourſes they have left behind them for our *inſtruction*. *Locke.* 2. Precepts conveying knowledge.—Will ye not receive *inſtruction* to hearken to receive my words? *Jer.* xxv.

On ev'ry thorn delightful wiſdom grows,
In ev'ry ſtream a ſweet *inſtruction* flows;
But ſome untaught o'erhear the whiſp'ring rill,
In ſpite of ſacred leiſure, blockheads ſtill.
*Young.*

3. Authoritative information; mandate.—

See this diſpatch'd with all the haſte thou can'ſt;
Anon I'll give thee more *inſtruction*. *Shak.*

(2.) INSTRUCTION, PUBLIC. See EDUCATION, in general; *Part* I. *Sect.* III, in particular.

* INSTRUCTIVE. *adj.* [from *inſtruct*; *inſtructif*, Fr.] Conveying knowledge.—With variety of *inſtructive* expreſſions by ſpeech man alone is endowed. *Holder.*—I would not laugh but to inſtruct; or if my mirth ceaſes to be *inſtructive*, it ſhall never ceaſe to be innocent. *Addiſon.*

(1.) * INSTRUMENT. *n. ſ.* [*inſtrument*, Fr. *inſtrumentum*, Lat.] 1. A tool uſed for any work or purpoſe.—If he ſmite him with an *inſtrument* of iron, ſo that he die, he is a murderer. *Num.* xxxv. 16.—

What artificial frame, what *inſtrument*,
Did one ſuperior genius e'er invent,
Which to the muſcles is preferr'd? *Blackmore.*

—Box is uſeful for turners and *inſtrument* makers. *Mortimer.* 2. A frame conſtructed ſo as to yield harmonious ſounds.—He that ſtriketh an *inſtrument* with ſkill, may cauſe notwithſtanding a very pleaſant ſound, if the ſtring whereon he ſtriketh chance to be capable of harmony. *Hooker.*—

She taketh more delight
In muſic, *inſtruments*, and poetry. *Shak.*
In ſolitary groves he makes his moan,
Nor, mix'd in mirth, in youthful pleaſure ſhares,
But ſighs when ſongs and *inſtruments* he hears.
*Dryden.*

3. A writing containing any contract or order.—He called Edna his wife, and took paper, and did write an *inſtrument* of covenants, and ſealed it. *Tobias.* 4. The agent. It is uſed of perſons as well as things, but of perſons very often in an ill ſenſe.—

If, haply, you my father do ſuſpect,
An *inſtrument* of this your calling back,
Lay not your blame on me. *Shak. Othello.*

5. That by means whereof ſomething is done.—The gods would not have delivered a ſoul into the body which hath arms and legs, only *inſtruments* of doing, but that it were intended the mind ſhould employ them. *Sidney.*—All voluntary ſelf-denials and auſterities which Chriſtianity commends become neceſſary, not ſimply for themſelves, but as *inſtruments* towards a higher end. *Dec. of Piety.*—Reputation is the ſmalleſt ſacrifice thoſe can make us, who have been the *inſtruments* of our ruin. *Swift.*—There is one thing to be conſidered concerning reaſon, whether ſyllogiſm be the proper *inſtrument* of it, and the uſefulleſt way of exerciſing this faculty. *Locke.* 6. One who acts only to ſerve the purpoſes of another.—He ſcarcely knew what was done in his own chamber, but as it pleaſed her *inſtruments* to frame themſelves. *Sidney.*—All the *inſtruments* which aided to expoſe the child, were even loſt when it was found. *Shak.*—In benefits as well as injuries, it is the principal that we are to conſider, not the *inſtrument*; that which a man does by another, is in truth his own act. *L'Eſtrange.*—

The bold are but the *inſtruments* of the wiſe,
They undertake the dangers they adviſe. *Dryd.*

(2.) INSTRUMENT, in general, ſignifies whatever is ſubſervient to a cauſe in producing any effect.

(3.) INSTRUMENT, in law, (§ 1, *def.* 3.) is uſed to ſignify ſome public act, or authentic deed, by means whereof any truth is made apparent, or any right or title eſtabliſhed, in a court of juſtice.

(4.) INSTRUMENT, NOTORIAL, in Scots law, any fact certified in writing, under the hand of a notary public.

(5.) INSTRUMENTS, PHILOSOPHICAL, MATHEMATICAL, &c. See ASTRONOMY, ELECTRICITY, GEOMETRY, LEVELLING, MECHANICS, OPTICS, PNEUMATICS, &c.

* INSTRUMENTAL. *adj.* [*inſtrumental*, Fr. *inſtrumentum*, Latin.] 1. Conducive as means to ſome end; organical.—All ſecond and *inſtrumental* cauſes, without that operative faculty which God gave them, would become altogether ſilent, virtueleſs, and dead. *Raleigh.*—Prayer, which is *inſtrumental* to every thing, hath a particular promiſe in this thing. *Taylor.*—It is not an eſſential part of religion, but rather an auxiliary and *inſtrumental* duty. *Smalridge.*—I diſcern ſome excellent final cauſes of conjunction of body and ſoul; but the *inſtrumental* I know not, nor what inviſible bands and fetters unite them together. *Bentley.* 2. Acting to ſome end; contributing to ſome purpoſe; helpful; uſed of perſons and things.—The preſbyterian merit is of little weight, when they allege themſelves *inſtrumental* towards the reſtoration. *Swift.* 3. Conſiſting not of voices but inſtruments; produced by inſtruments, not vocal.—They which, under pretence of the law ceremonial abrogated, require the abrogation of *inſtrumental* muſic, approving nevertheleſs the uſe of vocal melody to remain, muſt ſhew ſome reaſon, wherefore the one ſhould be thought a legal ceremony, and not the other. *Hooker.*—

Oft in bands,
While they keep watch, or nightly rounding walk,
With heav'nly touch of *inſtrumental* ſounds
In full harmonious number join'd, their ſongs
Divide the night, and lift our thoughts to heav'n.
*Milton.*

Sweet voices, mix'd with *inſtrumental* ſounds,
Aſcend the vaulted roof, the vaulted roof rebounds. *Dryden.*

* INSTRUMENTALITY. *n. ſ.* [from *inſtrumental*.] Subordinate agency; agency of any thing as means to an end.—Thoſe natural and involuntary actings are not done by deliberation and formal command, yet they are done by the virtue, energy,

energy, and influx of the ſoul, and the *inſtrumentality* of the ſpirits. *Hale.*

* INSTRUMENTALLY. *adv.* [from *inſtrumental.*] In the nature of an inſtrument; as means to an end.—Men's well being here in this life is but *inſtrumentally* good, as being the means for him to be well in the next life. *Digby.*—Habitual preparation for the ſacrament conſiſts in a ſtanding, permanent habit, or principle of holineſs, wrought chiefly by God's ſpirit, and *inſtrumentally* by his word, in the heart or ſoul of man. *South.*—

* INSTRUMENTALNESS. *n. ſ.* [from *inſtrumental.*] Uſefulneſs as means to an end.—The *inſtrumentalneſs* of riches to works of charity, has rendered it very political, in every Chriſtian commonwealth, by laws to ſettle and ſecure propriety. *Hammond.*

INSUBRES, } Isombres, the ancient inhabit-
INSUBRI, or } ants of Insubria, a people of Gallic origin, who were conquered by the Romans, and their country made a province. *Liv.* l. 5. c. 34. *Ptol. Strabo*, 5. *Tacit. An.* 11. c. 23.

INSUBRIA, or } in ancient geography, a
INSUBRIUM Ager, } diſtrict of Gallia Tranſpadana; ſituated between the Ticinus on the W. the Addua on the E. the Padus on the S. and the Orobii on the N.; now included in the Ciſalpine republic, and dept. of Olona, and lately called the duchy of Milan.

* INSUFFERABLE. *adj.* [*in* and *ſufferable.*] 1. Intolerable; inſupportable; intenſe beyond endurance.—The one is oppreſſed with conſtant heat, the other with *inſufferable* cold. *Brown.*—

Eyes that confeſs'd him born for kingly ſway,
So fierce, they flaſh'd *inſufferable* day. *Dryden.*

—Though great light be *inſufferable* to our eyes, yet the higheſt degree of darkneſs does not at all diſeaſe them; becauſe that cauſing no diſorderly motion, leaves that curious organ unharmed. *Locke.* 2. Deteſtable; contemptible; diſguſting beyond endurance.—A multitude of ſcribblers, who daily peſter the world with their *inſufferable* ſtuff, ſhould be diſcouraged from writing any more. *Dryden.*

* INSUFFERABLY. *adv.* [from *inſufferable.*] To a degree beyond endurance.—

Thoſe heavenly ſhapes
Will dazzle now this earthly, with their blaze
*Inſufferably* bright. *Milton.*

—There is no perſon remarkably ungrateful, who was not alſo *inſufferably* proud. *South.*

* INSUFFICIENCE. } *n. ſ.* [*inſufficience*, Fr. in
* INSUFFICIENCY. } and *ſufficient.*] Inadequateneſs to any end or purpoſe; want of requiſite value or power: uſed of things and perſons.—The miniſter's aptneſs or *inſufficiency*, otherwiſe than by reading to inſtruct the flock, ſtandeth in this place as a ſtranger, with whom our form of common prayer hath nothing to do. *Hooker.*—The *inſufficiency* of the light of nature is, by the light of ſcripture, ſo fully ſupplied, that further light than this hath added, there doth not need unto that end. *Hooker.*—We will give you ſleepdrinks, that your ſenſes, unintelligent of our *inſufficience*, may, though they cannot praiſe us, as little accuſe us. *Shakeſp.*—Till experience had diſcovered their defect and *inſufficiency*, I did certainly conclude them to be infallible. *Wilkins.*—Conſider the pleas made uſe of to this purpoſe, and ſhew the *inſufficiency* and weakneſs of them. *Atterb.*

* INSUFFICIENT. *adj.* [*inſufficient*, Fr. *in* and *ſufficient.*] Inadequate to any need, uſe, or purpoſe; wanting abilities; incapable; unfit.—The biſhop to whom they ſhall be preſented, may juſtly reject them as incapable and *inſufficient*. *Spenſer.*—We are weak, dependent creatures, *inſufficient* to our own happineſs, full of wants which of ourſelves we cannot relieve, expoſed to a numerous train of evils which we know not how to divert. *Rogers.*—Faſting kills by the bad ſtate, not by the *inſufficient* quantity of fluids. *Arbuthnot.*

* INSUFFICIENTLY. *adv.* [from *inſufficient.*] With want of proper ability; not ſkilfully.

* INSUFFLATION. *n. ſ.* [*in* and *ſuffio*, Lat.] The act of breathing upon.—Impoſition of hands is a cuſtom of parents in bleſſing their children, but taken up by the apoſtles inſtead of that divine *inſufflation* which Chriſt uſed. *Hammond's Fund.*

(1.) * INSULAR. } *adj.* [*inſulaire*, Fr. *inſula-*
(1.) * INSULARY. } *ris*, Lat.] Belonging to an iſland.—Druina, being ſurrounded with the ſea, is hardly to be invaded, having many other *inſulary* advantages. *Howel.*

(2.) Insulary ſituations are productive of many happy conſequences to the inhabitants, both with reſpect to the climate, ſecurity, and convenience for commerce. See Coast, § 2; and Island.

(1.) * INSULATED. *adj.* [*inſula*, Latin.] Not contiguous on any ſide.

(2.) Insulated, in architecture, an appellation given to ſuch columns as ſtand alone.

(3.) Insulated, in electrical experiments. When any body is prevented from communicating with the earth by the interpoſition of an electric body, it is ſaid to be *inſulated*. See Electricity, § 346.

(4.) Insulated conductors, } See Elec-
(5.) Insulated fruit, &c. } tricity, § 100 and 105.

INSULATING, *part.* } See Electricity,
INSULATION, *n. ſ.* } § 60.

* INSULSE. *adj.* [*inſulſus*, Lat.] Dull; inſipid; heavy. *Dict.*

* INSULT. *n. ſ.* [*inſultus*, Lat. *inſulte*, French.] 1. The act of leaping upon any thing.—In this ſenſe it has the accent on the laſt ſyllable; the ſenſe is rare.—

The bull's *inſult* at four ſhe may ſuſtain,
But after ten from nuptial rites refrain. *Dryd.*

2. Act or ſpeech of inſolence or contempt.—

The ruthleſs ſneer that *inſult* adds to grief.
*Savage.*

—Take the ſentence ſeriouſly, becauſe railleries are an *inſult* on the unfortunate. *Broome.*

* *To* INSULT. *v. a.* [*inſulter*, Fr. *inſulto*, Lat.] 1. To treat with inſolence or contempt. It is uſed ſometimes with *over*, ſometimes without a propoſition.—The poet makes his hero, after he was glutted by the death of Hector, and the honour he did his friend, by *inſulting over* his murderer, to be moved by the tears of king Priam.—*Pope.*

2. To trample upon; to triumph over.—

It pleas'd the king his maſter very lately
To ſtrike at me upon his miſconſtruction;
When he conjunct, and flatt'ring his diſpleaſure,
Tript me behind; being down, *inſulted*, rail'd,
And

And put upon him such a deal of man,
That worthied him. *Shakesp.*

So 'scapes the *insulting* fire his narrow jail,
And makes small outlets into open air. *Dryden.*

Ev'n when they sing at ease in full content,
*Insulting* o'er the toil they underwent,
Yet still they find a future task remain,
To turn the soil. *Dryden's Virgil.*

* INSULTER. *n. f.* [from *insult.*] One who treats another with insolent triumph.—

Ev'n man, the merciless *insulter* man,
Man, who rejoices in our sex's weakness,
Shall pity thee. *Rowe's Jane Shore.*

* INSULTINGLY. *adv.* [from *insulting.*] With contemptuous triumph.—

*Insultingly*, he made your love his boast,
Gave me my life, and told me what it cost. *Dryd.*

INSUMA, a town of Arabia, in the province of Hedejas; 100 miles SW. of Mecca.

* INSUPERABILITY. *n. f.* [from *insuperable.*] The quality of being invincible.

* INSUPERABLE. *adj.* [*insuperabilis*, Latin.] Invincible; insurmountable; not to be conquered; not to be overcome.—This appears to be an *insuperable* objection, because of the evidence that sense seems to give it. *Digby on Bodies.*—Much might be done, would we but endeavour; nothing is *insuperable* to pains and patience. *Ray on Creat.*

And middle natures how they long to join;
Yet never pass th' *insuperable* line. *Pope.*

* INSUPERABLENESS. *n. f.* [from *insuperable.*] Invincibleness; impossibility to be surmounted.

* INSUPERABLY. *adv.* [from *insuperable.*] Invincibly; insurmountably.—Between the grain and the vein of a diamond there is this difference, that the former furthers, the latter, being so *insuperably* hard, hinders the splitting of it. *Grew's Museum.*

* INSUPPORTABLE. *adj.* [*insupportable*, Fr. *in* and *supportable.*] Intolerable; insufferable; not to be endured.—A disgrace put upon a man in company is *insupportable*; it is heightened according to the greatness, and multiplied according to the number, of the persons that hear. *South.*—The baser the enemies are, the more *insupportable* is the insolence. *L'Estrange.*—The thought of being nothing after death, is a burden *insupportable* to a virtuous man: we naturally aim at happiness, and cannot bear to have it confined to our present being. *Dryd.*—To those that dwell under or near the equator, this spring would be a most pestilent and *insupportable* summer: and as for those countries that are nearer the poles, a perpetual spring will do their business. *Bentley.*

* INSUPPORTABLENESS. *n. f.* [from *insupportable.*] Insufferableness; the state of being beyond endurance.—Then fell she to so pitiful a declaration of the *insupportableness* of her desires, that Dorus's ears procured his eyes with tears to give testimony how much they suffered for her suffering. *Sidney.*

* INSUPPORTABLY. *adv.* [from *insupportable.*] Beyond endurance.—

But safest he who stood aloof,
When *insupportably* his foot advanc'd
In scorn of their proud arms and warlike tools,
Spurn'd them to death by troops. *Milton's Ag.*

—The first day's audience sufficiently convinced me, that the poem was *insupportably* too long. *Dryden.*

INSURANCE, or ENSURANCE. *n. f.* in law and commerce, a contract, whereby one party engages to pay the losses which the other may sustain, for a stipulated premium or consideration. The most common sorts are, Insurance against fire, insurance against loss at sea, insurance for lives, and insurance of debts.

I. INSURANCE AGAINST FIRE. There are several offices in Britain for this purpose, of which the Sun Fire-Office is the most considerable. Insurances are divided into common, hazardous, and doubly hazardous, according to the nature of the subject insured. When the sum insured is high, there is a higher premium per cent. demanded; and money, papers, jewels, pictures, and gun-powder, are not comprehended. If a subject be wrong described, in order that it may be insured at a lower premium, the policy is void. The benefit of a policy is transferred, by indorsement, to the representatives of the person in whose favour it was made; and it may be transferred to other houses when the insured changes his habitation. If insurance be made on the same subject in different offices, it must be specified, by indorsement, on the policy; and, in case of loss, the offices pay proportionally. The insurers pay all expenses in attempting to extinguish fire, or save goods, though not successful. If the value of a subject be insured in part, and damage be sustained, the insurers pay the whole, if it does not exceed the sum insured.

II. INSURANCE AGAINST LOSS AT SEA, is a most beneficial institution, for promoting the security of trade, and preventing the ruin of individuals: and is now conducted by a regular system of rules, established by the interposition of the legislature, the decision of the courts of justice, and the practice of merchants. It is carried on to the best advantage by public companies, or by a considerable number of private persons, each of whom only engages for a small sum on the same vessel. There are two public companies established by authority of parliament, viz. the London and Royal Exchange Insurance Companies. For procuring subscription by private persons, brokers are generally employed, who extend the policy or contract of insurance, procure subscriptions, and assist at settling losses. They are entitled to an allowance for their trouble, generally 5 per cent. on premiums, and 2 per cent. on losses. The parties who engage to pay the damage are called the INSURERS or UNDERWRITERS: the parties for whose security they engage, are called the INSURED; and the premium is understood to be paid when the insurance is made. On this subject, we shall consider, 1. What is necessary to render an insurance valid: 2. When the risk commences, and when it terminates: 3. What constitutes a total or a partial loss: 4. What proof of loss is necessary: and, 5. How the loss is adjusted. I. To render an insurance valid, the insured must have property really at stake; the voyage must take place under the circumstances agreed on; the dangers insured against must not be contrary to law; and a candid account must be given of circumstances

ſtances which enhance the danger. 1. The condition of poſſeſſing property was required by ſtat. 19 Geo. II. cap. 37. in order to prevent ſhips from being fraudulently deſtroyed when inſured above their value; and to diſcourage a practice which had become common, of converting policies to the purpoſe of mere wagers. In tranſactions of this kind, as the inſured had no property, and could claim no indemnification for partial damage; ſo the inſurers, having loſt their wager by the ſhip's being loſt, could claim no abatement, though part was ſaved: accordingly, the policies contained clauſes of intereſt or no intereſt, free from average, and without benefit of ſalvage. All ſuch policies are declared invalid. This reſtriction does not extend to privateers, nor to ſhips trading to the Spaniſh or Portugueſe plantations. Inſurances are commonly made as intereſt ſhall appear; and it is incumbent on the inſured to prove the value of his property. The value of the goods may be proved by the invoices; and the coquet muſt be produced, if required, to inſtruct that the goods were actually ſhipped. It is admitted to value the ſhip at prime coſt and charges, deducting the freights that have been drawn ſince purchaſed, if the proprietors chooſe to ſtand to that rule; but they are not reſtricted to it. Sometimes the value of the ſhip or goods is expreſſed in the policy; and this value muſt be admitted; although it be higher than the true one: but it is incumbent on the inſured to prove that he had property at ſtake; and, if the property be trifling in compariſon of the ſum inſured, the inſurance will be ſet aſide, as an evaſion of the ſtatute. Expected profits, and bounty on the whale-fiſhery, if ſpecified in the policy, may be inſured. When the value is leſs than the ſum inſured, the owners may claim a return of premium for the exceſs. If there be ſeveral policies on the ſame ſubject, of different dates, the earlier one is valid, and the others muſt be vacated. If they be of the ſame date, they muſt be vacated in equal proportions. When a policy is vacated, in whole or in part, the under-writers have a right to retain ½ per cent. for their trouble. In the caſe of a cargo intended for A, but afterwards ſent to B, both expected it, and inſured, and B claimed for the value on its being loſt. The under-writers anſwered, that it was a double inſurance, and they ought only to pay their proportion. Judgment was given, finding them liable for the whole, and reſerving to them any demand competent againſt the underwriters who inſured for A. Fraudulently to caſt away or deſtroy a ſhip inſured above its value, is felony. 2. If the ſhip does not proceed on the voyage, or if, being warranted to depart with convoy, it departs without convoy, the inſurance muſt be vacated. If the extent of a trading voyage be uncertain, the longeſt one in contemplation is deſcribed in the policy, and it is agreed that part of the premium ſhall be returned if the voyage be ſhortened. In like manner, in time of war, when inſurance is made without condition of convoy, it is agreed that part of the premium be returned in caſe it ſail with convoy. When a ſhip is warranted to depart with convoy, it is underſtood from the uſual place of convoy (e. g. the Downs), and it is inſured till it arrive there. The common proof of ſailing with convoy is the production of ſailing orders; but, if a ſhip be prevented by the weather from receiving the ſailing orders, other proof may be admitted. A ſhip was inſured from the Thames to Halifax, warranted to ſail from Portſmouth with convoy. The convoy had ſailed before the ſhip arrived there, and the underwriters declined to inſure it, without convoy, for the reſt of the voyage. They were found liable to return part of the premium, retaining only in proportion to the accuſtomed rate from London to Portſmouth. This deciſion ſeems to eſtabliſh the following principle, that, when the voyage performed is only part of that deſcribed in the policy, and when the riſk can be proportioned, the underwriters are bound to return part of the premium, though there be no agreement for that purpoſe. But, if a ſhip, inſured only againſt the hazards of the ſea, be taken by the enemy, the inſured have no right to claim a return of premium, though the capture happen ſoon, under pretence that little ſea hazard was incurred. If a ſhip deviates from the voyage deſcribed in the policy, without neceſſity, it ſets aſide the inſurance. An intention to deviate is not ſufficient to ſet it aſide; there muſt be an actual deviation; and, even in that caſe, the inſurers are liable for damages ſuſtained before deviation. It is no deviation to go out of the way to the accuſtomed place of convoy, nor to the neareſt place where neceſſary repairs may be had. Deviation, for the purpoſe of ſmuggling, if without the knowledge of the owners, does not ſet aſide the inſurance, nor when the maſter is forced by the crew to return. In inſurances to the Eaſt Indies, and home, the inſurers are underſtood to take the riſk of detention in the country, and of country voyages. 3. Inſurance of prohibited goods, againſt the riſk of ſeizure by the government, is unlawful and invalid. The inſurers, inſured, brokers, and all acceſſories, are liable to the fine of 500l. 4. If the inſured have any information of more than common danger, they muſt reveal every ſuch circumſtance to the inſurers, otherwiſe the policy is ſet aſide. This rule is eſtabliſhed for the preſervation of good faith; and there are ſeveral ſtrong deciſions in ſupport of it. If a ſhip be ſpoke to leaky at ſea, or if there be a report of its being loſt, theſe circumſtances muſt be communicated to the inſurers. Even the concealment of a falſe report of loſs vitiates the inſurance; and if the ſhip be afterwards loſt, though in a different manner, the inſured will recover nothing. In a voyage from Carolina to London, another ſhip had ſailed 10 days after that which was inſured, and arrived ſeven days before the inſurance was made; and the concealment of this circumſtance, though the fact was not proved to the ſatisfaction of the jury, was conſidered as ſufficient to ſet it aſide. Alſo, during the continuance of the American war, a ſhip being inſured from Portugal by the month, without condeſcending on the voyage, ſailed for North America, and was taken by a provincial privateer. The inſurers refuſed to pay, becauſe the hazardous deſtination was concealed; and it was only upon proof of the inſured being

equally ignorant of it that they were found liable. But the inſured are not obliged to take notice of general perils, which the inſurers may be underſtood to have had in contemplation; dangerous navigation, Weſt Indian hurricanes, enterprizes of the enemy, and the like. Inſurance is not ſet aſide by a miſtake in the name of the ſhip, or the maſter, or the like. Inſurance may be made on an uncertain ſhip; on any ſhip that the goods may be loaded on; on any ſhip that A ſhall ſail in from Virginia. In this laſt caſe, the policy is not transferred to a ſhip which A goes on board during the voyage. II. If a ſhip be inſured at and from a port, the inſurance commences immediately if the ſhip be there, or at its arrival there. If it be damaged when preparing for a voyage, the inſurers are liable; but not if the voyage be laid aſide for ſeveral years, with conſent of the owners. Inſurance from a port commences when the ſhip breaks ground; and, if it ſet ſail, and be driven back and loſt in the port, the inſurers are liable. Inſurance on goods generally continues till they be landed; but, if they be ſold after the ſhip's arrival, and freight contracted to another port, the inſurance is concluded. Goods ſent on board another ſhip or lighter, are not at the riſk of the inſurer; but goods ſent aſhore in the long boat are. Inſurance on freight commences when the goods are put on board. Goods from the Eaſt Indies, inſured to Gibraltar, and to be re-ſhipped from thence to Britain, were put on board a ſtore-ſhip at Gibraltar, to wait an opportunity of re-ſhipping, and were loſt: the cuſtom of putting goods aboard a ſtore-ſhip being proved, the inſurers were found liable. Loſs of maſts aſhore, when the ſhip is repairing, is comprehended within the inſurance. What is neceſſarily underſtood is inſured, as well as what is expreſſed; the eſſential means, and intermediate ſteps, as well as the end. Ships performing quarantine are at the riſk of the inſurer. III. The inſurers are liable for a total loſs when the ſubject periſhes through any of the perils inſured againſt. Baratry, though it properly ſignifies running away with the ſhip, extends to any kind of fraud in the maſter or mariners. Inſurance againſt detention of princes does not extend to ſhips that are ſeized for tranſgreſſing the laws of foreign countries. The inſurers are alſo liable for a total loſs, when damage is ſuſtained, and the remaining property abandoned or veſted in the inſurers. If a ſhip be ſtranded, or taken, and kept by the enemy, or detained by any foreign power, or ſeized for the ſervice of the government, the proprietors have a right to abandon. But, if a ſhip be taken by the enemy, and be retaken, or makes its eſcape, before action againſt the inſurers; have the inſured a right to abandon, or muſt they only claim for the damages ſuſtained as an average loſs? There are oppoſite deciſions, according as the circumſtances of the caſe were ſtrong. When the ſhip was long detained, the goods periſhable, the voyage entirely loſt, or ſo diſturbed, that the purſuit of it was not worth the freight, or when the damage exceeds half the value of the thing, they have been found intitled to abandon; (Goſs againſt Withers, 2 Burrow, 683.) But, if the voyage be completed with little trouble or delay, they are not intitled; (Hamilton againſt Mendez, 2 Burrow, 1198). The inſured cannot claim, as for a total loſs, on an offer to abandon, when the caſe is, in its nature, only partial; for, if this were permitted, they might devolve the loſs occaſioned by bad markets on the inſurers. And, in all caſes the inſured have their option to abandon, or not. They may retain their property if they pleaſe, and claim for an average loſs; and they muſt make their option before they claim. If the goods be ſo much damaged, that their value is leſs than the freight, the inſurers are accountable as for a total loſs. The inſurers are liable for general average, when the property is charged with contribution; and for particular average, when the property is damaged, or part of it deſtroyed. If the damage be ſuſtained through the fault of the ſhip, the owners of the goods may have recourſe, either againſt the maſter or inſurers; and, if the inſurers be charged, they ſtand in the place of the owners, and have recourſe againſt the maſter. In order to prevent the inſurers from being troubled with frivolous demands for average, it is generally ſtipulated, that none ſhall be charged under 5 per cent. or ſome other determined rate; and corn, flax, fruit, fiſh, and like periſhable goods, are warranted free from average, unleſs general, or the ſhip be ſtranded. In order to encourage every effort to ſave the ſhip, the inſurers are liable for charges laid out with that deſign, although the ſubject periſh. Thus, they may be charged with more than the ſum inſured. In caſe of goods being damaged, the proportion of the ſum inſured, for which the underwriters are liable, is regulated by the proportion of the prices which the ſound and damaged goods fetch at the port of deſtination. The prime coſt of the goods is not conſidered, nor the neceſſity of immediate ſale, in conſequence of damage. Although the damaged goods ſell above prime coſt, the inſurers are liable. IV. If a ſhip be loſt, and the crew ſaved, the loſs is proved by the evidence of the crew. If damage be ſuſtained, the extent is proved by an examination of the ſubject damaged, at the ſhip's arrival; and the cauſe by the evidence of the crew. If the ſhip be ſtranded, evidence muſt be taken at the place where ſtranded; documents of loſs muſt be laid before the under-writers, with all convenient ſpeed; and, if theſe be ſufficiently clear, the loſs ſhould be immediately ſettled. The under-writers generally grant their notes at a month or ſix weeks date for their proportions. If a ſhip be not heard of for a certain time, it is preſumed loſt; and the under-writers are liable to pay the ſums inſured, the property being abandoned to them in the event of the ſhip's return. Six months are allowed for a voyage to any part of Europe, a year to America, and two years to the Eaſt Indies.—By the ordinance of Hamburgh, if a ſhip be three months beyond the uſual time of performing a voyage, the under-writers may be deſired to pay 92 per cent. on an abandon. If they decline it, they are allowed 14 months more, and then they muſt pay the full value. A ſhip inſured againſt the hazards of the ſea, but not againſt the enemy, if never heard of, is preſumed loſt at ſea. V. That the manner of ſettling loſſes

may

may be underſtood, we muſt explain what is meant by covering property. We mentioned already, that inſurances for greater ſums than the inſured had really at ſtake, were contrary to law: but ſome latitude is allowed in that reſpect; for if the owner were to inſure no more than the exact value of his property, he would loſe the premium of inſurance, and the abatement, if any was agreed on. For example, if he has goods on board to the value of 100l. inſured at 5 per cent to abate 2 per cent. in caſe of loſs; then, if a total loſs happen, he recovers 98l. from the inſurers; of which 5l. being applied to replace the premium, the neat ſum ſaved is only 93l.; but, if the value on board be only 93l. and the ſum inſured 100l. he would be fully indemnified for the loſs; and his property in that caſe is ſaid to be covered. To find how much ſhould be inſured to cover any ſum, ſubtract the amount of the premium and abatement (if any) from 100l. As the remainder is to 100l. ſo is the value to the ſum which covers it. In caſe of a total loſs, if the ſum inſured be not greater than that which covers the property, the inſurers muſt pay it all. If greater, they pay what covers the property, and return the premium on the overplus. Partial loſſes are regulated by this principle, that whereas the owner is not fully indemnified, in caſe of a total loſs, unleſs he covers his property, therefore he ſhould only be indemnified for a partial loſs in the ſame proportion; and, if it be not fully inſured, he is conſidered as inſurer himſelf, for the part not covered, and muſt bear a ſuitable proportion of the loſs. Therefore the value of the property is proved, and the ſum required to cover it computed. If that ſum be all inſured, the underwriters pay the whole damage; if only part be inſured, they pay their ſhare, which is computed by the following rule: as the ſum which covers the property is to the ſum inſured, ſo is the whole damage to the part for which the inſurers are liable.—For example, if the value of the property be 360l. the ſum inſured 300l. the premium 8 per cent. and abatement 2 per cent.; then the ſum which ſhould be inſured to cover the property is 400l.; and, if damage be ſuſtained to the extent of 200l. the owners will recover 150l. If a voyage is inſured out and home, the premium outward muſt be conſidered as part of the value on the homeward property, and the ſum neceſſary to cover it computed accordingly. For example, to 100l. out and home, at 5 per cent. each voyage, abatement 2 per cent. we compute thus; 93 : 100 :: L. 100 : L. 107 : 10 : 6, to be inſured outward, premium on L. 107 : 10 : 6 outwards, at 5 per cent. L. 5 : 7 : 6 : 93 : 100 :: L. 105 : 7 : 6 : L. 113 : 6s. to be inſured home; the premium on which is L. 5 : 13 : 6; and, if the ſhip be loſt on the homeward voyage,

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| From the ſum inſured home | | L. 113 | 6 0 |
| Subtract the diſcount, 2 per cent | | 2 | 5 3 |
| Sum for which the inſurers are liable, | | L. 111 | — 9 |
| Inſurance out | L. 5 7 6 | | |
| Inſurance home | 5 13 3 | | |
| | | 11 | — 9 |
| Covered property | | L. 100 | — — |

III. INSURANCE FOR LIVES. In virtue of inſurance for life, when the perſon dies, a ſum of money becomes payable to the perſon on whoſe behalf the policy of inſurance was granted. One of the principal inſurance offices of this kind, is that of the Amicable Society for a perpetual aſſurance, kept in Serjeant's inn, Fleet-ſtreet, London. This Society requires an annual payment of 5l. from every member during life, payable quarterly. The whole annual income hence ariſing is equally divided among the nominees, or heirs, of ſuch members as die every year; and this renders the dividends among the nominees, in different years, more or leſs, according to the number of members who have happened to die in thoſe years. But this ſociety engages that the dividends ſhall not be leſs than 15l. to each claimant, though they may be more. None are admitted whoſe ages are greater than 45, or leſs than 12; nor is there any difference of contribution allowed on account of difference of age.—This ſociety has ſubſiſted ever ſince 1706; and has extended the number of its ſhares to 4000. Its credit and uſefulneſs are well eſtabliſhed, but its plan is liable to ſeveral objections. Firſt, it is evident, that regulating the dividends among the nominees, by the number of members who die every year, is not equitable; becauſe it makes the benefit which a member is to receive to depend, not on the value of his contribution, but on a contingency; that is, the number of members that ſhall happen to die the ſame year with him. 2dly, Its requiring the ſame payments from all perſons under 45, is alſo not equitable; for the payment of a perſon admitted at 12, ought not to be more than half the payment of a perſon admitted at 45. 3dly, Its plan is ſo narrow, as to confine its uſefulneſs too much. It can be of no ſervice to any perſon whoſe age exceeds 45. It is likewiſe, by no means properly adapted to the circumſtances of perſons who want to make aſſurances on their lives for only one year, or a ſhort term of years. For example; the true value of the aſſurance of 150l. for five years, on the life of a perſon whoſe age is 39, may be found, by the firſt rule, to be nearly three guineas *per ann.* ſuppoſing intereſt at 3 per cent. and the probability of duration of human life, as they are given in Dr Halley's Table of Obſervations. But ſuch an aſſurance could not be made in this ſociety without an annual payment of 5l. Neither is the plan of this ſociety at all adapted to the circumſtances of perſons who want to make aſſurances on particular ſurvivorſhips. For example: a perſon poſſeſſed of an eſtate or ſalary, which muſt be loſt with his life, has a perſon dependent upon him, for whom he deſires to ſecure a ſum of money payable at his death. But he deſires this only as a ſecurity againſt the danger of his dying firſt, and leaving a wife, or a parent, without ſupport. In theſe circumſtances he enters himſelf into this ſociety; and, by an annual payment of 5l. intitles his nominee at his death to 150l. In a few years, perhaps, his nominee happens to die; and having then loſt the advantages he had in view, he determines to forfeit his former payments, and to withdraw from the ſociety. The right method, in this caſe, would have been, to have taken from ſuch a perſon the true value

of the ſum aſſured, "on the ſuppoſition of non-payment, provided he ſhould ſurvive." In this way he would have choſen to contract with the ſociety: and had he done this, he would have paid for the aſſurance (ſuppoſing intereſt at 3 per cent. his age 30, the age of his nominee 30, and the values of lives as given by M. De Moivre) 3l. 8s. in annual payments, to begin immediately, and to be continued during the joint duration of his own life, and the life of his nominee. None of theſe objections are applicable to the plan of the ſociety which meets at Blackfriars bridge, and which has juſtly ſtyled itſelf the *Equitable Society for Aſſurances on Lives and Survivorſhips*. The buſineſs tranſacted by this ſociety is ſo extenſive, and it is governed ſo entirely by calculations, founded on the beſt rules and obſervations, that it cannot but prove one of the greateſt public benefits. It was eſtabliſhed in 1762, in conſequence of propoſals which had been made, and lectures recommending ſuch a deſign, which had been read by Mr Dodſon, the author of the *Mathematical Repoſitory*. It aſſures any ſums or reverſionary annuities, on any life or lives for any number of years, as well as for the whole continuance of the lives; and in any manner that may be beſt adapted to the views of the perſons aſſured: that is, either by making the aſſured ſums payable certainly at the failure of any given lives; or on condition of ſurvivorſhip; and alſo, either by taking the price of the aſſurance in one preſent payment, or in annual payments, during any ſingle or joint lives, or any terms leſs than the whole poſſible duration of the lives. Any perſons, for inſtance, who depend on incomes which muſt be loſt when they die, or who are only tenants for life in eſtates, may, if they want to borrow money, be enabled to give ſufficient ſecurity, by aſſuring ſuch ſums as they want to borrow in this ſociety, and aſſigning the policy; in conſequence of which, the lender will, during the term of the aſſurance, be guarded againſt all danger of loſing his principal by the death of the borrower. In the ſame way, clergymen, counſellors, perſons holding any places of profit, traders, and others, who have families, whoſe ſubſiſtence depends on the continuance of their lives, may here be enabled to make ſome proviſion for their families after their deceaſe. All perſons who enjoy annuities for the lives of others, may here ſecure themſelves againſt the loſs they would ſuſtain, ſhould they ſurvive the perſons on whoſe lives the annuities depend, by making aſſurances which ſhould entitle them to any ſums, payable on condition their ſurvivorſhip ſhould take place. Any perſon entitled to an eſtate, annuity, legacy, or office, after another perſon, provided he ſurvives, may here ſecure ſome equivalent for his family at his deceaſe, provided he does not ſurvive.—Huſbands may, in this ſociety, ſecure annuities for their wives, provided they ſhould leave them widows. Parents, by aſſuring the lives of their children when infants, till they attain a given age, may ſecure for them, ſhould they live to that age, ſuch ſums as may be neceſſary to put them out to apprenticeſhips, or to make capitals or fortunes for them, with which to ſet out in buſineſs, or to marry. Any perſons, apprehenſive of being left without ſupport in old age, when incapable of labour, may, in this ſociety, purchaſe an annuity, to commence at any future year of his life, and to continue during the remainder of his life; and he may do this at a very ſmall expenſe, if he is young, and willing to wait for the commencement of his annuity till he is 55 or 60 years of age. In ſhort, there are no kinds of aſſurances on lives and ſurvivorſhips, which this ſociety does not make. In doing this, it follows the rules which have been given by the beſt mathematical writers on the doctrine of *life annuities* and *reverſions*, particularly Mr Simpſon: (See ANNUITIES, *Sect.* II.) and, in order to gain ſuch a profit as may render it a *permanent* benefit to the public, and enable it to bear the expenſes of management, it takes the advantage of making its calculations at ſo low an intereſt as 3 per cent. and from tables of the probabilities and values of lives in London, where (as in all great towns) the rate of human mortality is much greater than is common among mankind. This ſociety has lately made a particular inquiry into its own ſtate, as to *profit* and *loſs*, by all the buſineſs it has tranſacted from its firſt inſtitution. This inquiry was made in three different methods, propoſed to the directors by Dr Price, the author of the *Treatiſe on Reverſionary Payments*; and the reſult has been, that it appears, that a much ſmaller proportion of the perſons aſſured have died than *ſhould* have died, according to the tables for London, from which the calculations have been made, or even according to Dr Halley's table for Breſlaw; that, for this reaſon, the claims have been much leſs than they *ſhould* have been; and that the ſociety has for many years been enjoying an income ſome thouſands *per annum* greater than it wants, and a *ſurplus ſtock* of near 40,000l. over and above what is neceſſary to enable it to make good all its engagements. The ſociety finding itſelf thus well ſecured againſt future hazards, and being unwilling to take from the public an extravagant profit, reſolved, in June 1777, to reduce the *future* payments for aſſurances *one tenth*; and alſo to return to the perſons then aſſured *one tenth* of all the payments which they had made. From the preceding account of this ſociety it is manifeſt, that its buſineſs is ſuch, that none but ſkilful mathematicians are qualified to conduct it. The intereſt of the ſociety therefore abſolutely requires, that it ſhould make the places of thoſe who manage its buſineſs ſo advantageous, as to induce the ableſt mathematicians to accept them; and to take care, on any future vacancies, to pay no regard in filling them up, to any other conſiderations than the ability and integrity of the candidates. One of the great public advantages attending it is, that it has eſtabliſhed an *office*, where not only the buſineſs we have deſcribed is tranſacted with faithfulneſs and ſkill; but where alſo all who want ſolutions of any queſtions relating to life annuities and reverſions may apply, and be ſure of receiving juſt anſwers. In 1782, the ſociety adopted new tables, formed upon the probabilities of life at Northampton, inſtead of thoſe formed from the London bills of mortality. And to compenſate the aſſured for their former payments, which had been ſo much higher than the new rates, an addition was made to their claims of L.1 : 10 per

cent.

cent. for each premium they had paid. Theſe meaſures proved ſo highly favourable to the ſociety, that, in 1785, its buſineſs was nearly doubled, the ſums aſſured amounting to above L.730,000: and they made a farther addition to the claims of L.1 per cent. for every payment made prior to 1ſt Jan. 1786. A ſtill greater increaſe of ſucceſsful buſineſs determined them, in 1791, to make another addition of L.1 per cent. to the claims; and in 1792, a ſtill farther addition of L.2 per cent. whereby the claims upon aſſurances of 1775 were more than doubled, and thoſe of a prior date increaſed in a ſtill greater proportion. "By theſe advantages to its members," (ſays the Rev. Dr Gleig, in his Suppl. to the Encyc. Brit. Vol. II. p. 13.)" and the honourable and truly equitable manner in which the concerns of the ſociety are tranſacted, the augmentation of their buſineſs has been ſo great, that on the 31ſt Dec. 1792 the ſums aſſured, (without including the additions made to them) amounted to upwards of L.3,000,000; and on the 31ſt Dec. 1795, to about L.4,000,000."

TABLE of the rates of aſſurance on ſingle lives, as reduced to their real values in 1786, and according to which the ſociety now tranſact buſineſs.

*Sum aſſured* L.100. *Annual payment for*

| *Age.* | *One year.* | *Seven years.* | *A whole life.* |
|---|---|---|---|
| 15 | L.0 : 17 : 11 | L.1 : 2 : 11 | L.1 : 18 : 7 |
| 20 | 1 : 7 : 3 | 1 : 9 : 5 | 2 : 3 : 7 |
| 25 | 1 : 10 : 7 | 1 : 12 : 1 | 2 : 8 : 1 |
| 30 | 1 : 13 : 3 | 1 : 14 : 11 | 2 : 13 : 4 |
| 35 | 1 : 16 : 4 | 1 : 18 : 10 | 2 : 19 : 10 |
| 40 | 2 : 0 : 8 | 2 : 4 : 1 | 3 : 7 : 11 |
| 45 | 2 : 6 : 8 | 2 : 10 : 10 | 3 : 17 : 11 |
| 50 | 2 : 15 : 1 | 3 : 0 : 8 | 4 : 10 : 10 |
| 55 | 3 : 5 : 0 | 3 : 12 : 0 | 5 : 6 : 4 |
| 60 | 3 : 18 : 1 | 4 : 7 : 1 | 6 : 7 : 4 |
| 65 | 4 : 15 : 2 | 5 : 10 : 10 | 7 : 16 : 9 |

The other offices in London for Inſurances of Lives are, 1. The *Royal Exchange Aſſurance*, incorporated originally for Sea Inſurances, but, by its 2d charter, dated 29th April 1721, empowered to aſſure lives. By repeated reductions in 1790 and 1797, its terms are brought very near to thoſe above ſtated. 2. The *Weſtminſter Society*, eſtabliſhed in 1792, but not yet incorporated. Its terms are nearly the ſame with both the preceding. 3. The *Pelican Life Office*, inſtituted in 1797, by ſome of the proprietors of the Phœnix Fire Office. Its terms differ conſiderably from the above, and it makes a new ſpecies of inſurance by way of endowment for children, when they ſhall attain the age of 21.

IV. INSURANCE OF DEBTS. See BOTTOMRY.

*To* INSURE, *v. a.* See *To* ENSURE.

INSURED. See INSURANCE, § II.

INSURER. See ENSURER, and INSURANCE.

INSURGENT. *n. ſ.* [from *inſurgo*, Lat. to riſe up againſt.] A rebel; a perſon engaged in an inſurrection, or a rebellion recently commenced.—It is ſurpriſing that this word, which has been long eſtabliſhed, and is in daily uſe in all our newſpapers, Annual Regiſters, and hiſtories of the times, ſhould be totally omitted by moſt or all of our modern Lexicographers. We have looked for it in *Johnſon's*, *Aſh's*, *Bailey's*, *Barclay's*, *Sheridan's*, *Jones's*, and ſeveral other *Engliſh Dictionaries*, but in vain, though moſt of them abound with many other words that are hardly ever uſed, and which we therefore omit.

* INSURMOUNTABLE. *adj.* [*inſurmontable*, Fr. *in* and *ſurmountable*.] Inſuperable; unconquerable.—This difficulty is *inſurmountable*, till I can make ſimplicity and variety the ſame. *Locke.*—Hope thinks nothing difficult; deſpair tells us, that difficulty is *inſurmountable*. *Watts.*

* INSURMOUNTABLY. *adv.* [from *inſurmountable*.] Invincibly; unconquerably.

* INSURRECTION. *n. ſ.* [*inſurgo*, Lat.] A ſeditious riſing; rebellious commotion.—

Between the acting of a dreadful thing,
And the firſt motion, all the interim is
Like a phantaſma, or a hideous dream:
The genius and the mortal inſtruments
Are then in council; and the ſtate of man,
Like to a little kingdom, ſuffers then
The nature of an *inſurrection*. *Sha. Jul. Cæſar.*

—This city of old time hath made *inſurrection* againſt kings, and that rebellion and ſedition have been made therein. *Ezra.*—There ſhall be a great *inſurrection* upon thoſe that fear the Lord. 2 *Eſd.* xvi. 70.—*Inſurrections* of baſe people are commonly more furious in their beginnings. *Bacon's Henry* VII.—The trade of Rome had like to have ſuffered another great ſtroke by an *inſurrection* in Egypt. *Arbuthnot.*

* INSUSURRATION. *n. ſ.* [*inſuſurro*, Latin.] The act of whiſpering into ſomething.

INSWORK, a peninſula of Devonſhire in Milbrook Townſend.

INTACTÆ, the ſame with Aſymptotes. See ASYMPTOTE, § 1. and CONIC SECTIONS, *Defin.* xvii.

* INTACTIBLE. *adj.* [*in* and *tactum*, Latin.] Not perceptible to the touch. *Diſt.*

(1.) * INTAGLIO. *n. ſ.* [Italian.] Any thing that has figures engraved on it.—We meet with the figures which Juvenal deſcribes on antique *intaglios* and medals. *Addiſon on Italy.*

(2.) INTAGLIOS are precious ſtones on which are engraved the heads of great men, inſcriptions, and the like. They are often ſet in rings, ſeals, &c.

INTAPHERNES, one of the 7 Perſian lords, who conſpired againſt Smerdis the Magian. See PERSIA. He was afterwards put to death by Darius for conſpiring againſt him, along with his whole family, except two perſons, viz. his wife and any other ſhe ſhould name; who thereupon preferred her brother to her huſband and children, ſaying ſhe might have another huſband and more children, but, her parents being dead, ſhe could never have another brother.

* INTASTABLE. *adj.* [*in* and *taſte*.] Not raiſing any ſenſations in the organs of taſte. A word not elegant, nor uſed.—Something which is inviſible, *intaſtable*, and intangible, as exiſting only in the fancy, may produce a pleaſure ſuperior to that of ſenſe. *Grew.*

INTCHEN-OUEI, a town of Chineſe Tartary, 230 miles ENE. of Peking. Lon. 145. 7. E. Ferro. Lat. 41. 23. N.

(1.) * INTEGER. *n. ſ.* [Latin.] The whole of any thing.—As not only ſignified a piece of money, but any *integer*; from whence is derived the word *ace*, or unit. *Arbuthnot.*

(1.) INTEGER,

understanding; intellection. Not proper.—
The soul's nature consists in *intelligibility*.
*Glanville.*

* INTELLIGIBLE. *adj.* [*intelligible*, Fr. *intelligibilis*, Lat.] To be conceived by the understanding; possible to be understood.—We shall give satisfaction to the mind, to show it a fair and *intelligible* account of the deluge. *Burnet.*—Something must be left in all translations, but the sense still remains, which would otherwise be maimed, when it is scarce *intelligible*. *Dryden.*—Many natural duties relating to God, ourselves, and our neighbours, would be exceeding difficult for the bulk of mankind to find out by reason; therefore it has pleased God to express them in a plain manner, *intelligible* to souls of the lowest capacity.

* INTELLIGIBLENESS. *n. s.* [from *intelligible*.] Possibility to be understood; perspicuity.—It is in our idea that both the rightness of our knowledge, and the propriety or *intelligibleness* of our speaking, consists. *Locke.*

* INTELLIGIBLY. *adv.* [from *intelligible*.] So as to be understood; clearly; plainly.—
The genuine sense *intelligibly* told,
Shews a translator both discreet and bold;
*Roscommon.*
—To write of metals and minerals *intelligibly*, is a task more difficult than to write of animals. *Woodward.*

* INTEMERATE. *adj.* [*intemeratus*, Latin] Undefiled; unpolluted.

* INTEMPERAMENT. *n. s.* [*in* and *temperament*.] Bad constitution.—Some depend upon the *intemperament* of the part ulcerated, and others upon the afflux of lacerative humours. *Harvey.*

* INTEMPERANCE. *n. s.* [*intemperance*, Fr.

* INTEMPERANCY. *intemperantia*, Latin.] Want of temperance; want of moderation: commonly excess in meat or drink.—
Bound in to *intemperance*
In nature from infancy. *Shak.*
—Another law of Lycurgus induced to *intemperancy* and all kind of ineptitudes. *Hakewill.*—
Sooner or later fall, by violent stroke shall die
By fire, flood, famine, by *intemperance* more
In meats and drinks, which on the earth shall
Dire sickness, of which a monstrous crew
Before him shall appear; that thou may'st know.
What misery th' inabstinence of Eve
Shall bring on men. *Milton.*
—The Lacedemonians trained up their children to hate drunkenness and *intemperance*, by bringing a drunken man into their company. *Watts.*
2. Excessive addiction to any appetite or affection.

* INTEMPERATE. *adj.* [*intemperant*, Fr. *intemperatus*, Latin.] 1. Immoderate in appetite; excessive in meat or drink; drunken; gluttonous.—More women should die than men, if the number of burials answered in proportion to that of sicknesses; but men, being more *intemperate* than women, die as much by reason of their vices, as women do by the infirmity of their sex. *Graunt.*—Notwithstanding all their talk of reason and philosophy, and those unanswerable doubts, which, over their cups or their coffee, they pretend to have against Christianity; persuade but the covetous man not to deify his money, the *intemperate* man to abandon his revels, and I dare undertake that all their giant-like objections shall vanish. *South.* 2. Passionate; ungovernable; without rule.
You are more *intemperate* in your blood
Than those pamper'd animals,
That rage in savage sensuality. *Shakespeare.*
—Use not thy mouth to *intemperate* swearing; for therein is the word of sin. *Ecclus.* xxiii. 13. 3. Excessive; exceeding the just or convenient mean; as, *an* intemperate *climate*; *we have* intemperate *weather*.

* INTEMPERATELY. *adv.* [from *intemperate*.] 1. With breach of the laws of temperance.—How grossly do many of us contradict the plain precepts of the gospel, by living *intemperately* or unjustly. *Tillotson.* 2. Immoderately; excessively.—Do not too many believe no religion to be pure, but what is *intemperately* rigid? whereas no religion is true that is not peaceable as well as pure. *Spratt.*

* INTEMPERATENESS. *n. s.* [from *intemperate*.] 1. Want of moderation. 2. Unseasonableness of weather. *Ainsworth.*

* INTEMPERATURE. *n. s.* [from *intemperate*.] Excess of some quality.

* INTENABLE. *adj.* [*in* and *tenable*.] Indefensible; as, *an* intenable *opinion*; *an* intenable *fortress*.

* To INTEND. *v. a.* [*intendo*, Latin.] To stretch out. Obsolete.—
The same advancing high above his head,
With sharp *intended* sting so rude him smote,
That to the earth him drove, as stricken dead;
Ne living wight would have him life behot.
*Fairy Queen.*
2. To enforce; to make intense; to strain.—What seems to be the ground of the assertion, is the magnified quality of this star, conceived to cause or *intend* the heat of this season, we find the wiser antiquity was not of this opinion. *Brown's Vulgar Errours.*—By this the lungs are *intended* or remitted. *Hales.*—This its inertia is essential to matter, because it neither can be *intended* nor remitted in the same body; but is always proportional to the quantity of matter. *Cheyne.*—Magnetism may be *intended* and remitted, and is found only in the magnet and in iron. *Newton's Opt.* 3. To regard; to attend; to take care of.—This they should carefully *intend*, and not when the sacrament is administered, imagine themselves called only to walk up and down in a white and shining garment. *Hooker.*—Having no children, she did with singular care and tenderness *intend* the education of Philip. *Bacon's Henry* VII.—The king prayed them to have patience, till a little smoke, that was raised in his country, was over; slighting, as his manner was, that openly, which nevertheless he *intended* seriously. *Bacon's Henry* VII. 4. To pay regard or attention to. This sense is now little used.—They could not *intend* to the recovery of that country of the north. *Spenser.*—Neither was there any who might share in the government, while the king *intended* his pleasure. *Bacon's Henry* VII.—The earl was a very acute and sound speaker, when he would *intend* it. *Wotton.*—

Go

Go therefore, mighty powers! *intend* at home,
While here shall be our home, what best may ease
The present misery. *Milton.*

Their beauty they, and we our loves suspend;
Nought can our wishes, save thy health, *intend.*
*Waller.*

5. To mean; to design.—The opinion she had of his wisdom was such, as made her esteem greatly of his words; but that the words themselves sounded so, as she could not imagine what they *intended. Sidney.*—The gods would not have delivered a soul into the body, which hath arms and legs, only instruments of doing, but that it were *intended* the mind should employ them. *Sidney.*—

Thou art sworn
As deeply to affect what we *intend*,
As closely to conceal what we impart. *Shak.*

—According to this model, Horace writ his odes and epodes; for his satires and epistles, being *intended* wholly for instruction, required another style. *Dryden.*

(1.) * INTENDANT. *n. s.* [French.] An officer of the highest class, who oversees any allotment of the public business.—Nearchus, who commanded Alexander's fleet, and Onesicrates, his *intendant* general of marine, have both left relations of the Indies. *Arbuthnot.*

(2.) INTENDANT. See SUPERINTENDENT. This was formerly a title frequent among the French; they had *intendants of the marine*, who were officers in the sea-ports, whose business it was to take care the ordinances and regulations relating to sea affairs be observed: *intendants of the finances*, who had the direction of the revenues: *intendants of provinces*, who were appointed by the king to take care of the administration of justice, policy, and finances in the provinces: also *intendants of building of houses*, &c.

* INTENDIMENT. *n. s.* [*entendment*, French.] Attention; patient hearing; accurate examination. This word is only to be found in *Spenser.*—

Be nought hereat dismay'd,
'Till well ye wot, by grave *intendiment*,
What woman, and wherefore doth me upbraid.
*Spenser.*

(1.) * INTENDMENT. *n. s.* [*entendement*, Fr.] Intention; design.—Out of my love to you, I came hither to acquaint you withal, that either you might stay him from his *intendment*, or brook such disgrace well as he shall run into. *Shak.*—All that worship for fear, profit, or some other by-end, fall more or less within the *intendment* of this emblem. *L'Estrange.*

(2.) INTENDMENT, in law, is the design, or true meaning, of a person or thing, which frequently supplies what is not fully expressed; but though the intent of parties in deeds and contracts is much regarded by the law, yet it cannot take place against the rules of law.

(3.) INTENDMENT OF CRIMES, in cases of treason, where the intention is proved by circumstances, is punishable in the same manner as if it were put in execution. So, if a person enter a house in the night-time, with an intent to commit burglary, it is felony; also, an assault, with an intent to commit a robbery on the highway, is made felony, and punished with transportation, 7 Geo. II. cap. 21.

* To INTENERATE. *v. a.* [*in* and *tener*, Lat.] To make tender; to soften.—

Autumn vigour gives,
Equal, *intenerating*, milky grain. *Phillips.*

* INTENERATION. *n. s.* [from *intenerate.*] The act of softening or making tender.—In living creatures the noblest use of nourishment is for the prolongation of life, restoration of some degree of youth, and *inteneration* of the parts. *Bacon.*

* INTENIBLE. *adj.* [*in* and *tenible.*] That cannot hold. Not in use.—

I know I love in vain, strive against hope;
Yet in this captious and *intenible* sieve,
I still pour in the waters of my love. *Shak.*

* INTENSE. *adj.* [*intensus*, Lat.] 1. Raised to a high degree; strained; forced; not slight; not lax.—To observe the effects of a distillation, prosecuted with so *intense* and unusual a degree of heat, we ventured to come near. *Boyle.*—

Sublime or low, unbended or *intense*,
The sound is still a comment to the sense. *Roscom.*

2. Vehement; ardent.—Hebraisms warm and animate our language, and convey our thoughts in more ardent and *intense* phrases. *Addison.* 3. Kept on the stretch; anxiously attentive.—

But in disparity
The one *intense*; the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike. *Milton.*

* INTENSELY. *adv.* [from *intense.*] To a great degree; not slightly; not remissly.—If an Englishman considers our world, how *intensely* it is heated, he cannot suppose that it will cool again. *Addison.*

* INTENSENESS. *n. s.* [from *intense.*] The state of being enforced in a high degree; force; contrariety to laxity or remission.—The water of springs and rivers, that sustains a diminution from the heat above, being evaporated more or less, in proportion to the greater or lesser *intenseness* of heat. *Woodward.*

* INTENSION. *n. s.* [*intension*, Fr. *intensio*, Lat.] The act of forcing or straining any thing; contrariety to remission or relaxation.—Sounds will be carried further with the wind than against the wind; and likewise do rise and fall with the *intension* or remission of the wind. *Bacon.*—Faith differs from hope in the extension of its object, and in the *intension* of degree. *Taylor.*

* INTENSIVE. *adj.* [from *intense.*] 1. Stretched or increased with respect to itself; that which may admit increase of degree.—As his perfection is infinitely greater than the perfection of a man, so it is infinitely greater than the perfection of an angel; and were it not infinitely greater than the perfection of an angel, it could not be infinitely greater than the perfection of a man, because the *intensive* distance between the perfection of an angel and of a man is but finite. *Hale.* 2. Intent; unremitted.—Tired with that assiduous attendance and *intensive* circumspection, which a long fortune did require, he was not unwilling to bestow upon another some part of the pains. *Wotton.*

* INTENSIVELY. *adv.* By increase of degree

a tribune of the people, or other magiſtrate, by which he inhibited the acts of other magiſtrates; or even, in caſe of the tribunes, the decrees of the ſenate. *Veto* was the ſolemn word uſed by the tribunes, when they inhibited any decree of the ſenate, or law propoſed to the people. The general law of theſe interceſſions was, that any magiſtrate might inhibit the acts of his equal or inferior; but the tribunes had the ſole prerogative of controlling the acts of every other magiſtrate, yet could not be controlled themſelves by any.

(2.) * INTERCESSION. *n. ſ.* [*interceſſion*, Fr. *interceſſio*, Lat.] Mediation; interpoſition; agency between two parties; agency in the cauſe of another, generally in his favour, ſometimes againſt him.—Loving, and therefore conſtant, he uſed ſtill the *interceſſion* of diligence and faith, ever hoping becauſe he would not put himſelf into that hell to be hopeleſs. *Sidney.*—Can you, when you puſh'd out of your gates the very defender of them, think to front his revenges with the palſied *interceſſion* of ſuch a decay'd dotard as you ſeem to be? *Shak.*—He maketh *interceſſion* to God againſt Iſrael. *Rom.* xi. 2.—He bare the ſin of many, and made *interceſſion* for the tranſgreſſors. *Iſa.* liii. 12.—Pray not thou for this people, neither make *interceſſion* to me; for I will not hear thee. *Jer.* vii. 16.—To pray to the ſaints to obtain things by their merits and *interceſſions*, is allowed and contended for by the Roman church. *Stillingfleet.*—

Your *interceſſion* now is needleſs grown;
Retire, and let me ſpeak with her alone. *Dryd.*

(1.) INTERCESSOR. [from *inter* and *cedo*, I go between,] a perſon who intercedes for another.

(1.) INTERCESSOR, in the Roman law, was the name of an officer, whom the governors of provinces appointed principally to raiſe taxes and other duties.

(3.) INTERCESSOR is alſo a term heretofore applied to ſuch biſhops as, during the vacancy of a ſee, adminiſtered the biſhoprick, till a ſucceſſor to the deceaſed biſhop had been elected. The third council of Carthage calls theſe INTERVENTORS.

(4.) * INTERCESSOUR. *n. ſ.* [*interceſſeur*, Fr. *interceſſor*, Latin.] Mediator; agent between two parties to procure reconciliation.—

Behold the heav'ns! thither thine eyeſight bend;
Thy looks, ſighs, tears, for *interceſſours* ſend.
*Fairfax.*

On man's behalf,
Patron or *interceſſour*, none appear'd. *Milton.*—When we ſhall hear our eternal doom from our *interceſſour*, it will convince us, that a deniſt of Chriſt is more than tranſitory words. *South.*

* *To* INTERCHAIN. *v. a.* [*inter* and *chain.*] To chain; to link together.—

Two boſoms *interchained* with an oath;
So then two boſoms, and a ſingle troth. *Shak.*

* INTERCHANGE. *n. ſ.* [from the verb.] 1. Commerce; permutation of commodities.—Thoſe have an *interchange* or trade with Elana. *Howel.* 2. Alternate ſucceſſion.—

With what delights could I have walk'd thee round!
If I could joy in ought! ſweet *interchange*
Of hill and valley, rivers, woods, and plains.
*Milton.*

—The original meaſures of time, by help of the lights in the firmament, are perceptible to us by the *interchanges* of light and darkneſs, and ſucceſſion of ſeaſons. *Holder.*—Removes and *interchanges* would often happen in the firſt ages after the flood. *Burnet.* 3. Mutual donation and reception.—

Let Diomedes bear him,
And bring us Creſſid hither. Good Diomede,
Furniſh you fairly for this *interchange*. *Shak.*
Farewel; the leiſure, and the fearful time,
Cuts off the ceremonious vows of love,
And ample *interchange* of ſweet diſcourſe. *Shak.*—Since their more mature dignities made ſeparation of their ſociety, their encounters, though not perſonal, have been royally attorneyed with *interchange* of gifts. *Shak.*—After ſo vaſt an obligation, owned by ſo free an acknowledgment, could any thing be expected but a continual *interchange* of kindneſſes? *South.*

* *To* INTERCHANGE. *v. a.* [*inter* and *change*] 1. To put each in the place of the other; to give and take mutually; to exchange.—They had left but one piece of one ſhip, whereon they kept themſelves in all truth, having *interchanged* their cares, while either cared for other, each comforting and counſelling how to labour for the better, and to abide the worſe. *Sidney.*—

I ſhall *interchange*
My wained ſtate for Henry's regal crown. *Shak.*

2. To ſucceed alternately.—His faithful friend and brother Euarchus came ſo mightily to his ſuccour, that, with ſome *interchanging* changes of fortune, they begat, of a juſt war, the beſt child peace. *Sidney.*

* INTERCHANGEABLE. *adj.* [from *interchange.*] 1. Given and taken mutually.—So many teſtimonies, *interchangeable* warrants, and counterrolments, running through the hands and reſting in the power of ſo many ſeveral perſons, is ſufficient to argue and convince all manner of falſhood. *Bacon.* 2. Following each other in alternate ſucceſſion.—Juſt under the line they may ſeem to have two winters and two ſummers; but there alſo they have four *interchangeable* ſeaſons, which is enough whereby to meaſure. *Holder.*—All along the hiſtory of the Old Teſtament we find the *interchangeable* providences of God, towards the people of Iſrael, always ſuited to their manners. *Tillotſon.*

* INTERCHANGEABLY. *adv.* [from *interchangeable.*] Alternately; in a manner whereby each gives and receives.—In theſe two things the Eaſt and Weſt churches did *interchangeably* both confront the Jews and concur with them. *Hooker.*

This in myſelf I boldly will defend,
And *interchangeably* hurl down my gage
Upon this overweening traitor's foot. *Shak.*—Theſe articles were ſigned by our plenipotentiaries, and thoſe of Holland; but not by the French, although it ought to have been done *interchangeably*; and the miniſters here prevailed on the queen to execute a ratification of articles, which only one part had ſigned. *Swift.*

* INTERCHANGEMENT. *n. ſ.* [*inter* and *change.*] Exchange; mutual tranſference.—

A contract of eternal bond of love,
Confirm'd by mutual joinder of your hands,
Atteſted

Attested by the holy close of lips,
Strengthen'd by *interchangement* of your rings.
*Shak.*

(1.) * INTERCIPIENT. *adj.* [*intercipiens*, Lat.] Obstructing; catching by the way.

(2.) * INTERCIPIENT. *n. f.* [*intercipiens*, Latin.] An intercepting power; something that causes a stoppage.—They commend repellants, but not with much astringency, unless as *intercipients* upon the parts above, lest the matter thereby be impacted in the part. *Wiseman.*

* INTERCISION. *n. f.* [*inter* and *cædo*, Lat.] Interruption.—By cessation of oracles we may understand their *intercision*, not abscission, or consummate desolation. *Brown.*

* *To* INTERCLUDE. *v. n.* [*intercludo*, Latin.] To shut from a place or course by something intervening; to intercept.—The voice is sometimes *intercluded* by a hoarseness, or viscous phlegm cleaving to the aspera arteria. *Holder.*

* INTERCLUSION. *n. f.* [*intercluſus*, Latin.] Obstruction; interception.

(1.) * INTERCOLUMNIATION. *n. f.* [*inter* and *columna*, Lat.] The space between the pillars.—The distance or *intercolumniation* may be near four of his own diameter, because the materials commonly laid over this pillar were rather of wood than stone. *Wotton.*

(2.) *The* INTERCOLUMNIATION, in architecture, should always be proportioned to the height and bulk of the columns.

* *To* INTERCOMMON. *v. n.* [*inter* and *common.*] To feed at the same table.—Wine is to be forborn in consumptions, for that the spirits of the wine do prey upon the rosid juice of the body, and *intercommon* with the spirits of the body, and so rob them of their nourishment. *Bac.*

* INTERCOMMUNITY. *n. f.* [*inter* and *community.*] 1. A mutual communication or community. 2. A mutual freedom or exercise of religion.

(1.) * INTERCOSTAL. *adj.* [*intercoſtal*, Fr. *inter* and *coſta*, Lat.] Placed between the ribs.—The diaphragm seems the principal instrument of ordinary respiration, although to restrained respiration the *intercoſtal* muscles may concur. *Boyle.*—By the assistance of the inward *intercoſtal* muscles, in deep suspirations, we take large gulps of air. *More.*

(2.) INTERCOSTAL ARTERIES.
(3.) INTERCOSTAL MUSCLES.
(4.) INTERCOSTAL NERVES.
} See ANATOMY, *Index.*

* INTERCOURSE. *n. f.* [*entrecours*, French.] 1. Commerce; exchange.—

This sweet *intercourse*
Of looks and smiles; for smiles from reason flow,
To brute deny'd, and are of love the food.
*Milton.*

2. Communication: followed by *with*.—The choice of the place requireth many circumstances, as the situation near the sea, for the commodiousness of an *intercourse with* England. *Bacon.*—What an honour is it that God should admit us into such a participation of himself! that he should give us minds capable of such an *intercourse with* the Supreme Mind! *Atterbury.*

* INTERCURRENCE. *n. f.* [from *intercurro*, Lat.] Passage between.—Consider what fluidity saltpetre is capable of, without the *intercurrence* of a liquor. *Boyle.*

* INTERCURRENT. *adj.* [*intercurrens*, Lat.] Running between.—If into a phial, filled with good spirit of nitre, you cast a piece of iron, the liquor, whose parts moved placidly before, meeting with particles in the iron, altering the motion of its parts, and perhaps that of some very subtile *intercurrent* matter, those active parts presently begin to penetrate, and scatter abroad particles of the iron. *Boyle.*

* INTERDEAL. *n. f.* [*inter* and *deal.*] Traffic; intercourse. Obsolete.—The Gaulish speech is the very British, which is yet retained of the Welshmen and Britons of France; though the alteration of the trading and *interdeal* with other nations has greatly altered the dialect. *Spenser.*

(1.) * INTERDICT. *n. f.* [from the verb.] 1. Prohibition; prohibiting decree.—Amongst his other fundamental laws, he did ordain the *interdicts* and prohibitions touching entrance of strangers. *Bacon.*—

Those are not fruits forbidden, no *interdict*
Defends the touching of these viands pure;
Their taste no knowledge works at least of evil.
*Milton.*

Had he liv'd to see her happy change,
He would have cancell'd that harsh *interdict*,
And join'd our hands himself. *Dryden.*

2. A papal prohibition to the clergy to celebrate the holy offices.—Nani carried himself meritoriously against the pope, in the time of the *interdict*, which held up his credit among the patriots. *Wotton.*

(2.) INTERDICTS (§ 1, *def.* 2.) were often executed in France, Italy, and Germany; and in 1170, Pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of divine service, except baptising of infants, taking confessions, and giving absolution to dying penitents. But this censure being liable to promote libertinism and a neglect of religion, the succeeding popes very seldom made use of it. There was also an interdict of persons, who were deprived of the benefit of attending on divine service. Particular persons were also anciently interdicted of fire and water, which signified a banishment for some particular offence: by their censure, no person was allowed to receive them, or allow them fire or water; and being thus wholly deprived of the two necessary elements of life, they were doubtless under a kind of civil death.

* *To* INTERDICT. *v. a.* [*interdire*, Fr. *interdico*, Lat.] 1. To forbid; to prohibit.—

Alone I pass'd, through ways
That brought me on a sudden to the tree
Of *interdicted* knowledge. *Milton.*
By magic fenc'd, by spells encompass'd round,
No mortal touch'd this *interdicted* ground.
*Tickell.*

2. To prohibit from the enjoyment of communion with the church.—An archbishop may not only excommunicate and *interdict* his suffragans, but his vicar-general may do the same. *Ayliffe.*

* INTERDICTION. *n. f.* [*interdiction*, Fr. *interdictio*, Latin, from *interdict.*] 1. Prohibition; forbidding decree.—

Sternly

Sternly he pronounc'd
The rigid *interdiction*, which resounds
Yet dreadful in mine ear. *Milton.*

2. Curse: from the papal *interdict*. An improper use of the word.—

The truest issue of thy throne,
By his own *interdiction* stands accurst. *Shak.*

* INTERDICTORY, *adj.* [from *interdict*.] Belonging to an interdiction, *Ainsworth.*

INTERDOCCA, a town of Naples, in Abruzzo Ultra; 12 miles W. of Aquila.

INTERDUCES. See INTERTIES.

* *To* INTERESS. } *v. a.* [*intéresser*, Fr.]
(1.) * *To* INTEREST. } To concern; to affect; to give share in.—The mystical communion of all faithful men is such as maketh every one to be *interessed* in those precious blessings, which any one of them receiveth at God's hands. *Hooker.*—

Our joy,
Altho' our last, not least; to whose young love,
The vines of France and milk of Burgundy,
Strive to be *int'rest'd*. *Shak.*

—To love our native country, and to study its benefit and its glory, to be *interessed* in its concerns, is natural to all men. *Dryd.*—Scipio, restoring the Spanish bride, gained a great nation to *interest* themselves for Rome against Carthage. *Dryd.*—This was a goddess who used to *interest* herself in marriages. *Addis.*—Ill successes did not discourage that ambitious and *interested* people. *Arbuthnot.*

(2.) * *To* INTEREST. *v. n.* To affect; to move; to touch with passion; to gain the affections; as, this is an *interesting* story.

(1.) * INTEREST. *n. s.* [*interest*, Lat. *interet*, Fr.] 1. Concern; advantage; good.—O give us a serious comprehension of that one great *interest* of others, as well as ourselves. *Hammond.*—Divisions hinder the common *interest* and public good. *Temple.*—There is no man but God hath put many things into his possession, to be used for the common good and *interest*. *Calam.* 2. Influence over others.—They, who had hitherto preserved them, had now lost their *interest*. *Clarendon.*—

Exert, great God, thy *int'rest* in the sky;
Gain each kind pow'r, each guardian deity,
That, conquer'd by the public vow,
They bear the dismal mischief far away. *Prior.*

3. Share; part in any thing; participation: as, this is a matter in which we have *interest*.—Endeavour to adjust the degrees of influence, that each cause might have in producing the effect, and the proper agency and *interest* of each therein. *Watts.* 4. Regard to private profit.—Wherever *interest* or power thinks fit to interfere, it little imports what principles the opposite parties think fit to charge upon each other. *Swift.*—

When *int'rest* calls off all her sneaking train.
*Pope.*

5. Money paid for use; usury.—

Did he take *interest*?
——No, not take *interest*; not, as you would say,
Directly *int'rest*. *Shak.*

—It is a sad life we lead, my dear, to be so teazed; paying *interest* for old debts, and still contracting new ones. *Arbuthnot.* 6. Any surplus of advantage.—

With all speed
You shall have your desires with *interest*. *Shak.*

(2.) INTEREST (§ 1, *def.* 5.) is the premium paid for the loan of money. See ARITHMETIC, *Index.*

(3.) INTEREST, ARGUMENTS RESPECTING THE LEGALITY OF. Many good and learned men have in former times very much perplexed themselves and other people by raising doubts about the legality of interest in *foro conscientiæ*. The enemies to interest in general make no distinction between that and usury, holding any increase of money to be indefensibly usurious. And this they ground as well on the prohibition of it by the law of Moses among the Jews, as upon what is laid down by Aristotle, that money is naturally barren; and to make it breed money is preposterous, and a perversion of the end of its institution, which was only to serve the purposes of exchange, and not of increase. Hence divines have branded the practice of taking interest, as contrary to the divine law both natural and revealed; (See ANATOCISM) and the canon law has prescribed the taking any the least increase for the loan of money as a mortal sin. But, in answer to this, it may be observed, that the Mosaical precept was clearly a political, and not a moral, precept. It only prohibited the Jews from taking usury from their brethren the Jews, but in express words permitted them to take it of a stranger: which proves that the taking of moderate usury, or a reward for the use, for so the word signifies, is not *malum in se*, since it was allowed where any but an Israelite was concerned. As to Aristotle's reason, deduced from the natural barrenness of money, the same may with equal force be alleged of houses, which never breed houses; and many other things, which nobody doubts it is lawful to make profit of, by letting them to hire. Though money was originally used only for the purposes of exchange, yet the laws of any state may be justified in permitting it to be turned to the purposes of profit, if the convenience of society (the great end for which money was invented) require it. And that the allowance of moderate interest tends greatly to the benefit of the public, especially in a trading country, will appear from that generally acknowledged principle, that commerce cannot subsist without mutual and extensive credit. Unless money therefore can be borrowed, trade cannot be carried on: and if no premium were allowed for the hire of money, few persons would care to lend it: or at least the ease of borrowing at a short warning (which is the life of commerce) would be entirely at an end. Thus, in the dark ages of monkish superstition and civil tyranny, when interest was laid under a total interdict, commerce was also at its lowest ebb, and fell entirely into the hands of the Jews and Lombards: but when mens minds began to be more enlarged, when true religion and real liberty revived, commerce grew again into credit; and again introduced with itself its inseparable companion, the doctrine of loans upon interest. And, indeed, considered abstractedly from this its use, since all other conveniences of life may be either bought or hired, but money can only be hired, there seems no greater impropriety in taking a recompence

pence for the hire of this, than of any other convenience. If one borrow 100l. to employ in a beneficial trade, it is but equitable that the lender ſhould have a proportion of the gains. To demand an exorbitant price is equally contrary to conſcience, for the loan of a horſe, or the loan of a ſum of money; but a reaſonable equivalent for the temporary inconvenience which the owner may feel by the want of it, and for the hazard of his loſing it entirely, is not more immoral in the one caſe than in the other. Indeed the abſolute prohibition of lending upon any, even moderate intereſt, introduces the very inconvenience which it ſeems meant to remedy. The neceſſity of individuals will make borrowing unavoidable. Without ſome profit by law, there will be but few lenders: and thoſe principally bad men, who will break through the law, and take a profit; and then will endeavour to indemnify themſelves from the danger of the penalty, by making that profit exorbitant. Thus, while all degrees of profit were diſcountenanced, we find more complaints of uſury, and more flagrant inſtances of oppreſſion, than in modern times when money may be eaſily had at a low intereſt. A capital diſtinction muſt therefore be made between a moderate and exorbitant profit; to the former of which we uſually give the name of *intereſt*, to the latter the truly odious appellation of *uſury*: the former is neceſſary in every civil ſtate; if it were but to exclude the latter, which ought never to be tolerated in any well-regulated ſociety. For, as the whole of this matter is well ſummed up by Grotius, "if the compenſation allowed by law does not exceed the proportion of the hazard run, or the want felt, by the loan, its allowance is neither repugnant to the revealed nor to the natural law: but if it exceeds thoſe bounds, it is then oppreſſive uſury; and though the municipal laws may give it impunity, they never can make it juſt." The exorbitance or moderation of intereſt, for the money lent, depends upon two circumſtances; the inconvenience of parting with it for the preſent, and the hazard of loſing it entirely. The inconvenience to individual lenders can never be eſtimated by laws; the rate, therefore, of general intereſt, muſt depend upon the uſual or general inconvenience. This reſults entirely from the quantity of ſpecie or current money in the kingdom; for the more ſpecie there is circulating in any nation, the greater ſuperfluity there will be, beyond what is neceſſary to carry on the buſineſs of exchange and the common concerns of life. In every nation, or public community, there is a certain quantity of money thus neceſſary; which a perſon well ſkilled in political arithmetic might perhaps calculate as exactly, as a private banker can the demand for running caſh in his own ſhop: all above this neceſſary quantity may be ſpared, or lent, without much inconvenience to the reſpective lenders; and the greater this national ſuperfluity is, the more numerous will be the lenders, and the lower ought the rate of the national intereſt to be; but where there is not enough, or barely enough, circulating caſh to anſwer the ordinary uſes of the public, intereſt will be proportionably high; for lenders will be but few, as few can ſubmit to the inconvenience of lending. So alſo the hazard of an entire loſs has its weight in the regulation of intereſt: hence, the better the ſecurity, the lower will the intereſt be; the rate of intereſt being generally, in a compound *ratio*, formed out of the inconvenience and the hazard. And, as if there were no inconvenience, there ſhould be no intereſt but what is equivalent to the hazard; ſo, if there were no hazard, there ought to be no intereſt, ſave only what ariſes from the mere inconvenience of lending. Thus, if the quantity of ſpecie in a nation be ſuch, that the general inconvenience of lending for a year is computed to amount to three per cent. a man that has money by him will perhaps lend it upon good perſonal ſecurity at five per cent. allowing two for the hazard run; he will lend it upon landed ſecurity, or mortgage, at four per cent. the hazard being proportionably leſs; but he will lend it to the ſtate, on the maintenance of which all his property depends, at three per cent. the hazard being none at all. But ſometimes the hazard may be greater than the rate of intereſt allowed by law will compenſate. This gives riſe to the practice, 1. Of bottomry, or *reſpondentia*. 2. Of policies of inſurance. See BOTTOMRY, and INSURANCE.

(4.) INTEREST, BRITISH AND FOREIGN RATES OF. Upon the two principles of inconvenience and hazard, compared together, different nations have at different times eſtabliſhed different rates of intereſt. The Romans at one time allowed *centiſſima, one per cent.* monthly, or *twelve per cent. per annum*, to be taken for common loans; but Juſtinian reduced it to *trientes*, or one third of the *as* or *centiſſima*, that is, *four per cent.*; but allowed higher intereſt to be taken of merchants, becauſe there the hazard was greater. Grotius informs us, that in Holland the rate of intereſt was then 8 *per cent.* in common loans, but 12 to merchants. Our law eſtabliſhes one ſtandard for all alike, where the pledge or ſecurity itſelf is not put in jeopardy; leſt, under the general pretence of vague and indeterminate hazards, a door ſhould be opened to fraud and uſury: leaving ſpecific hazards to be provided againſt by ſpecific inſurances, or by loans upon *reſpondentia* or bottomry. But as to the rate of legal intereſt, it has varied and decreaſed for 200 years paſt, according as the quantity of ſpecie in the kingdom has increaſed by acceſſions of trade, the introduction of paper credit, and other circumſtances. The ſtatute 37 Hen. VIII. c. 9. confined intereſt to ten *per cent.* and ſo did the ſtatute 13 Eliz. c. 8. But as, through the encouragements given in her reign to commerce, the nation grew more wealthy; ſo, under her ſucceſſor, the ſtatute 21 Jac. I. c. 17. reduced it to eight *per cent.*; as did the ſtatute 12 Car. II. c. 13. to ſix: and laſtly, by the ſtatute 12 Ann. ſt. 2. c. 16. it was brought down to five *per cent.* yearly, which is now the extremity of legal intereſt that can be taken. But yet, if a contract which carries intereſt, be made in a foreign country, our courts will direct the payment of intereſt according to the law of that country in which the contract was made. Thus Iriſh, American, Turkiſh, and Indian intereſt, have been allowed in our courts to the amount of even 12 *per cent.* For the moderation or exorbitance of intereſt depends upon local circumſtances; and the refuſal to enforce ſuch contracts would put a

ſtop

ſtop to all foreign trade. And, by ſtatute 14. Geo. III. c. 79. all mortgages and other ſecurities upon eſtates or other property in Ireland or the plantations, bearing intereſt not exceeding ſix *per cent.* ſhall be legal, though executed in the kingdom of Great Britain: unleſs the money lent ſhall be known at the time to exceed the value of the thing in pledge; in which caſe alſo, to prevent uſurious contracts at home, under colour of ſuch foreign ſecurities, the borrower ſhall forfeit treble the ſum ſo borrowed.

(5.) INTEREST, COMPOUND. See ANATOCISM; ARITHMETIC, *Index*; and USURY. The only caſe, in which Compound Intereſt is allowed by the laws of Great Britain, is that of Annuities. See ANNUITIES, *Sect.* I. and SURVIVORSHIP.

* *To* INTERFERE. *v. n.* [*inter* and *ferio*, Lat.] 1. To interpoſe; to intermeddle.—So cautious were our anceſtors in converſation, as never to *interfere* with party diſputes in the ſtate. *Swift.* 2. To claſh; to oppoſe each other.—If each acts by an independent power, their commands may *interfere*. *Smalridge.* 3. A horſe is ſaid to *interfere*, when the ſide of one of his ſhoes ſtrikes againſt and hurts one of his fetlocks; or the hitting one leg againſt another, and ſtriking off the ſkin. *Farrier's Dict.*

* INTERFLUENT. *adj.* [*interfluens*, Latin.] Flowing between.—Air may conſiſt of any terreſtrial or aqueous corpuſcles, kept ſwimming in the *interfluent* celeſtial matter. *Boyle.*

* INTERFULGENT. *adj.* [*inter* and *fulgens*, Lat.] Shining between.

* INTERFUSED. *adj.* [*interfuſus*, Lat.] Poured or ſcattered between.—

The ambient air wide *interfus'd*,
Embracing round this florid earth. *Milton.*

* INTERJACENCY. *n. ſ.* [from *interjacens*, Lat.] 1. The act or ſtate of lying between.—England and Scotland is divided only by the *interjacency* of the Tweed and ſome deſert ground. *Hale.* 2. The thing lying between.—Its fluctuations are but motions, which winds, ſtorms, ſhores, and every *interjacency* irregulates. *Brown.*

* INTERJACENT. *adj.* [*interjacens*, Latin.] Intervening; lying between.—The ſea itſelf muſt be very broad, and void of little iſlands *interjacent*, elſe will it yield plentiful argument of quarrel to kingdoms which it ſerveth. *Raleigh.*—Through this hole objects that were beyond might be ſeen diſtinctly, which would not at all be ſeen through other parts of the glaſſes, where the air was *interjacent*. *Newton.*

(1.) * INTERJECTION. *n. ſ.* [*interjection*, Fr. *interjectio*, Lat.] 1. A part of ſpeech that diſcovers the mind to be ſeized or affected with ſome paſſion: ſuch as are in Engliſh, *O! alas! ha! Clarke.*—Their wild natural notes, when they would expreſs their paſſions, are at the beſt but like natural *interjections*, to diſcover their paſſions or impreſſions. *Hale.* 2. Intervention; interpoſition; act of ſomething coming between; act of putting ſomething between.—Laughing cauſeth a continual expulſion of the breath, with the loud noiſe which maketh the *interjection* of laughing. *Bacon.*

(2.) *The* INTERJECTION, in Latin and Greek grammar, (§ 1, *def.* 1.) is an indeclinable part of ſpeech.

(1.) * INTERIM. *n. ſ.* [*interim*, Lat.] Mean time; intervening time.—

In a heavy *interim* ſhall ſupport,
By his dear abſence. *Shak.*

—One bird happened to be foraging for her young ones, and in this *interim* comes a torrent that waſhes away neſt, birds, and all. *L'Eſtrange.*—In this *interim* my women aſked what I thought. *Tatler.*

(2.) INTERIM, a name given to a formulary, or kind of confeſſion of the articles of faith, obtruded upon the Proteſtants after Luther's death by the Emperor Charles V. when he had defeated their forces; ſo called becauſe it was only to take place in the *interim*, till a general council ſhould have decided all points in diſpute between the Proteſtants and Romaniſts. It retained moſt of the doctrines and ceremonies of the Romaniſts, excepting that of marriage, which was allowed to the clergy, and communion to the laity under both kinds. Moſt of the Proteſtants rejected it. There were two other interims; one of Leipſic, the other of Franconia.

* *To* INTERJOIN. *v. a.* [*inter* and *join*.] To join mutually; to intermarry.—

So felleſt foes,
Whoſe paſſions and whoſe plots have broke their ſleep,
To take the one the other, by ſome chance,
Some trick not worth an egg, ſhall grow dear friends,
And *interjoin* their iſſues. *Shak.*

* INTERIOUR. *adj.* [*interior*, Latin; *interieur*, French.] Internal; inner; not outward; not ſuperficial.—

The fool-multitude, that chooſe by ſhow,
Not learning more than the fond eye doth teach,
Which pray not to th' *interiour*. *Shak.*

—The groſſer parts, thus ſunk down, would harden, and conſtitute the *interiour* parts of the earth. *Burnet.*

* INTERKNOWLEDGE. *n. ſ.* [*inter* and *knowledge*.] Mutual knowledge.—All nations have *interknowledge* one of another, either by voyage into foreign parts, or by ſtrangers that come to them. *Bacon.*

* *To* INTERLACE. *v. a.* [*interlaſſer*, French.] To intermix; to put one thing within another.—Some are to be *interlaced* between the divine readings of the law and prophets. *Hooker.*—The ambaſſadors *interlaced*, in their conference, the purpoſe of their maſter to match with the daughter of Maximilian. *Bacon.*—They acknowledged what ſervices he had done for the commonwealth, yet *interlacing* ſome errors, wherewith they ſeemed to reproach him. *Hayward.*—Your argument is as ſtrong againſt the uſe of rhyme in poems as in plays; for the epic way is every where *interlaced* with dialogue. *Dryden.*

INTERLACKEN, a town of Switzerland, in the canton of Bern, ſo called from a celebrated abbey, ſituated between the lakes of Brientz and Thun, whence the name of both town and abbey; which laſt was ſecularized in 1528. It is the capital of a late bailiwic, and is 28 miles SSW. of Lucern, and 32 SE. of Berne.

* INTERLAPSE.

* INTERLAPSE. *n. f.* [*inter* and *lapse*.] The flow of time between any two events.—Theſe dregs are calcined into ſuch ſalts, which, after a ſhort *interlapſe* of time, produce coughs. *Harvey*.

* *To* INTERLARD. *v. a.* [*entrelarder*, Fr.] 1. To mix meat with bacon, or fat; to diverſify lean with fat. 2. To interpoſe; to inſert between.—Jeſts ſhould be *interlarded*, after the Perſian cuſtom, by ages young and old. *Carew*. 3. To diverſify by mixture.—The laws of Normandy were the deflo ration of the Engliſh laws, and a tranſcript of them, though mingled and *interlarded* with many particular laws of their own, which altered the features of the original. *Hale*. 4. *Phillips* has uſed this word very harſhly, and probably did not underſtand it.—

They *interlard* their native drinks with choice
Of ſtrongeſt brandy. *Phillips*.

* *To* INTERLEAVE. *v. a.* [*inter* and *leave*.] To chequer a book by the inſertion of blank leaves.

* *To* INTERLINE. *v. a.* [*inter* and *line*.] 1. To write in alternate lines.—When, by *interlining* Latin and Engliſh one with another, he has got a moderate knowledge of the Latin tongue, he may then be advanced farther. *Locke*. 2. To correct by ſomething written between the lines.—

He cancell'd an old will, and forg'd a new;
Made wealthy at the ſmall expenſe of ſigning
With a wet ſeal, and a freſh *interlining*. *Dryd.*

—Three things render a thing ſuſpected: the perſon producing a falſe inſtrument, the perſon that frames it, and the *interlining* and raſing out of words contained in ſuch inſtruments. *Ayliffe*.—

The muſe invok'd, ſit down to write,
Blot out, correct, and *interline*. *Swift*.

* INTERLINEATION. *n. f.* [*inter* and *lineation*.] Correction made by writing between the lines.—Many clergymen write in ſo diminutive a manner, with ſuch frequent blots and *interlineations*, that they are hardly able to go on without perpetual heſitations. *Swift*.

* *To* INTERLINK. *v. a.* [*inter* and *link*.] To connect chains one to another; to join one in another.—The fair mixture in pictures cauſes us to enter into the ſubject which it imitates, and imprints it the more deeply into our imagination and our memory; theſe are two chains which are *interlinked*, which contain, and are at the ſame time contained. *Dryden*.

* INTERLOCUTION. *n. f.* [*interlocution*, French; *interlocutio*, Latin.] 1. Dialogue; interchange of ſpeech.—The plaineſt and the moſt intelligible rehearſal of the Pſalms they favour not, becauſe it is done by *interlocution*, and with a mutual return of ſentences from ſide to ſide. *Hooker*. 2. Preparatory proceeding in law; an intermediate act before final deciſion.—Theſe things are called accidental; becauſe ſome new incident in judicature may emerge upon them, on which the judge ought to proceed by *interlocution*. *Ayliffe*.

(1.) * INTERLOCUTOR. [*n. f. inter* and *loquor*, Lat.] Dialogiſt; one that talks with another.—Some moroſe readers ſhall find fault with my having made the *interlocutors* compliment with one another. *Boyle*.

(2.) INTERLOCUTOR, in Scots law. The ſentence or judgment of a court of law, is commonly called an *interlocutor* before decree is extracted.

(1.) * INTERLOCUTORY. *adj.* [*interlocutoire*, Fr. *inter* and *loquor*, Lat.] 1. Conſiſting of dialogue.—When the miniſter by exhortation raiſeth them up, and the people by proteſtation of their readineſs declare he ſpeaketh not in vain unto them; theſe *interlocutory* forms of ſpeech, what are they elſe but moſt effectual, partly teſtifications, and partly inflammations of all piety? *Hooker*.—There are ſeveral *interlocutory* diſcourſes in the holy Scriptures, though the perſons ſpeaking are not alternately mentioned or referred to. *Fiddes's Sermons*. 2. Preparatory to deciſion.

(2.) INTERLOCUTORY DECREE, in Engliſh law. In a ſuit in equity, if any matter of fact be ſtrongly controverted, the fact is uſually directed to be tried at the bar of the court of king's bench, or at the aſſizes, upon a feigned iſſue. If a queſtion of mere law ariſes in the courſe of a cauſe, it is the practice of the court of chancery to refer it to the opinion of the judges of the court of king's bench, upon a caſe ſtated for the purpoſe. In ſuch caſes, interlocutory decrees or orders are made.

(3.) INTERLOCUTORY JUDGMENTS are ſuch as are given in the middle of a cauſe, upon ſome plea, proceeding on default, which is only intermediate, and does not finally determine or complete the ſuit. But the interlocutory judgments moſt uſually ſpoken of, are thoſe incomplete judgments, whereby the right of the plaintiff is eſtabliſhed, but the *quantum* of damages ſuſtained by him is not aſcertained, which is the province of a jury. In ſuch a caſe a writ of inquiry iſſues to the ſheriff, who ſummons a jury, inquires of the damages, and returns to the court the inquiſition ſo taken, whereupon the plaintiff's attorney taxes coſts, and ſigns final judgment.

4. INTERLOCUTORY ORDER, that which decides not the cauſe, but only ſettles ſome intervening matter relating to the cauſe. As, where an order is made in chancery, for the plaintiff to have an injunction, to quit poſſeſſion till the hearing of the cauſe; this order, not being final, is called *interlocutory*.

* *To* INTERLOPE. *v. n.* [*inter* and *loopen*, Dutch, to run.] To run between parties and intercept the advantage that one ſhould gain from the other; to traffic without a proper licence; to foreſtal; to anticipate irregularly.—The patron is deſired to leave off this *interloping* trade, or admit the knights of the induſtry to their ſhare. *Tatler*.

(1.) * INTERLOPER. *n. f.* [from *interlope*.] One who runs into buſineſs to which he has no right.—The ſwallow was a fly-catcher, and was no more an *interloper* upon the ſpider's right, than the ſpider was upon the ſwallow's. *L'Eſtr.*

(2.) INTERLOPERS are thoſe who without due authority hinder the trade of a company or corporation lawfully eſtabliſhed, by dealing in the ſame articles.

* INTERLUCENT. *adj.* [*interlucens*, Latin.] Shining between. *Dict.*

(1.) * INTERLUDE. [*n. f. inter* and *ludus*, Lat.] Something played at the intervals of feſtivity;

vity; a farce.—When there is a queen, and ladies of honour attending her, there muſt ſometimes be maſques and revels and *interludes*. *Bacon's Advice to Villiers.*—The enemies of Socrates hired Ariſtophanes to perſonate him on the ſtage, and, by the inſinuation of thoſe *interludes*, conveyed a hatred of him into the people. *Gov. of the Tongue.*

Dreams are but *interludes*, which fancy makes;
When monarch reaſon ſleeps, this mimic wakes.
*Dryden.*

(2.) *An* INTERLUDE is an entertainment exhibited on the theatre between the acts of a play.

* INTERLUENCY. *n. ſ.* [*interluo*, Lat.] Water interpoſited; interpoſition of a flood.—Thoſe parts of Aſia and America, which are now disjoined by the *interluency* of the ſea, might have been formerly contiguous. *Hale's Origin of Mankind.*

* INTERLUNAR. } *adj.* [*inter* and *luna*,
* INTERLUNARY. } Lat.] Belonging to the time when the moon, about to change, is inviſible.—We add the two Egyptian days in every month, the *interlunary* and plenilunary exemptions. *Brown.*

The ſun to me is dark,
And ſilent as the moon,
When ſhe deſerts the night,
Hid in her vacant *interlunar* cave. *Milton.*

* INTERMARRIAGE. *n. ſ.* [*inter* and *marriage*.] Marriage between two families, where each takes one and gives.—Becauſe the alliances, and *intermarriages*, among ſo ſmall a people, might obſtruct juſtice, they have a foreigner for judge of St Marino. *Addiſon on Italy.*

* *To* INTERMARRY. *v. n.* [*inter* and *marry*.] To marry ſome of each family with the other.—About the middle of the fourth century from the building of Rome, it was declared lawful for nobles and plebians to *intermarry*. *Swift.*

(1.) * *To* INTERMEDDLE. *v. a.* [*entremeſler*, Fr.] To intermix; to mingle. This is perhaps miſprinted for *intermelled*.—Many other adventures are *intermeddled*; as the love of Britomert, and the virtuouſneſs of Belphœbe. *Spenſer.*

(2.) * *To* INTERMEDDLE. *v. n.* [*inter* and *meddle*.] To interpoſe officiouſly.—The practice of Spain hath been by war, and by conditions of treaty, to *intermeddle* with foreign ſtates, and declare themſelves protectors general of Catholics. *Bacon.*—Seeing the king was a ſovereign prince, the emperor ſhould not *intermeddle* with ordering his ſubjects, or directing affairs of his realm. *Hayward.*—There were no ladies, who diſpoſed themſelves to *intermeddle* in buſineſs. *Clarendon.*

* INTERMEDDLER. *n. ſ.* [from *intermeddle*.] One that interpoſes officiouſly; one that thruſts himſelf into buſineſs to which he has no right.—There's hardly a greater peſt to government and families, than officious tale-bearers and buſy *intermeddlers*. *L'Eſtrange.*—Our allies, and our ſtock-jobbers, direct her majeſty not to change her ſecretary or treaſurer, who, for the reaſons that theſe officious *intermeddlers* demanded their continuance, ought never to have been admitted into the leaſt truſt. *Swift.*

Shall ſtrangers, ſaucy *intermeddlers*, ſay,
Thus far, and thus, are you allow'd to puniſh?
*A. Phillips.*

* INTERMEDIACY. *n. ſ.* [from *intermediate*.] Interpoſition; intervention. An unauthoriſed word.—In birds the auditory nerve is affected by only the *intermediacy* of the columella. *Derham.*

* INTERMEDIAL. *adj.* [*inter* and *medius*, Lat.] Intervening; lying between; intervenient.—The love of God makes a man temperate in the midſt of feaſts, and is active enough without any *intermedial* appetites. *Taylor.*—A gardener prepares the ground, and in all the *intermedial* ſpaces he is careful to dreſs it. *Evelyn's Kalendar.*

* INTERMEDIATE. *adj.* [*intermediat*, Fr. *inter* and *medius*, Lat.] Intervening; interpoſed; holding the middle place or degree between two extremes.—Do not the moſt refrangible rays excite the ſhorteſt vibrations for making a ſenſation of a deep violet, the leaſt refrangible the largeſt for making a ſenſation of deep red, and the ſeveral *intermediate* ſorts of rays, vibrations of ſeveral *intermediate* bigneſſes to make ſenſations of the ſeveral *intermediate* colours? *Newton.*—An animal conſiſts of ſolid and fluid parts, unleſs one ſhould reckon ſome of an *intermediate* nature, as fat and phlegm. *Arbuthnot.*—Thoſe general natures, which ſtand between the neareſt and moſt remote, are called *intermediate*. *Watts.*

* INTERMEDIATELY. *adv.* [from *intermediate*.] By way of intervention.

* *To* INTERMELL. *v. a.* [*entremeſler*, Fr.] To mix; to mingle. Not in uſe.—By occaſion hereof many other adventures are *intermelled*, but rather as accidents than intendments. *Spenſer.*

(1.) * INTERMENT. *n. ſ.* [*interment*, French; from *inter*.] Burial; ſepulchre.

(2.) INTERMENT is the act of interring, or laying a deceaſed perſon in the ground.

(3.) INTERMENT, ANCIENT MODES OF. Laying up the bodies in caves, is certainly the original way of diſpoſing of the dead; and appears to have been propagated by the Phœnicians throughout the countries to which they ſent colonies: the interring as we now do was firſt introduced by the Chriſtians. When an ancient hero died or was killed in a foreign expedition, as his body was liable to corruption, and for that reaſon unfit to be tranſported entire, they fell on the expedient of burning, in order to bring home the aſhes, to oblige the MANES to follow; that ſo his country might not be deſtitute of the benefit of his tutelage. It was thus burning ſeems to have had its original; and by degrees it became common to all who could bear the expenſe of it, and took place of the ancient burying: thus *catacombs* became diſuſed among the Romans, after they had borrowed the manner of burning from the Greeks, and then none but ſlaves were laid in the ground. See BURIAL, § 2; CATACOMBS, &c. Hiſtory records many traces of the reſpect which the Indians, Egyptians, and Syrians, paid to the dead. See CATACOMBS, § 2; EMBALMING, FUNERAL, § 6; and MUMMY. The Greeks eſtabliſhed laws for the protection of the dead. At Athens the law required that no perſon ſhould be interred before the third day; and in the greater part of the cities of Greece a funeral did not take place till the 6th or 7th. When a man appeared to have breathed his laſt, his body was generally waſhed by his neareſt relations, with warm water mixed with wine. They afterwards anointed it with oil; and

and covered it with a dreſs made of fine linen. The body was afterwards laid upon a couch in the entry of the houſe, where it remained till the time of the funeral. At the magnificent obſequies with which Alexander honoured Hephæſtion, the body was not burned until the 10th day. At Rome the neareſt relations generally cloſed the eyes of the deceaſed; and the body was bathed with warm water, either to render it fitter for being anointed with oil, or to reanimate the principle of life, which might remain ſuſpended without manifeſting itſelf. On the 2d day, after the body had been waſhed a 2d time, it was anointed with oil and balm. On the 3d day the body was clothed according to its dignity and condition. On the 4th day the body was placed on a couch, and expoſed in the veſtibule of the houſe, with the viſage turned towards the entrance, and the feet near the door; in this ſituation it remained till the end of the week. Near the couch were lighted wax tapers, a ſmall box in which perfumes were burnt, and a veſſel full of water for purification, with which thoſe who approached the body beſprinkled themſelves. An old man, belonging to thoſe who furniſhed every thing neceſſary for funerals, ſat near the deceaſed, with ſome domeſtics clothed in black. On the 8th day the funeral rites were performed; (See FUNERAL, § 9;) but to prevent the body from corrupting before that time, ſalt, wax, the reſinous gum of the cedar, myrrh, honey, balm, gypſum, lime, aſphaltes, or bitumen of Judea, and ſeveral other ſubſtances, were employed. The body was carried to the pile with the face uncovered, unleſs wounds or the nature of the diſeaſe had rendered it loathſome and diſguſting. In ſuch a caſe a maſk was uſed, made of a kind of plaſter; which has given riſe to the expreſſion of *funera larvata*, uſed in ſome of the ancient authors. This was the laſt method of concealment which Nero made uſe of, after having cauſed Germanicus to be poiſoned: for the effect of the poiſon had become very viſible, by livid ſpots and the blackneſs of the body; but a ſhower of rain happening to fall, it waſhed the plaſter entirely away, and thus the horrid crime of fratricide was diſcovered. In the primitive church the dead were waſhed and then anointed; the body was wrapped up in linen, or clothed in a dreſs of more or leſs value according to circumſtances, and it was not interred until after being expoſed and kept ſome days in the houſe.

(4.) INTERMENT, IMPROPER TREATMENT OF THE DEAD PREVIOUS TO. In Britain bodies generally remain unburied 3 or 4 days, often not ſo long. In many other places, and on many occaſions in all places, too much precipitation attends this office; or at leaſt there is a great neglect of due precautions in regard to the body. In general, the moſt improper treatment that can be imagined is adopted, and many a perſon made to deſcend to the grave before he has breathed his laſt. According to the preſent uſage, as ſoon as the ſemblance of death appears, the chamber of the ſick is deſerted by friends, relatives, and phyſicians; and the apparently dead, though frequently living body, is committed to the management of an ignorant and unfeeling nurſe, whoſe care extends no farther than laying the limbs ſtraight, and ſecuring her accuſtomed perquiſites. The bed-clothes are immediately removed, and the body is expoſed to the air. This, when cold, muſt extinguiſh any ſpark of life that may remain, and which, by a different treatment, might have been kindled into flame; or it may only continue to repreſs it, and the unhappy perſon afterwards revive amidſt the horrors of the tomb.

(5.) INTERMENT, INSTANCES OF THE RECOVERY OF PERSONS BEFORE. The Romans, in the infancy of their empire, paid little attention to their dead. Acilius Aviola having fallen into a lethargic fit, was ſuppoſed to be dead; he was therefore carried to the funeral pile; the fire was lighted up; and though he cried out he was ſtill alive, he periſhed for want of ſpeedy aſſiſtance. The Prætor Lamia met with the ſame fate. Tubero, who had been Prætor, was ſaved from the funeral pile. Diogenes Laertius (*De Vita & Mor. Philoſ.* lib. 8.) tells us, that Empedocles, in the 84th Olympiad, reſtored to life Ponthia, a woman of Agrigentum, when ſhe was about to be interred. Aſclepiades, a phyſician, who lived in the time of Pompey the Great, about A. A. C. 120, returning from his country-houſe, obſerved near the walls of Rome a grand convoy and a crowd of people, who were in mourning aſſiſting at a funeral. He approached the ſuppoſed dead body, and imagining that he perceived ſigns of life in it, he ordered the byſtanders to take away the flambeaux, to extinguiſh the fire, and to pull down the funeral pile. A murmur on this aroſe among the company. Some ſaid that they ought to believe the phyſician, while others turned both him and his profeſſion into ridicule. The relations, however, yielded to the remonſtrances of Aſclepiades; they conſented to defer the obſequies for a little; and the conſequence was, the reſtoration of the ſuppoſed dead perſon to life. Theſe examples, and ſeveral others of the like nature, induced the Romans to delay funerals longer, and to enact laws to prevent precipitate interments. (See § 3.).

(6.) INTERMENT, PREMATURE, LAWS MADE TO PREVENT. The difficulty of diſtinguiſhing a perſon apparently dead from one who is really ſo, has, in all countries where bodies have been interred too precipitately, rendered it neceſſary for the law to aſſiſt humanity. At Geneva, there are people appointed to inſpect all dead bodies; to examine whether the perſon be really dead, and whether one died naturally or by violence. In the north, as well as in Genoa, it is uſual not to bury the dead till after three days. In Holland, people carry their precautions much farther, and delay the funerals longer. Of ſeveral regulations made on this ſubject, we ſhall quote only a few of the moſt recent; ſuch as thoſe of Arras in 1772; of Mantua in 1774; of the Grand Duke of Tuſcany, in 1775; of the Senechauſſee of Sivrai in Poitou, and of the Parliament of Metz in 1777. To give an idea of the reſt, it will be ſufficient to relate only that of Tuſcany. By this edict, the Grand Duke prohibited the precipitate interment of perſons who died ſuddenly. He ordered the Magiſtrates of Health to be informed, that phyſicians and ſurgeons may examine the body; that

they may use every endeavour to recal it to life if possible, or to discover the cause of its death; and that they shall make a report of their procedure to a certain tribunal. On this occasion, the Magistrate of Health orders the dead not to be covered until the moment they are about to be buried, except so far as decency requires; observing always that the body be not closely confined, and that nothing may compress the jugular veins and the carotid arteries. He forbids people to be interred according to the ancient method; and requires that the arms and hands should be left extended, and that they should not be folded or placed upon the breast. He forbids, above all, to press the jaws one against the other; or to fill the mouth and nostrils with cotton, or other stuffing. Lastly, he recommends not to cover the visage with any kind of cloth until the body is deposited in its coffin.

(7.) INTERMENT, PREMATURE, METHODS OF PREVENTING. Not only the ordinary signs of death are very uncertain, but we may say the same of the stiffness of the limbs, which may be convulsive; of the dilation of the pupil of the eye, which may proceed from the same cause of putrefaction, which may equally attack some parts of a living body; and of several others. Haller, convinced of the uncertainty of all these signs, proposes a new one, which he considers as infallible. "If the person (says he) be still in life, the mouth will immediately shut of itself, because the contraction of the muscles of the jaw will awaken their irritability." The jaw, however, may be deprived of its irritability though a man may not be dead. Life is preserved a long time in the passage of the intestines. The sign pointed out by Dr Fothergill appears to deserve more attention. "If the air blown into the mouth (says this physician) passes freely through all the alimentary channel, it affords a strong presumption that the irritability of the internal sphincters is destroyed, and consequently that life is at an end." These signs, which deserve to be confirmed by new experiments, are doubtless not known to undertakers. The Turks wash the bodies of their dead before interment. As their ablutions are complete, and no part of the body escapes their attention, they easily perceive whether one be dead or alive, by examining, among other things, whether the *sphincter ani* has lost its power of contraction. If this muscle still remains contracted, they warm the body and endeavour to recal it to life. Dr Hawes, in his *Address to the Public* on this subject, describes a few of the cases in which this fallacious appearance of death is most likely to happen, together with the respective modes of treatment which he recommends. In apoplectic and fainting fits, and in those arising from any violent agitation of mind, and also when opium or spirituous liquors have been taken in too great a quantity, there is reason to believe that the appearance of death has been frequently mistaken for the reality. In these cases, the means recommended by the *Humane Society for the Recovery of Drowned Persons* should be persevered in for several hours, and bleeding, which in similar circumstances has sometimes proved pernicious, should be used with great caution. (See DROWNING, § 4—8.) In the two latter instances it will be highly expedient, with a view of counteracting the soporific effects of opium and spirits, to convey into the stomach, by a proper tube, a solution of tartar emetic, and by various other means to excite vomiting. From the number of children carried off by convulsions, and the certainty that some who have apparently died from that cause have been recovered, there is the greatest reason for concluding, that many, in consequence of this disease, have been prematurely numbered among the dead; and that the fond parent, by neglecting the means of recalling life, has often been the guiltless executioner of her own offspring. To prevent the commission of such dreadful mistakes, no child, whose life has been apparently extinguished by convulsions, should be consigned to the grave till the means of recovery, above recommended in apoplexies, &c. have been tried; and, if possible, under the direction of some skilful practitioner of medicine, who may vary them as circumstances shall require. When fevers arise in weak habits, or when the cure of them has been principally attempted by means of depletion, the consequent debility is often very great, and the patient sometimes sinks into a state which bears so close an affinity to that of death, that there is reason to suspect it has too often deceived the by-standers, and induced them to send for the undertaker when they should have had recourse to the physician. In such cases, volatiles, *eau de luce* for example, should be applied to the nose, rubbed on the temples, and sprinkled often about the bed; hot flannels, moistened with a strong solution of camphorated spirit, may likewise be applied over the breast, and renewed every quarter of an hour; and as soon as the patient is able to swallow, a tea-spoonful of the strongest cordial should be given every five minutes. The same methods may also be used with propriety in the small pox when the pustules sink, and death apparently ensues; and likewise in any other acute diseases, when the vital functions are suspended from a similar cause.

* INTERMIGRATION. *n. s.* [*intermigration*, Fr. *inter* and *migro*, Lat.] Act of removing from one place to another, so as that of two parties removing, each takes the place of the other.—Men have a strange variety in colour, stature, and humour; and all arising from the climate, though the continent be but one, as to the point of access, mutual intercourse, and possibility of *intermigrations*. *Hale*.

* INTERMINABLE. *adj.* [*interminable*, Fr *in* and *termino*, Latin.] Immense; admitting no boundary.—

"As if they would confine th' *interminable*,
And tie him to his own prescript. *Milton*.

* INTERMINATE. *adj.* [*interminate*, Fr. *interminatus*, Lat.] Unbounded; unlimited.—

Within a thicket I repos'd; when round
I ruffl'd up fall'n leaves in heaps, and found,
Let fall from heaven, a sleep *interminate*.
*Chapman*.

* INTERMINATION. *n. s.* [*intermination*, Fr. *intermino*, Lat.] Menace; threat.—The threats and *interminations* of the Gospel, those terrors of the Lord, as goads, may drive those brutish creatures who will not be attracted. *Decay of Piety*.

(1.) * *To* INTERMINGLE. *v. a.* [*inter* and *mingle.*] To mingle; to mix; to put some things amongst others.—The church in her liturgies hath *intermingled*, with readings out of the New Testament, lessons taken out of the law and prophets. *Hooker.*—His church he compareth unto a field, where tares manifestly known and seen by all men, do grow *intermingled* with good corn. *Hooker.*—

My lord shall never rest:
I'll *intermingle* every thing he does
With Cassio's suit. *Shak.*

Here sailing ships delight the wand'ring eyes;
There trees and *intermingled* temples rise. *Pope.*

(2.) * *To* INTERMINGLE. *v. n.* To be mixed or incorporated.

* INTERMISSION. *n. f.* [*intermission*, Fr. *intermissio*, Lat.] 1. Cessation for a time; pause; intermediate stop.—

Came a reeking post,
Deliver'd letters, spight of *intermission*,
Which presently they read, *Shak.*

—I count *intermission* almost the same thing as change; for that hath been intermitted, is after a sort new. *Bacon.*—The water ascends gently, and by *intermissions*; but it falls continuately, and with force. *Wilkins.*—The peasants work on, in the hottest part of the day, without *intermission*. *Locke.*

2. Intervenient time.—

But gentle heav'n
Cut short all *intermission*: front to front,
Bring thou this fiend of Scotland and myself. *Shak.*

3. State of being intermitted.—Words borrowed of antiquity have the authority of years, and out of their *intermission* do win to themselves a kind of grace-like newness. *Ben Jonson.* 4. The space between the paroxysms of a fever, or any fits of pain; rest; pause of sorrow.—

Rest or *intermission* none I find. *Milton.*

* INTERMISSIVE. [*adj.* from *intermit.*] Coming by fits; not continual.—I reduced Ireland, after so many *intermissive* wars, to a perfect passive obedience. *Howel.*—As though there were any seriation in nature, or justitiums imaginable in professions, whose subject is under no *intermissive* but constant way of mutation, this season is commonly termed the physicians vacation. *Brown.*

(1.) * *To* INTERMIT. *v. a.* [*intermitto*, Lat.] To forbear any thing for a time; to interrupt.—If nature should *intermit* her course, and leave altogether, though it were but for a while, the observation of her own laws. *Hooker.*—

Run to your houses, fall upon your knees;
Pray to the gods, to *intermit* the plague
That needs must light on this ingratitude. *Shak.*

His misled lascivious son,
Edward the Second, *intermitted* so
The course of glory. *Daniel.*

—The setting on foot some of those arts that were once well known, would be but the reviving of those arts which were long before practised, though *intermitted* and interrupted by war. *Hale.*—Certain Indians, when a horse is running in his full career, leap down, gather any thing from the ground, and immediately leap up again, the horse not *intermitting* his course. *Wilkins.*—

Speech *intermitted*, thus began. *Milton.*

—We are furnished with an armour from heav'n; but if we are remiss, or persuaded to lay by our arms, and *intermit* our guard, we may be surprised. *Rogers.*

(2.) * *To* INTERMIT. *v. n.* To grow mild between the fits or paroxysms. Used of fevers.

(1.) * INTERMITTENT. *adj.* [*intermittent*, Fr. *intermittens*, Lat.] Coming by fits.—Next to those durable pains, short *intermittent* or swift recurrent pains do precipitate patients into consumptions. *Harvey.*

(2.) INTERMITTENT, or INTERMITTING FEVERS, } such fevers as go off and soon return again, in opposition to those which are continual. See MEDICINE, § 211, 399—463.

(1.) * *To* INTERMIX. *v. a.* [*inter* and *mix.*] To mingle; to join; to put some things among others.—Her persuasions she *intermixed* with tears, affirming that she would depart from him. *Heywood.*—

Reveal
To Adam what shall come in future days,
As I shall thee enlighten: *intermix*
My cov'nant in the woman's seed renew'd. *Milton.*

In yonder spring of roses *intermix'd*
With myrtle, find what to redress 'till noon. *Milton.*

—I doubt not to perform the part of a just historian to my royal master, without *intermixing* with it any thing of the poet. *Dryden.*

(2.) * *To* INTERMIX. *v. n.* To be mingled together.

* INTERMIXTURE. *n. f.* [*inter* and *mixtura*, Lat.] 1. Mass formed by mingling bodies.—The analytical preparations of gold or mercury, leave persons much unsatisfied, whether the substances they produce be truly the hypostatical principles, or only some *intermixtures* of the divided bodies with those employed. *Boyle.* 2. Something additional mingled in a mass.—In this height of impiety there wanted not an *intermixture* of levity and folly. *Bacon.*

INTERMOBILITY. *n. f.* [*inter* and *mobilis*, Lat. moveable.] Motion among particles, chiefly used of fluids.

* INTERMUNDANE. *adj.* [*inter* and *mundus*, Lat.] Subsisting between words, or between orb and orb.—The vast distances between these great bodies are called *intermundane* spaces; in which, though there be some fluid, yet it is so thin and subtile that it is as much as nothing. *Locke.*

* INTERMURAL. *adj.* [*inter*, *muralis*, *murus*, Lat.] Lying between walls. *Ainsworth.*

* INTERMUTUAL. *adj.* [*inter* and *mutual.*] Mutual; interchanged. *Inter* before *mutual* is improper.—

A solemn oath religiously they take,
By *intermutual* vows protesting there,
This never to reveal, nor to forsake
So good a cause. *Daniel.*

* INTERN. *adj.* [*interne*, Fr. *internus*, Lat.] Inward; intestine; not foreign. The midland towns are most flourishing, which shews that her riches are *intern* and domestic. *Howel.*

(1.) * INTERNAL. *adj.* [*internus*, Lat.] 1. Inward; not external.—

That

That ye shall be as gods, since I as man, *Internal* man, is but proportion meet. *Milton.*

Myself, my conscience, and *internal* peace. *Milton.*

—Bad comes of setting our hearts upon the shape, colour, and external beauty of things, without regard to the *internal* excellence and virtue of them. *L'Estrange.*—If we think most mens actions to be the interpreters of their thoughts, they have no such *internal* veneration for good rules. *Locke.* 2. Intrinsic; not depending on external accidents; real.—We are to provide things honest; to consider not only the *internal* rectitude of our actions in the sight of God, but whether they will be free from all mark or suspicion of evil. *Rogers.*

(2.) INTERNAL ANGLE, an angle made within any figure by the sides of it: also the two angles formed between two parallels, by a line intersecting them, on each side of the intersecting line.

* INTERNALLY. *adv.* [from *internal.*] 1. Inwardly. 2. Mentally; intellectually.—We are symbolically in the sacrament, and by faith and the spirit of God, *internally* united to Christ. *Taylor.*

* INTERNECINE. *adj.* [*internecinus*, Lat.] Endeavouring mutual destruction.—

Th' Egyptians worshipp'd dogs, and for
Their faith made *internecine* war. *Hudibras.*

* INTERNECION. *n. s.* [*internecion*, Fr. *internecio*, Lat.] Mutual destruction; massacre; slaughter.—That natural propension of self-love, and natural principle of self-preservation, will necessarily break out into wars and *internecions*. *Hale.*

* INTERNUNCIO. *n. s.* [*internuncius*, Lat.] Messenger between two parties.

INTEROSSEI. See ANATOMY, § 214, (12.), 218, (16.)

INTEROSSEOUS LIGAMENT. See ANATOMY, *Part* I. *Sect.* VII. &c.

* INTERPELLATION. *n. s.* [*interpellation*, Fr. *interpellatio*, Lat.] A summons; a call upon.—In all extrajudicial acts one citation, monition, or extrajudicial *interpellation*, is sufficient. *Ayliffe.*

* *To* INTERPOLATE. *v. a.* [*interpoler*, Fr. *interpolo*, Lat.] 1. To foist any thing into a place to which it does not belong.—The Athenians were put in possession of Salamis by another law, which was cited by Solon, or, as some think, *interpolated* by him for that purpose. *Pope.* 2. To renew; to begin again; to carry on with intermissions. In this sense it is not in use.—This motion of the heavenly bodies themselves seems to be partly continued and uninterrmitted, as that motion of the first moveable, partly *interpolated* and interrupted. *Hale.*—That individual hath necessarily a concomitant succession of *interpolated* motions; namely, the pulses of the heart, and the successive motions of respiration. *Hale.*

(1.) * INTERPOLATION. *n. s.* [*interpolation*, Fr. from *interpolate.*] Something added or put into the original matter.—I have changed the situation of some of the Latin verses, and made some *interpolations*. *Cromwell to Pope.*

(2.) INTERPOLATION, among critics, denotes a spurious passage inserted into the writings of some ancient author.

(3.) INTERPOLATION, in the modern Algebra, is used for finding an intermediate term of a series, its place in the series being given. See ALGEBRA and SERIES. The method of interpolation was first invented by Mr Brigge, and applied by him to the calculation of logarithms, &c. in his Arithmetica Logarithmica, and his Trigonometria Britannica; where he explains and fully applies the method of interpolation by differences. His principles were followed by Reginal and Mouton in France, and by Cotes and others in England. Wallis made use of the method of interpolation in various parts of his works; as his arithmetic of infinites, and his algebra, for quadratures, &c. The same was also happily applied by Newton in various ways: by it he investigated his binomial theorem, and quadratures of the circle, ellipse, and hyperbola: see Wallis's Algebra, chap. 85, &c. Newton also, in lemma v. lib. iii. Princip. gave a most elegant solution of the problem for drawing a curve line through the extremities of any number of given ordinates; and in the subsequent proposition, applied the solution of this problem to that of finding, from certain observed places of a comet, its place at any given intermediate time. And Dr Waring, who adds, that a solution still more elegant, on some accounts, has been since discovered by Messr. Nichol and Stirling, has also resolved the same problem, and rendered it more general, without having recourse to finding the successive differences. *Philos. Trans.* vol. lxix. Part. I. art. 7. Mr Stirling pursued this branch as a distinct science, in a separate treatise, entitled *Tractatus de Summatione et Interpolatione Serierum Infinitarum*, in 1730. When the 1st, 2d, or other successive differences of the terms of a series become at last equal, the interpolation of any term of such a series may be found by Newton's differential method. When the algebraic equation of a series is given, the term required, whether it be a primary or intermediate one, may be found by the resolution of affected equations; but when that equation is not given, as it often happens, the value of the term sought must be exhibited by a converging series, or by the quadrature of curves. See Stirling's *Tractatus*, p. 86. *Meyer, in Act. Petr.* tom. ii. p. 180.

* INTERPOLATOR. *n. s.* [Latin; *interpolateur*, Fr.] One that foists in counterfeit passages.—You or your *interpolator* ought to have considered. *Swift.*

* INTERPOSAL. *n. s.* [from *interpose.*] 1. Interposition; agency between two persons.—The *interposal* of my Lord of Canterbury's command for the publication of this mean discourse, may seem to take away my choice. *South.* 2. Intervention.—Our overshadowed souls may be emblemed by crusted globes, whose influential emissions are intercepted by the *interposal* of the benighting element. *Glanville's Scepsis.*

(1.) * *To* INTERPOSE. *v. a.* [*interpono*, Lat. *interposer*, Fr.] 1. To place between; to make intervenient.—Some weeks the king did honourably *interpose*, both to give space to his brother's intercession, and to show that he had a conflict with himself what he should do. *Bacon.* 2. To thrust in as an obstruction, interruption, or inconvenience.—

What watchful cares do *interpose* themselves
Betwixt your eyes and night? *Shak.*

Death

Death ready ſtands to *interpoſe* his dart. *Milton.*

—Human frailty will too often *interpoſe* itſelf among perſons of the holieſt function. *Swift.* 3. To offer as a ſuccour or relief.—The common father of mankind ſeaſonably *interpoſed* his hand, and reſcued miſerable man out of the groſs ſtupidity and ſenſuality whereunto he was plunged. *Woodward.*

(2.) * *To* INTERPOSE. *v. n.* 1. To mediate; to act between two parties. 2. To put in by way of interruption.—But, *interpoſes* Eleutherius, this objection may be made indeed almoſt againſt any hypotheſis. *Boyle.*

* INTERPOSER. *n. ſ.* [from *interpoſe.*] 1. One that comes between others.—

I will make haſte; but, 'till I come again,
No bed ſhall e'er be guilty of my ſtay;
No reſt be *interpoſer*, 'twixt us twain. *Shak.*

2. An intervenient agent; a mediator.

(1.) * INTERPOSITION. *n. ſ.* [*interpoſition*, Fr. *interpoſitio*, Lat. from *interpoſe.*] 1. Intervenient agency.—There never was a time when the *interpoſition* of the magiſtrate was more neceſſary to ſecure the honour of religion. *Atterbury.*—Though warlike ſucceſſes carry in them often the evidences of a divine *interpoſition*, yet are they no ſure marks of the divine favour. *Atterbury.* 2. Mediation; agency between parties.—The town and abbey would have come to an open rupture, had it not been timely prevented by the *interpoſition* of their common protectors. *Addiſon.* 3. Intervention; ſtate of being placed between two.—The nights are ſo cold, freſh, and equal, by reaſon of the entire *interpoſition* of the earth, as I know of no other part of the world of better or equal temper. *Raleigh.*—She ſits on a globe that ſtands in water, to denote that ſhe is miſtreſs of a new world, ſeparate from that which the Romans had before conquered, by the *interpoſition* of the ſea. *Addiſon.* 4. Any thing interpoſed,—

A ſhelter, and a kind of ſhaking cool
*Interpoſition*, as a ſummer's cloud. *Milton.*

(2.) INTERPOSITION, in aſtronomy. The eclipſe of the ſun is occaſioned by an interpoſition of the moon between the ſun and us; and that of the moon by the interpoſition of the earth between the ſun and moon. See ECLIPSE.

* *To* INTERPRET. *v. a.* [*interpreter*, French; *interpretor*, Lat.] To explain; to tranſlate; to decipher; to give a ſolution to; to clear by expoſition; to expound.—

One, but painted thus,
Would be *interpreted* a thing perplex'd
Beyond ſelf-explication. *Shak.*

You ſhould be women,
And yet your beards forbid me to *interpret*
That you are ſo. *Shak.*

—Pharaoh told them his dream; but there was none that could *interpret* them unto him. *Gen.* xli. 8.—An excellent ſpirit, knowledge, and underſtanding, *interpreting* of dreams, and ſhowing of hard ſentences, and diſſolving of doubts, were found in the ſame Daniel. *Dan.* v. 12.—

Hear his ſighs, thou mute!
Unſkilful with what words to pray, let me
*Interpret* for him. *Milton.*

* INTERPRETABLE. *adj.* [from *interpret.*] Capable of being expounded or deciphered.—No man's face is actionable; theſe ſingularities are *interpretable* from more innocent cauſes. *Collier.*

* INTERPRETATION. *n. ſ.* [*interpretation*, Fr. *interpretatio*, Lat. from *interpret.*] 1. The act of interpreting; explanation.—

This is a poor epitome of your's,
Which, by th' *interpretation* of full time,
May ſhew like all yourſelf. *Shak.*

Look how we can, or ſad or merrily,
*Interpretation* will miſquote our looks. *Shak.*

2. The ſenſe given by an interpreter; expoſition.—If it be obſcure or uncertain what they meant, charity, I hope, conſtraineth no man, which ſtandeth doubtful of their minds, to lean to the hardeſt and worſt *interpretation* that their words can carry. *Hooker.*—The primitive Chriſtians knew how the Jews, who preceded our Saviour, interpreted theſe predictions, and the marks by which the Meſſiah would be diſcovered; and how the Jewiſh doctors, who ſucceeded him, deviated from the *interpretations* of their forefathers. *Addiſon.* 3. The power of explaining.—We beſeech thee to proſper this great ſign, and to give us the *interpretation* and uſe of it in mercy. *Bacon.*

* INTERPRETATIVE. *adj.* [from *interpret.*] Collected by interpretation.—Though the creed apoſtolic were ſufficient, yet when the church hath erected that additional bulwark againſt heretics, the rejecting their additions may juſtly be deemed an *interpretative* ſiding with hereſies. *Hammond.*

* INTERPRETATIVELY. *adv.* [from *interpretative.*] As may be collected by interpretation.—By this proviſion the Almighty *interpretatively* ſpeaks to him in this manner: I have now placed thee in a well-furniſhed world. *Ray on the Creation.*

(1.) * INTERPRETER. *n. ſ.* [*interprete*, Fr. *interpres*, Lat.] 1. An explainer; an expoſitor; an expounder.—

What we oft do beſt,
By ſick *interpreters*, or weak ones, is
Not ours, or not allow'd: what worſt, as oft,
Hitting a groſſer quality, is cry'd up
For our beſt act. *Shak.*

—In the beginning the earth was without form and void; a fluid, dark, confuſed maſs, and ſo it is underſtood by *interpreters*, both Hebrew and Chriſtian. *Burnet.*—We think moſt mens actions to be the *interpreters* of their thoughts. *Locke.* 2. A tranſlator.—

Nor word for word be careful to tranſfer,
With the ſame faith as an *interpreter*. *Sherburne.*

—How ſhall any man, who hath a genius for hiſtory, undertake ſuch a work with ſpirit, when he conſiders that in an age or two he ſhall hardly be underſtood without an *interpreter*. *Swift.*

(2.) *An* INTERPRETER is a perſon who explains the thoughts, words, or writings of ſome other, which before were unintelligible.—The word, according to Iſidore, is derived from *inter* and *partes*, as ſignifying a perſon in the middle betwixt two parties, to make them mutually underſtand each other; others derive it from *inter* and *pres*, i. e. *fidejuſſor*; q. d. a perſon who ſerves as ſecurity between two others who do not underſtand one another.

* INTERPUNCTION. *n. ſ.* [*interpunction*, Fr. *interpungo*,

*interpungo*, Latin.] Pointing between words or ſentences.

(1.) * INTERREGNUM. *n. ſ.* [Lat.] The time in which a throne is vacant between the death of a prince and acceſſion of another.—

Next enſu'd a vacancy,
Thouſand worſe paſſions than poſſeſs'd
The *interregnum* of my breaſt:
Bleſs me from ſuch an anarchy! *Cowley.*

—He would ſhew the queen my memorial with the firſt opportunity, in order to have it done in this *interregnum* or ſuſpenſion of title. *Swift.*

(2.) *An* INTERREGNUM can only happen in an elective kingdom, or in thoſe anarchical governments, where the rules of ſucceſſion to the throne are not fixed by law. In a hereditary monarchy, whether abſolute, like that of Spain, or limited, like that of Great Britain, there can be no interregnum, as no vacancy occurs between the death of one monarch and the acceſſion of another; unleſs in the caſe of a diſputed ſucceſſion or a revolution, ſuch as happened upon the abdication and flight of James II. The interregnum on that occaſion laſted two months longer in Scotland than in England. See ENGLAND, § 63, 64.

* INTERREIGN. *n. ſ.* [*interregne*, Fr. *interregnum*, Latin.] Vacancy of the throne.—The king knew there could not be any *interreign* or ſuſpenſion of title. *Bacon's Henry* VII.

INTERREX, the magiſtrate who governs during an INTERREGNUM. This magiſtrate was eſtabliſhed in old Rome, and was almoſt as ancient as the city itſelf: after the death of Romulus there was an interregnum of a year, during which the ſenators were each interrex in their turn, 5 days a-piece.

(1.) * *To* INTERROGATE. *v. a.* [*interrogo*, Lat. *interroger*, Fr.] To examine; to queſtion.

(2.) * *To* INTERROGATE. *v. n.* To aſk; to put queſtions.—By his inſtructions touching the queen of Naples, it ſeemeth he could *interrogate* touching beauty. *Bacon's Henry* VII.—His proof will be retorted by *interrogating*. Shall the adulterer and the drunkard inherit the kingdom of God? *Hammond.*

(1.) * INTERROGATION. *n. ſ.* [*interrogation*, Fr. *interrogatio*, Lat.] 1. The act of queſtioning. 2. A queſtion put; an inquiry.—How demurely ſoever ſuch men may pretend to ſanctity, that *interrogation* of God preſſes hard upon them, Shall I count them pure with the wicked balances, and with the bag of deceitful weights? *Gov. of the Tongue.*—This variety is obtained by *interrogations* to things inanimate; by beautiful digreſſions, but thoſe ſhort. *Pope.* 3. A note that marks a queſtion: thus, ? as, Does Job ſerve God for nought?

(2.) INTERROGATION, [ἐρώτησις, Gr. EROTESIS:] in rhetoric, is a figure in which the ſpeaker introduces a thing by way of queſtion, to make its truth more conſpicuous. This figure is ſuited to expreſs moſt paſſions and emotions of the mind; it ſerves alſo to preſs and bear down an adverſary, and generally adds an uncommon briſkneſs, action, force, and variety, to diſcourſe.

(1.) * INTERROGATIVE. *adj.* [*interrogatif*, Fr. *interrogativus*, Latin.] Denoting a queſtion; expreſſed in a queſtionary form of words.

(2.) * INTERROGATIVE. *n. ſ.* A pronoun uſed in aſking queſtions: as, who? what? which? whether?

* INERROGATIVELY. *adv.* [from *interrogative*.] In form of a queſtion.

* INTERROGATOR. *n. ſ.* [from *interrogate*.] An aſker of queſtions.

(1.) * INTERROGATORY. *adj.* Containing a queſtion; expreſſing a queſtion; as, *an* interrogatory *ſentence*.

(2.) * INTERROGATORY. *n. ſ.* [*interrogatoire*, Fr.] A queſtion; an inquiry.—He with no more civility began in captious manner to put *interrogatories* unto him. *Sidney.*—

Nor time, nor place,
Will ſerve long *interrogatories*. *Shak. Cymbeline.*
What earthly name to *interrogatories*
Can taſk the free breath of a ſacred king. *Shak.*

—The examination was ſummed up with one queſtion, Whether he was prepared for death? The boy was frighted out of his wits by the laſt dreadful *interrogatory*. *Addiſon.*

(3.) *An* INTERROGATORY, in law, is a particular queſtion demanded of a witneſs examined in a cauſe, eſpecially in the court of Chancery. Theſe interrogatories muſt be exhibited by the parties in ſuit on each ſide; which are either direct for the party that produces them, or counter, on behalf of the adverſe party; and generally, both plaintiff and defendant may exhibit direct and counter, or croſs interrogatories. They muſt be pertinent, and only to the points neceſſary; and either drawn or peruſed by counſel, and ſigned by them.

* INTERRUPT. *adj.* Containing a chaſm.—

Seeſt thou what rage
Tranſports our adverſary, whom no bounds,
Nor yet the main abyſs wide *interrupt*, can hold? *Milton.*

* *To* INTERRUPT. *v. a.* [*interrompre*, Fr. *interruptus*, Lat.] 1. To hinder the proceſs of any thing by breaking in upon it.—

Rage doth rend
Like *interrupted* waters, and o'erbear
What they are uſed to bear. *Shak. Coriolanus.*

—He might ſecurely enough have engaged his body of horſe againſt their whole inconſiderable army, there being neither tree nor buſh to *interrupt* his charge. *Clarend.*—This motion of the heavenly bodies ſeems partly uninterrupted, as that of the firſt moveable interpolated and *interrupted*. *Hale.* 2. To hinder one from proceeding by interpoſition.—Anſwer not before thou haſt heard the cauſe; neither *interrupt* men in the midſt of their talk. *Eccluſ.* xi. 8. 3. To divide; to ſeparate; to reſcind from continuity.

INTERRUPTA SPICA. See BOTANY, *Gloſſ.*

* INTERRUPTEDLY. *adv.* [from *interrupted*.] Not in continuity; not without ſtoppages.—The incident light that meets with a groſſer liquor, will have its beams either refracted or imbibed, or elſe reflected more or leſs *interruptedly* than they would be, if the body had been unmoiſtened. *Boyle on Colours.*

* INTERRUPTER. *n. ſ.* [from *interrupt*.] He who interrupts.

* INTERRUPTION. *n. ſ.* [*interruption*, Fr. *interruptio*, Latin.] 1. Interpoſition; breach of continuity.—Places ſevered from the continent by the

the *interruption* of the ſea. *Hale's Origin of Mankind.* 2. Intervention; interpoſition.—You are to touch the one as ſoon as you have given a ſtroke of the pencil to the other, leſt the *interruption* of time cauſe you to loſe the idea of one part. *Dryd. Dufr.* 3. Hindrance; ſtop; let; obſtruction.—

Bloody England into England gone,
O'erbearing *interruption*, ſpite of France. *Shak.*

4. Intermiſſion.—This way of thinking on what we read, will be a rub only in the beginning; when cuſtom has made it familiar, it will be diſpatched without reſting or *interruption* in the courſe of our reading. *Locke.*—Amidſt the *interruptions* of his ſorrow, ſeeing his penitent overwhelmed with grief, he was only able to bid her be comforted. *Addiſ. Spectator.*

INTERRUPTUM FOLIUM. See BOTANY, *Gloſſ.*

* INTERSCAPULAR. *adj.* [*inter* and *ſcapula*, Lat.] Placed between the ſhoulders.

INTERSCENDENT. *adj.* in algebra, is applied to quantities, when the exponents of their powers are radical quantities. Thus, $x^{\sqrt{2}}$, $x^{\sqrt{a}}$, &c. are interſcendent quantities.

* *To* INTERSCIND. *v. a.* [*inter* and *ſcindo*, Lat.] To cut off by interruption. *Diſt.*

* *To* INTERSCRIBE. *v. a.* [*inter* and *ſcribo*, Lat.] To write between. *Diſt.*

* INTERSECANT. *adj.* [*interſecans*, Latin.] Dividing any thing into parts.

(1.) * *To* INTERSECT. *v. a.* [*interſeco*, Lat.] To cut; to divide each other mutually.—Perfect and viviparous quadrupeds ſo ſtand in their poſition of proneneſs, that the oppoſite joints of neighbour legs conſiſt in the ſame plane; and a line deſcending from their navel *interſects* at right angles the axis of the earth. *Brown.*—Excited by a vigorous loadſtone, the needle will ſomewhat depreſs its animated extreme and *interſect* the horizontal circumference. *Brown.*

(2.) * *To* INTERSECT. *v. n.* To meet and croſs each other.—The ſagittal ſuture uſually begins at that point where theſe lines *interſect*. *Wiſeman.*

(1.) * INTERSECTION. *n. ſ.* [*interſectio*, Latin, from *interſect.*] Point where lines croſs each other.—They did ſpout over interchangeably from ſide to ſide in forms of arches, without any *interſection* or meeting aloft, becauſe the pipes were not oppoſite. *Wotton.*—The firſt ſtar of Aries, in the time of Meton the Athenian, was placed in the very *interſection*, which is now elongated, and moved eaſtward twenty-eight degrees. *Brown.*—Ships would move in one and the ſame ſurface; and conſequently muſt needs encounter, when they either advance towards one another in direct lines, or meet in the *interſection* of croſs ones. *Bent.*

(2.) INTERSECTION, in mathematics, is the cutting of one line, or plane, by another; or the point or line wherein two lines, or two planes, cut each other. The mutual interſection of two planes is a right line. The centre of a circle is in the interſection of two diameters. The central point of a regular or irregular figure of four ſides, is the point of interſection of the two diagonals. The equinoxes happen when the ſun is in the interſections of the equator and ecliptic.

* *To* INTERSERT. *v. a.* [*interſero*, Lat.] To put in between other things.—If I may *interſert* a ſhort ſpeculation, the depth of the ſea is determined in Pliny to be fifteen furlongs. *Brerewood.*

* INTERSERTION. *n. ſ.* [from *interſert.*] An inſertion, or thing inſerted between any thing.—Theſe two *interſertions* were clear explications of the apoſtle's old form, God the father ruler of all, which contained an acknowledgment of the unity. *Hammond.*

* *To* INTERSPERSE. *v. a.* [*interſperſus*, Lat.] To ſcatter here and there among other things.—The poſſibility of a body's moving into a void ſpace beyond the utmoſt bounds of body, as well as into a void ſpace *interſperſed* amongſt bodies, will always remain clear. *Locke.*—It is the editor's intereſt to inſert what the authors judgment had rejected; and care is taken to *interſperſe* theſe additions, ſo that ſcarce any book can be bought without purchaſing ſomething unworthy of the author. *Swift.*

* INTERSPERSION. *n. ſ.* [from *interſperſe.*] The act of ſcattering here and there.—For want of the *interſperſion* of now and then an elegiac or a lyric ode. *Watts.*

INTERSPINALES. See ANATOMY, § 209, (21.)

(1.) * INTERSTELLAR. *adj.* [*inter* and *ſtella*, Lat.] Intervening between the ſtars.—The *interſtellar* ſky hath ſo much affinity with the ſtar, that there is a rotation of that as well as of the ſtar. *Bacon.*

(2.) INTERSTELLAR is uſed to expreſs thoſe parts of the univerſe that are beyond the limits of our ſolar ſyſtem. In the interſtellar regions, it is ſuppoſed there are many other ſyſtems of planets moving round the fixed ſtars, as the centres of their reſpective motions. And as it is probable, that each FIXED STAR is thus a SUN to a number of habitable orbs, or earths, that move round it, the interſtellar world muſt be infinitely the greateſt part of the univerſe. See ASTRONOMY, *Part* I. *Sect.* V. &c.

* INTERSTICE. *n. ſ. interſtitium*, [Lat. *interſtice*, Fr.] 1. Space between one thing and another.—The ſun ſhining through a large priſm upon a comb placed immediately behind the priſm, his light, which paſſed through the *interſtices* of the teeth, fell upon a white paper; the breadths of the teeth were equal to their *interſtices*, and ſeven teeth together with their *interſtices* took up an inch. *Newton.*—The force of the fluid will ſeparate the ſmalleſt particles which compoſe the fibres, ſo as to leave vacant *interſtices* in thoſe places where they cohered before. *Arbuthnot.* 2. Time between one act and another.—I will point out the *interſtices* of time which ought to be between one citation and another. *Ayliffe.*

* INTERSTITIAL. *adj.* [from *interſtice.*] Containing interſtices.—In oiled papers, the *interſtitial* diviſion being actuated by the acceſſion of oil, becometh more tranſparent. *Brown.*

* INTERTEXTURE. *n. ſ.* [*intertexo*, Latin.] Diverſification of things mingled or woven one among another.

INTERTIES. *n. ſ.* or INTERDUCES, in architecture, ſmall pieces of timber, which lie horizontally between the ſummers, or between them and the cell or raiſing plate.

INTER-TRANSVERSALES. See ANATOMY, § 209, (22.)

* *To* INTERTWINE. } *v. a.* [*inter* and *twine*,
* *To* INTERTWIST. } or *twist*.] To unite by twisting one in another.—

Under some concourse of shades,
Whose branching arms thick *intertwin'd* might shield
From dews and damps of night his shelter'd head. *Milton.*

* INTERVAL. *n. f.* [*intervalle*, Fr. *intervallum*, Lat.] 1. Space between places; interstice; vacuity; space unoccupied; void place; vacancy; vacant space.—With any obstacle let all the light be now stopped which passes through but one *interval* of the teeth, so that the range of colours which comes from thence may be taken away, and you will see the light of the rest of the ranges to be expanded into the place of the range taken away, and there to be coloured. *Newton.* 2. Time passing between two assignable points.—The century and half following was a very busy period, the *intervals* between every war being so short. *Swift.* 3. Remission of a delirium or distemper.—Though he had a long illness, considering the great heat with which it raged, yet his *intervals* of sense being few and short, left but little room for the offices of devotion. *Atterbury.*

(II.) INTERVAL is derived from *intervallum*, which, according to Isidore, signifies the space *inter fossum et murum*, i. e. *between the ditch and the wall*. Others say, that the stakes or piles, driven into the ground in the ancient Roman bulwarks, were called *valla*; and the interstices or vacancy between them, *intervalla*.

(III.) INTERVAL, in music. The distance between any given sound and another; strictly speaking, is neither measured by any common standard of extension nor duration; but either by immediate sensation, or by computing the difference between the numbers of vibrations produced by two or more sonorous bodies, in the act of sounding, during the same given time. As the vibrations are slower and fewer during the same instant, for example, the sound is proportionally lower or graver: on the contrary, as during the same period the vibrations increase in number and velocity, the sounds are proportionably higher or more acute. An interval in music, therefore, is properly the difference between the number of vibrations produced by one sonorous body of a certain magnitude and texture, and of those produced by another of a different magnitude and texture in the same time.

(1.) INTERVALS are divided into *consonant* and *dissonant*. A consonant interval is that whose extremes or whose highest and lowest sounds, when simultaneously heard, coalesce in the ear, and produce an agreeable sensation, called by Lord Kames a *tertium quid*. A dissonant interval, on the contrary, is that whose extremes, simultaneously heard, far from coalescing in the ear, and producing one agreeable sensation, are each of them plainly distinguished from the other, produce a grating effect upon the sense, and repel each other with an irreconcileable hostility. In proportion to the vibrations of different sonorous bodies, or of the same given time, the chords are more or less perfect, and consequently the intervals more or less consonant.—When these vibrations never coincide at all in the same given time, the discord is consummate, and consequently the interval absolutely dissonant.

(2.) INTERVALS are not only divided according to their natures, but also with respect to their degrees. In this view, they are either *enharmonic*, *chromatic*, or *diatonic*. Of these thereafter in their order, from the least to the greatest. An *enharmonic interval* is what they call the *eighth part of a tone*, or the difference between a major and minor semitone, generally distinguished by the name of a *comma*. For a more minute disquisition of this matter, our readers may consult the article COMMA in the Musical Dictionary, or the article MUSIC in this work. A *chromatic interval* consists properly of a minor semitone, but may also admit the major. A *diatonic interval* consists of semitone major at least, but may consist of any number of tones within the octave. When an octave higher or lower is assumed, it is obvious that we enter into another scale which is either higher or lower, but still a repetition of the former degrees of sound.

(3.) INTERVALS again are either *simple* or *compound*. All the intervals within any one octave are *simple*; such as the second, major or minor, the third, the fourth, the fifth, the sixth, the seventh, &c. of these afterwards. All intervals whose extremes are contained in different octaves, such as the ninth, the tenth, the eleventh, the twelfth, the thirteenth, the fourteenth, the fifteenth, &c. may be termed *compound intervals*. The semitone either exactly or nearly divides the tone into two equal parts. In the theory of harmonical computation three kinds of semitones are recognised, viz. the greatest, the intermediate, and the smallest semitone. But in practice, to which these explications are chiefly adapted, the semitone is only distinguished into major and minor. The semitone major is the difference between the third major and the fourth, as EF. Its ratio is as 15 to 16, and it forms the least of all diatonic intervals. The semitone minor consists of the difference between the third major and minor: it may be marked in the same degree by a sharp or a flat; and it only forms a chromatic interval; its ratio is as 24 to 25. Though some distinction is made between these semitones by the manner of marking them, yet on the organ and harpsichord no distinction can be made; nor is there anything more common for us than to say, that D sharp in rising is E flat in descending, and so through the whole diapason above or below; besides, the semitone is sometimes major and sometimes minor, sometimes diatonic and sometimes chromatic, according to the different modes in which we compose or practise; yet in practice these are called *semitones* minor, which are marked by sharps or flats, without changing the degree; and semitones major are those which form the interval of a second. With respect to the three semitones recognised in theory, the greatest semitone is the difference between a tone major and a semitone minor; and its ratio is as 25 to 27. The intermediate semitone is the difference between a semitone major and a tone major; and

its ratio is as 128 to 125. In a word, the small semitone consists of the difference between the greatest and the intermediate semitone; and its ratio is as 125 to 128. Of all these intervals, these is only the semitone major, which is sometimes admitted as a second in harmony. The interval of a tone which characterises the diatonic species of composition, is either major or minor. The former consists of the difference between the fourth and fifth; and its ratio is as 8 to 9; and the latter, whose ratio is as 9 to 10, results from the difference between the third minor and the fourth. Seconds are distinguished into 4 kinds: two of which are not in practice sufficiently momentous to be mentioned. The second major is synonymous with the intervals of a tone; but as that tone may be either major or minor, its ratio may be either as 8 to 9, or as 9 to 10. The second minor consists of the distance from B to C, or from EF; and its ratio is as 15 to 16. The third is so called, because it consists of two gradations, or three diatonic sounds, as from G to B ascending, or from A to C, inclusive of the extremes; of which the first is a third major, composed of two full tones, and its ratio as 4 to 5; the second, a third minor, consisting of a tone and a semitone major, and its ratio as 5 to 6. The fourth has by some been reckoned an imperfect, but more justly by others, a perfect chord. It consists of three diatonic degrees, but takes its name from the four different sounds of which it is formed; or, in other words, the number by which it is denominated includes the extremes. It is composed of a tone major, a tone minor, and a semitone major, as from C to F ascending; its ratio as 3 to 4. The fifth, next to the octave, is perhaps the most perfect interval, at least susceptible of alteration. The number from whence it assumes its name likewise includes its extremes. It consists of two tones major, one minor, and a semitone major, as from A to E ascending; its ratio is as 2 to 3. The sixth is not found among the natural order of consonances, but only admitted by combination. It is not here necessary to mention its various distinctions and uses, as we only give an account of intervals in general. The sixth major consists of four tones and a semitone major, as from G to E ascending; its ratio is as 3 to 5. The sixth minor contains three tones and two semitones major, as from E to C ascending; its ratio is as 5 to 8. The seventh, as a reduplication of the second, is a dissonance. When major, it consists diatonically of five tones, three major, and two minor; and a major semitone, as from C to B ascending; its ratio is as 8 to 15. When minor, it consists of four tones, three major and one minor, and two major semitones, as from E to D ascending; its ratio is as 5 to 9. The octave is the most perfect of all chords, and in many cases hardly to be distinguished by the ear from an unison; that is to say, from that coincidense of sound produced by two musical strings, whose matter, lengths, diameters, and tensions, are the same. As the vibrations of two strings in unison during any given time, are precisely coincident; so, whilst the lowest extreme of the octave vibrates once, the highest vibrates twice; and consequently its ratio is as 1 to 2, as from c to C ascending. It consists of six full tones and two semitones major. Its name is derived from the Latin *octo*, eight; because that number likewise includes its extremes. It may likewise be divided into twelve semitones. It contains the whole diatonic scale; and every series above or below consists only of the same returning sounds. From whence the natures, distances, and powers, of every interval greater than the octave, as the ninth, the tenth, the eleventh, the twelfth, the thirteenth, the fourteenth, the fifteenth, the triple octave, &c. may easily be computed. The celebrated M. Rousseau has the following judicious observations on this subject: "We divide, (says he) as did the ancients, intervals into consonant and dissonant. The consonances are *perfect* or *imperfect*; (See CHORD, § II. 1, 2; and III. also CONSONANCE, *def.* 1.) dissonances are either such by nature, or become such by accident. There are only two intervals naturally dissonant, viz. the second and seventh, including their octaves or replications; nay, still these two may be reduced to one alone, as the seventh is properly no more than a replication of the second; for B, the seventh above the lowest C, where we have generally begun the scale, is really an octave above B, the note immediately below that C: and consequently the interval between these lower sounds is no more than that of a second major, to which all dissonances may therefore be ultimately reduced, whether considered as major or minor; but even all the consonances may become dissonant by accident." (See DISCORD, § 2.) "Besides, every interval is either simple or reduplicated. Simple intervals are such as the limits of a single octave comprehend. Every interval which surpasses this extent is reduplicated; that is to say, compounded of one or more octaves, and of the simple interval whose replication it is. Simple intervals are likewise divided into direct and inverted. Take any simple interval whatever for a direct one; the quantity which, added to itself, is required to complete the octave, will be found an inverted interval; and the same observation holds reciprocally true of such as are inverted. There are only six kinds of simple intervals; of which three contain such quantities, as, added to the other three, are required to complete the octave; and of consequence likewise the one must be inversions of the other. If you take at first the smallest intervals, you will have, in the order of direct intervals, the second, the third, and fourth; for inverted, the seventh, the sixth, and fifth. Suppose these to be direct, the others will be inverted; every thing here is reciprocal. To find the name of any interval whatever, it is only necessary to add the denomination of unity to the degree which it contains. Thus the interval of one degree shall give a second; of two, a third; of three, a fourth; of seven, an octave; of nine, a tenth, &c. But this is not sufficient to determine an interval with accuracy; for under the same name it may be either major or minor, true or false, diminished or redundant. The consonances which are imperfect, and the two natural dissonances, may be major or minor; which, without changing their degree, occasions in the interval the difference of a semitone; so that if, from a minor interval, we still deduce a semitone, it becomes

an interval diminiſhed; if, by a ſemitone, we increaſe a major interval, it becomes an interval redundant. The perfect conſonances are by their nature invariable. When their intervals are ſuch as they ought to be, we call them *juſt*, *true*: and if we dilate or contract this interval by a ſemitone, the conſonance is termed *falſe*, and becomes a diſſonance; *redundant*, if the ſemitone be added; *diminiſhed*, if it be abſtracted. We improperly give the name of a *falſe fifth* to the fifth diminiſhed; this is taking the genus for the ſpecies: the fifth redundant is every jot as falſe as the diminiſhed, it is even more ſo in every reſpect." In Rouſſeau's *Muſical Dictionary*, (plate C, fig. 2.) may be ſeen a table of all the ſimple intervals practicable in muſic, with their names, their degrees, their values, and their ratios. Having aſcertained the diſtinction between major and minor intervals, it is only neceſſary to add, that theſe may be natural or artificial. Of the natural we have already given ſome account, by aſcertaining the diſtances and ratios of ſuch as have been mentioned. Of the artificial, we may obſerve, that they are ſuch as change their poſition from what it naturally is in the diatonic ſcale, to what the conveniency of compoſition or tranſpoſition requires it to be. A note thus artificially heightened by a ſemitone, together with the character which expreſſes that elevation, is called a *ſharp*; on the contrary, a note artificially depreſſed by a ſemitone, together with the character by which that depreſſion is ſignified, is called a *flat*. The character which reſtores a note thus depreſſed or raiſed to its primary ſtate, is called a *natural*. Major or minor intervals, as they prevail, characteriſe the major or minor mode. See MODE, § 4.

(1.) INTERVALE. *adj.* between valleys.

(2.) INTERVALE. *n. ſ.* ground between two valleys.—Theſe are two Anglo-American words, much uſed by Dr Morſe, and Mr Scott, in their Gazetteers, but not authoriſed by any Engliſh author or lexicographer.

* *To* INTERVENE. *v. n.* [*intervenio*, Lat. *intervenir*, Fr.] 1. To come between things or perſons. 2. To make intervales.—

While ſo near each other, thus all day
Our taſk we chooſe, what wonder, if ſo near,
Looks *intervene*, and ſmiles? *Milton.*

3. To croſs unexpectedly.—Eſteem the danger of an action, and the poſſibilities of miſcarriage, and every croſs accident that can *intervene*, to be either a mercy on God's part, or a fault on ours. *Taylor.*

* INTERVENE. *n. ſ.* [from the verb.] Oppoſition, or perhaps interview. A word out of uſe.—They had ſome ſharper and ſome milder differences, which might eaſily happen in ſuch an *intervene* of grandees, both vehement on the parts which they ſwayed. *Wotton.*

* INTERVENIENT. *adj.* [*interveniens*, Lat. *intervenant*, French.] Intercedent; interpoſed; paſſing between.—There be *intervenient* in the riſe of eight, in tones, two bemolls or half notes. *Bacon.*—Many arts were uſed to diſcuſs new affection: all which notwithſtanding, for I omit things *intervenient*, there is conveyed to Mr Villiers an intimation of the king's pleaſure to be ſworn his ſervant. *Wotton.*

* INTERVENTION. *n. ſ.* [*intervention*, Fr. *interventio*, Lat.] 1. Agency between perſons.—Let us decide our quarrels at home, without the *intervention* of any foreign power. *Temple.*—God will judge the world in righteouſneſs by the *intervention* of the man Chriſt Jeſus, who is the Saviour as well as the judge of the world. *Atterbury.* 2. Agency between antecedents and conſecutives.—In the diſpenſation of God's mercies to the world, ſome things he does by himſelf, others by the *intervention* of natural means, and by the mediation of ſuch inſtruments as he has appointed. *L'Eſtrange.* 3. Interpoſition; the ſtate of being interpoſed.—Sound is ſhut out by the *intervention* of that lax membrane, and not ſuffered to paſs into the inward ear. *Holder.*

* *To* INTERVERT. *v. a.* [*interverto*, Latin.] 1. To turn to another courſe.—The duke *interverted* the bargain, and gave the poor widow of Erpenius for the books five hundred pounds. *Wotton.* 2. To turn to another uſe.

* INTERVIEW. *n. ſ.* [*entrevue*, French.] Mutual ſight; ſight of each other. It is commonly uſed for a formal, appointed, or important meeting or conference.—The day will come, when the paſſions of former enmity being allayed, we ſhall with ten times redoubled tokens of reconciled love ſhew ourſelves each towards other the ſame, which Joſeph and the brethren of Joſeph were at the time of their *interview* in Egypt. *Hooker.*—

His fears were, that the *interview* betwixt
England and France might, through their amity,
Breed him ſome prejudice. *Shak.*

Such happy *interview*, and fair event
Of love, and youth not loſt, ſongs, garlands, flow'rs,
And charming ſymphonies, attack'd the heart
Of Adam. *Milton.*

* *To* INTERVOLVE. *v. a.* [*intervolvo*, Lat.] To involve one within another.—

Myſtical dance! which yonder ſtarry ſphere
Of planets, and of fix'd, in all her wheels
Reſembles neareſt; mazes intricate,
Eccentric, *intervolv'd*, yet regular,
Then moſt, when moſt irregular, they ſeem. *Milton.*

* *To* INTERWEAVE. *v. a.* preter. *interwove*, part. paſſ. *interwoven*, *interwove*, or *interweaved*. [*inter* and *weave*.] To mix one with another in a regular texture; to intermingle.—

Then laid him down
Under the hoſpitable covert nigh
Of trees thick *interwoven*. *Milton.*

At laſt
Words *interwove* with ſighs found out their way. *Milton.*

I ſat me down to watch upon a bank
With ivy canopied, and *interwove*
With flaunting honeyſuckle. *Milton.*

None
Can ſay, here nature ends, and art begins,
But mixt like th' elements, and born like twins,
So *interweav'd*, ſo like, ſo much the ſame:
None, this mere nature, that mere art can name. *Denham.*

The proud theatres diſcloſe the ſcene,
Which *interwoven* Britons ſeem to raiſe,

And

And ſhow the triumph which their ſhame diſplays. *Dryden.*

—He ſo *interweaves* truth with probable fiction, that he puts a pleaſing fallacy upon us. *Dryden.*

—It appeared a vaſt ocean planted with iſlands, that were covered with fruits and flowers, and *interwoven* with a thouſand little ſhining ſeas that ran among them. *Addiſon.*—Orchard and flower-garden lie ſo mixt and *interwoven* with one another, as to look like a natural wilderneſs. *Spectator.*—The Supreme Infinite could not make intelligent creatures, without implanting in their natures a moſt ardent deſire, *interwoven* in the ſubſtance of their ſpiritual natures, of being reunited with himſelf. *Cheyne.*—I do not altogether diſapprove the *interweaving* texts of ſcripture through the ſtyle of your ſermon. *Swift.*

* *To* INTERWISH. *v. a.* [*inter* and *wiſh.*] To wiſh mutually to each other.—

The venom of all ſtepdames, gameſter's gall,
What tyrants and their ſubjects *interwiſh*,
All ill fall on that man. *Donne.*

* INTESTABLE. *adj.* [*inteſtabilis*, Latin.] Diſqualified to make a will.—A perſon excommunicated is rendered infamous and *inteſtable* both actively and paſſively. *Ayliffe.*

* INTESTATE. *adj.* [*inteſtat*, Fr. *inteſtatus*, Lat.] Wanting a will; dying without a will.—

Why ſhould calamity be full of words?
—Windy attorneys to their client woes,
Airy ſucceeders to *inteſtate* joys,
Poor breathing orators of miſeries. *Shak.*

Preſent puniſhment purſues his maw,
When ſurfeited and ſwell'd, the peacock raw,
He bears into the bath; whence want of breath,
Repletions, apoplex, *inteſtate* death. *Dryden.*

(1.) INTESTINA, in the *Linnæan Syſtem*, an order of worms. See ZOOLOGY.

(2.) INTESTINA. See INTESTINE, § 2, 3.

(1.) * INTESTINAL. *adj.* [*inteſtinal*, French; from *inteſtine.*] Belonging to the guts.—The mouths of the lacteals are opened by the *inteſtinal* tube, affecting a ſtraight inſtead of a ſpiral cylinder. *Arbuthnot.*

(2.) INTESTINAL CANAL. See ANATOMY, § 286—296.

(1.) * INTESTINE. *adj.* [*inteſtin*, Fr. *inteſtinus*, Lat.] 1. Internal; inward; not external.—Of theſe inward and *inteſtine* enemies to prayer, there are our paſt ſins to wound us, our preſent cares to diſtract us, our diſtempered paſſions to diſorder us, and a whole ſwarm of looſe and floating imaginations to moleſt us. *Duppa.*—

*Inteſtine* war no more our paſſions wage,
Ev'n giddy factions bear away their rage. *Pope.*

2. Contained in the body.—

*Inteſtine* ſtone, and ulcer, cholic pangs,
And moon-ſtruck madneſs. *Milton.*

A wooden jack, which had almoſt
Loſt, by diſuſe, the art to roaſt,
A ſudden alteration feels,
Increas'd by new *inteſtine* wheels. *Swift.*

3. Domeſtic, not foreign. I know not whether the word be properly uſed in the following example of *Shakeſpeare*: perhaps for *mortal* and *inteſtine* ſhould be read *mortal internecine.*—

Since the moral and *inteſtine* jars
'Twixt thy ſeditious countrymen and us,
It hath in ſolemn ſynods been decreed,
T' admit no traffic to our adverſe towns. *Shak.*

But God, or Nature, while they thus contend,
To theſe *inteſtine* diſcords put an end. *Dryden.*

She ſaw her ſons with purple death expire,
And dreadful ſeries of *inteſtine* wars,
Inglorious triumphs, and diſhoneſt ſcars. *Pope.*

(2.) * INTESTINE. *n. ſ.* [*inteſtinum*, Lat. *inteſtine*, Fr.] The gut; the bowel: moſt commonly without a ſingular.—The *inteſtines* or guts may be inflamed by an acrid ſubſtance taken inwardly. *Arbuthnot.*

(3.) *The* INTESTINES, [INTESTINA,] are thoſe hollow, membranous, cylindrical parts, extended from the right orifice of the ſtomach to the anus; by which the chyle is conveyed to the lacteals, and the excrements are voided. See ANATOMY, § 295, 296.

* *To* INTHRALL. *v. a.* [*in* and *thrall.*] To enſlave; to ſhackle; to reduce to ſervitude. A word now ſeldom uſed, at leaſt in proſe.—

What though I be *inthrall'd*, he ſeems a knight,
And will not any way diſhonour me. *Shak.*

—The Turk has ſought to extinguiſh the ancient memory of thoſe people which he has ſubjected and *inthrall'd.* *Raleigh.*—

Authors to themſelves in all
Both what they judge, and what they chooſe; for ſo
I form'd them free, and free they muſt remain
Till they *inthrall* themſelves. *Milton.*

She ſoothes, but never can *inthrall* my mind:
Why may not peace and love for once be join'd?
*Prior.*

* INTHRALMENT. *n. ſ.* [from *inthrall.*] Servitude; ſlavery.—

Moſes and Aaron, ſent from God to claim
His people from *inthralment*, they return
With glory and ſpoil back to their promis'd land. *Milton.*

* *To* INTHRONE. *v. a.* [*in* and *throne.*] To raiſe to royalty; to ſeat on a throne: commonly *enthrone.*—

One, chief, in gracious dignity *inthron'd*,
Shines o'er the reſt. *Thomſon.*

* INTIMACY. *n. ſ.* [from *intimate.*] Cloſe familiarity.—It is in our power to confine our friendſhips and *intimacies* to men of virtue. *Rogers.*

(1.) * INTIMATE. *adj.* [*intimado*, Spaniſh; *intimus*, Lat.] 1. Inmoſt; inward; inteſtine.—

They knew not
That what I mention'd was of God, I knew
From *intimate* impulſe. *Milton.*

—Fear being ſo *intimate* to our natures, it is the ſtrongeſt bond of laws. *Tillotſon.* 2. Near; not kept at a diſtance.—Moſes was with him in the retirements of the Mount, received there his private inſtructions; and when the multitude were thundered away from any approach, he was honoured with an *intimate* and immediate admiſſion. *South.* 3. Familiar; cloſely acquainted.—

United by this ſympathetic bond,
You grow familiar, *intimate*, and fond. *Roſc.*

(2.) * INTIMATE. *n. ſ.* [*intimado*, Spaniſh; *intime*, French; *intimus*, Latin.] A familiar friend; one who is truſted with our thoughts.—The deſign

ſign was to entertain his reaſon with a more equal converſe, aſſign him an *intimate* whoſe intellect as much correſponded with his as did the outward form. *Gov. Tongue.*

* *To* INTIMATE. *v. a.* [*intimer*, French; *intimare*, low Latin.]—To hint; to point out indirectly, or not very plainly.—Alexander Van Suchten tells us, that by a way he *intimates*, may be made a mercury of copper, not of the ſilver colour of other mercuries, but green. *Boyle.*—The names of ſimple ideas and ſubſtances, with the abſtract ideas in the mind, *intimate* ſome real exiſtence, from which was derived their original pattern. *Locke.*—

'Tis the divinity that ſtirs within us;
'Tis Heav'n itſelf that points out an hereafter,
And *intimates* eternity to man. *Addiſon's Cato.*

* INTIMATELY. *adv.* [from *intimate.*] 1. Cloſely; with intermixture of parts.—The ſame œconomy is obſerved in the circulation of the chyle with the blood, by mixing it *intimately* with the parts of the fluid to which it is to be aſſimulated. *Arbuthnot.* 2. Nearly; inſeparably.—Quality, as it regards the mind, has its riſe from knowledge and virtue, and is that which is more eſſential to us, and more *intimately* united with us. *Addiſon's Spectator.* 3. Familiarly; with cloſe friendſhip.

* INTIMATION. *n. ſ.* [*intimation*, Fr. from *intimate.*] Hint; obſcure or indirect declaration or direction.—Let him ſtrictly obſerve the firſt ſtirrings and *intimations*; the firſt hints and whiſpers of good and evil that paſs in his heart. *South.*—Of thoſe that are only probable we have ſome reaſonable *intimations*, but not a demonſtrative certainty. *Woodward.*—Beſides the more ſolid parts of learning, there are ſeveral little *intimations* to be met with on medals. *Addiſon.*

* INTIME. *adj.* Inward; being within the maſs; not being external, or on the ſurface; internal. Not uſed.—As to the compoſition or diſſolution of mixed bodies, which is the chief work of elements, and requires an *intime* application of the agents, water hath the principality and exceſs over earth. *Digby on Bodies.*

* *To* INTIMIDATE. *v. a.* [*intimider*, French; *in* and *timidus*, Lat.] To make fearful; to daſtardize; to make cowardly.—

At that tribunal ſtands the writing tribe,
Which nothing can *intimidate* or bribe;
Time is the judge. *Young.*

Now guilt once harbour'd in the conſcious breaſt,
*Intimidates* the brave, degrades the great. *Irene.*

* INTIRE. *n. ſ.* [*integer*, Lat. *entier*, French; better written ENTIRE, which ſee, and all its derivatives.] Whole; undiminiſhed; broken.—The lawful power of making laws, to command whole politic ſocieties of men, belonging ſo properly unto the ſame *intire* ſocieties, that for any prince to exerciſe the ſame of himſelf, and not either by expreſs commiſſion immediately and perſonally received from God, or elſe by authority derived at the firſt from their conſent upon whoſe perſons he impoſes laws, it is no better than mere tyranny. *Hooker.*

* INTIRENESS. *n. ſ.* [from *intire*; better ENTIRENESS.] Wholeneſs; integrity.—So ſhall all times find me the ſame:
You this *intireneſs* better may fulfil,
Who have the pattern with you ſtill. *Donne.*

* INTO. *prep.* [*in* and *to.*] 1. Noting entrance with regard to place: oppoſed to *out of.*—Water introduces into vegetables the matter it bears along with it. *Woodward's Nat. Hiſt.*—Acrid ſubſtances, which paſs *into* the capillary tubes, muſt irritate them into greater contraction. *Arb. on Aliments.* 2. Noting entrance of one thing into another.—If iron will acquire by mere continuance an habitual inclination to the ſite it held, how much more may education, being a conſtant plight and inurement, induce by cuſtom good habits *into* a reaſonable creature? *Wotton.*—To give life to that which has yet no being, is to frame a living creature, faſhion the parts, and having fitted them together, to put *into* them a living ſoul. *Locke.* 3. Noting penetration beyond the outſide, or ſome action which reaches beyond the ſuperficies or open part.—To look *into* letters already opened or dropt, is held an ungenerous act. *Pope.* 4. Noting incluſion real or figurative.—They have denominated ſome herbs ſolar and ſome lunar, and ſuch like toys put *into* great words. *Bacon.* 5. Noting a new ſtate to which any thing is brought by the agency of a cauſe.—Compound bodies may be reſolved *into* other ſubſtances than ſuch as they are divided *into* by the fire. *Boyle.*—A man muſt ſin himſelf *into* a love of other mens ſins: for a bare notion of this black art will not carry him ſo far. *South.*—

Sure thou art born to ſome peculiar fate,
When the mad people riſe againſt the ſtate,
To look them *into* duty: and command
An awful ſilence with thy lifted hand.
*Dryden.*

—It concerns every man that would not trifle away his ſoul, and fool himſelf *into* irrevocable miſery, with the greateſt ſeriouſneſs, to inquire into theſe matters. *Tillotſon.*—He is not a frail being, that he ſhould be tired *into* compliance by force of aſſiduous applications. *Smalridge.*—In hollow bottoms, if any fountains chance to riſe, they naturally ſpread themſelves *into* lakes, before they can find any iſſue. *Addiſon on Italy.*—It would have been all irretrievably loſt, was it not by this means collected and brought *into* one maſs. *Woodw.*—Why are theſe poſitions charged upon me as their ſole author; and the reader led *into* a belief, that they were never before maintained by any perſon of virtue? *Atterbury.*—It is no ways congruous, that God ſhould be always frightening men *into* an acknowledgment of the truth, who were made to be wrought upon by calm evidence. *Atterbury.*—A man may whore and drink himſelf *into* atheiſm; but it is impoſſible he ſhould think himſelf *into* it. *Bentley.*

* INTOLERABLE. *adj.* [*intolerabilis*, Lat. *intolerable*, Fr.] 1. Inſufferable; not to be endured; not to be borne; having any quality in a degree too powerful to be endured.—If we bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as *intolerable* as it is unreaſonable. *Taylor.*—

His awful preſence did the crowd ſurpriſe,
Nor durſt the raſh ſpectator meet his eyes;

Eyes

Eyes that confess'd him born for kingly sway,
So fierce they flash'd *intolerable* day. *Dryden.*

—Some men are quickly weary of one thing: the same study being continued in is as *intolerable* to them, as the appearing long in the same clothes is to a court lady. *Locke.*—

From Param's top th' Almighty rolls,
*Intolerable* day proclaim'd the God. *Broome.*

2. Bad beyond sufferance.

* INTOLERABLENESS. *n. s.* [from *intolerable.*] Quality; a thing not to be endured.

* INTOLERABLY. *adv.* [from *intolerable.*] To a degree beyond endurance.

* INTOLERANT. *adj.* [*intolerant*, Fr.] Not enduring; not able to endure.—Too great moisture affects human bodies with one class of diseases, and too great dryness with another; the powers of human bodies being limited and *intolerant* of excesses. *Arbuth.*

* *To* INTOMB. *v. a.* [*in* and *tomb.*] To inclose in a funeral monument; to bury.—What commandment had the Jews for the ceremony of odours used about the bodies of the dead, after which custom, notwithstanding our Lord was contented that his own most precious blood should be *intomb'd*? *Hooker.*—

Is't night's predominance or the day's shame,
That darkness does the face of earth *intomb*?
*Shakespeare.*

Mighty heroes more majestic shades,
And youths *intomb'd* before their father's eyes.
*Dryden.*

* *To* INTONATE. *v. a.* [*intono*, Lat.] To thunder. *Dict.*

(1.) * INTONATION. *n. s.* [*intonation*, Fr. from *intonate.*] The act of thundering. *Dict.*

(2.) INTONATION, in music, is the action of sounding the notes in the scale with the voice, or any other given order of musical tones. Intonation may be either true or false, either too high or too low, either too sharp or too flat; and then *intonation*, attended with an epithet, must be understood concerning the manner of performing the notes. In executing an air, to form the sounds, and preserve the intervals as they are marked with justness and accuracy, is no inconsiderable difficulty, and scarcely practicable, but by the assistance of the common idea, to which, as to their ultimate test, these sounds and intervals must be referred: these common ideas are those of the key, and the mode in which the performer is engaged; and from the word *tone*, which is sometimes used in a sense almost identical with that of the key, the word *intonation* may perhaps be derived. It may also be deduced from the word DIATONIC, as in that scale it is most frequently conversant; a scale which appears most convenient and most natural to the voice. We feel more difficulty in our intonation of such intervals as are greater or lesser than those of the diatonic order; because, in the first case, the glottis and vocal organs are modified by gradations too large; or too complex, in the second.

* *To* INTONE. *v. a.* [from *intono*, or rather from *tone*; *intoner*, Fr.] To make a slow protracted noise.—

So swells each wind-pipe; ass *intones* to ass
Harmonic twang. *Pope's Dunciad.*

* *To* INTORT. *v. a.* [*intortus*, Lat.] To twist; to wreath; to wring.—The brain is a congeries of glands, that separate the finer parts of the blood, called animal spirits: and a gland is nothing but a canal variously *intorted* and wound up together. *Arbuthnot.*—

With new-reard hand the king presents the gold,
Which round th' *intorted* horns the gilder roll'd.
*Pope.*

* *To* INTOXICATE. *v. a.* [*in* and *toxicum*, Lat.] To inebriate; to make drunk.—The more a man drinketh of the world, the more it *intoxicateth*; and age doth profit rather in the powers of understanding, than in the virtues of the will and affections. *Bacon.*—

As with new wine *intoxicated* both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the earth. *Milton.*

My early mistress, now my ancient muse;
That strong Circean liquor cease t'infuse,
Wherewith thou didst *intoxicate* my youth!
*Denham.*

—What part of wild fury was there in the bacchanals which we have not seen equall'd, if not exceeded, by some *intoxicated* zealots? *Decay of Piety.*—Others, after having done fine things, yet spoil them by endeavouring to make them better; and are so *intoxicated* with an earnest desire of being above all others, that they suffer themselves to be deceived. *Dryden's Dufresnoy.*—Vegetables by fermentation are wrought up to spirituous liquors, having different qualities from the plant; for no fruit taken crude has the *intoxicating* quality of wine. *Arbuthnot.*

(1.) * INTOXICATION. *n. s.* [from *intoxicate.*] Inebriation; ebriety; the act of making drunk; the state of being drunk.—That king, being in amity with him, did so burn in hatred towards him, as to drink of the lees and dregs of Perkin's *intoxication*, who was every where else detected. *Bacon.*—Whence can this proceed, but from that besotting *intoxication* which verbal magic brings upon the mind. *South.*

(2.) INTOXICATION, or DRUNKENNESS, has different effects on different constitutions; some it makes gay, some sullen, and some furious. 1. It betrays many persons either into extravagancies of anger, or sins of lewdness. 2. It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction. 3. It is attended with expenses, which can often be ill spared. 4. It occasions uneasiness to the family of the drunkard. 5. It shortens life. To these consequences of drunkenness must be added the peculiar danger and mischief of the example. The ancient Lacedemonians used to make their slaves drunk, to give their children an aversion and horror for the vice. The Indians hold drunkenness a species of madness; and, in their language, the same term (*ramgam*), that signifies *drunkard*, signifies also a *phrenetic*. Drunkenness is repeatedly forbidden by St Paul. See Eph. v. 18. Rom. xiii. 13. 1 Cor. vi. 9, 10. 1 Thes. v. 7, 8.

(3.) INTOXICATION, LAWS AGAINST. Drunkenness, by the English law, is considered as an aggravation rather than an excuse for any criminal

nal behaviour. A drunkard, says Sir Edward Coke, who is *voluntarius dæmon*, has no privilege thereby; but what will soever he doth, his drunkenness doth aggravate it: *nam omne crimen ebrietas et incendit et detergit.* The real use of strong liquors, and the abuse of them by drinking to excess, depend much upon the temperature of the climate. The same indulgence, which may be necessary to make the blood circulate freely in Norway, would make an Italian mad. A German, therefore, says Montesquieu, drinks through custom founded upon constitutional necessity; a Spaniard drinks through choice, or the wantonness of luxury; and drunkenness ought to be more severely punished where it makes men mischievous and mad, as in Spain and Italy, than where it only renders them stupid and heavy, as in Germany and more northern countries. In the warmer climate of Greece, a law of Pittacus enacted, "that he who committed a crime when drunk, should receive a double punishment;" one for the crime itself, and the other for the ebriety which prompted him to commit it. The Roman law indeed made great allowances for this vice; *per vinum delapsis capitalis pœna remittitur.* But the law of England, considering how easy it is to counterfeit this excuse, and how weak an excuse it is (though real), will not suffer any man thus to privilege one crime by another. For the offence of drunkenness a man may be punished in the ecclesiastical court, as well as by justices of peace by statute. And by 4 *Jac.* I. *c.* 5. and 21 *Jac.* I. *c.* 7. if any person shall be convicted of drunkenness by a justice, oath of one witness, &c. he shall forfeit 5*s.* for the first offence, to be levied by distress and sale of his goods; and for want of a distress, shall sit in the stocks six hours: and, for the 2d offence, he is to be bound with two sureties in 10*l.* each, to be of good behaviour, or to be committed. And he who is guilty of any crime through his own voluntary drunkenness, shall be punished for it as if he had been sober. It has been held that drunkenness is a sufficient cause to remove a magistrate: and the prosecution for this offence by the statute of 4 Jac. I. *c.* 5. was to be, and still may be, before justices of peace in their sessions by way of indictment, &c. Equity will not relieve against a bond, &c. given by a man when drunk, unless the drunkenness is occasioned through the management or contrivance of him to whom the bond is given.

* INTRACTABLE. *adj.* [*intractabilis*, Lat. *intraitable*, Fr.] 1. Ungovernable; violent; stubborn; obstinate.—To love them who love us is so natural a passion, that even the most *intractable* tempers obey its force. *Rogers.* 2. Unmanageable; furious.—By what means serpents, and other noxious and more *intractable* kinds, as well the more innocent and useful, put together. *Woodward's Natural History.*

* INTRACTABLENESS. *n. f.* [from *intractable.*] Obstinacy: perverseness.

* INTRACTABLY. *adv.* [from *intractable.*] Unmanageably; stubbornly.

INTRADOS, the interior and lower side, or curve, of the arch of a bridge, &c. in contradistinction from the EXTRADOS, or exterior curve, or line on the upper side of the arch.

INTRAFOLIACEÆ. See BOTANY, *Glossary.*

* INTRANQUILLITY. *n. f.* [*in* and *tranquillity.*] Unquietness; want of rest.—Jactations were used for amusement, and allay in constant pains, and to relieve that *intranquillity* which makes men impatient of lying in their beds. *Temple.*

* INTRANSITIVE. *adj.* [*intransitivus*, Lat.] [In grammar.] A verb *intransitive* is that which signifies an action, not conceived as having an effect upon any object; as, *curro*, I run. *Clark.*

* INTRANSMUTABLE. *adj.* [*in* and *transmutable.*] Unchangeable to any other substance.—Some of the most experienced chemists do affirm quicksilver to be *intransmutable*, and therefore call it liquor æternus. *Ray on the Creation.*

* *To* INTREASURE. *v. a.* [*in* and *treasure.*] To lay up as in a treasury.—

There is a history in all mens lives,
Figuring the nature of the times deceas'd;
The which observ'd, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life, which in their seeds
And weak beginnings he *intreasured.* *Shak.*

(1.) * *To* INTRENCH. *v. a.* [*in* and *trencher*, Fr.] 1. To break with hollows.—

His face
Deep scarr of thunder had *intrench'd*, and care
Sat on his faded cheek. *Milton.*

2. To fortify with a trench: as, the allies were *intrenched* in their camp.

(2.) * *To* INTRENCH. *v. n.* To invade; to encroach; to cut off part of what belongs to another; with *on*.—Little I desire my sceptre should *intrench on* God's sovereignty, which is the only king of men's consciences. *K. Charles.*

That crawling insect, who from mud began,
Warm'd by my beams, and kindled into man!
Durst he, who does but for my pleasure live,
*Intrench on* love, my great prerogative.
*Dryden.*

—We are not to *intrench upon* truth in any conversation, but least of all with children. *Locke.*

* INTRENCHANT. *adj.* [This word, which is, I believe, found only in *Shakespeare*, is thus explained: The *intrenchant* air means the air which suddenly encroaches and closes upon the space left by any body which had passed through it. *Hanmer.* I believe *Shakespeare* intended rather to express the idea of indivisibility or invulnerableness, and derived *intrenchant*, from *in* privative, and *trencher*, to cut; *intrenchant* is indeed properly *not cutting*, rather than *not to be cut*; but this is not the only instance in which *Shakespeare* confounds words of active and passive signification.] Not to be divided; not to be wounded; indivisible.—

As easy may'st thou the *entrenchant* air
With thy keen sword impress, as make me
bleed. *Shak.*

(1.) * INTRENCHMENT. *n. f.* [from *intrench.*] Fortification with a trench.

(2.) INTRENCHMENT, in the military art, is any work that fortifies a post against an enemy. It is generally used for a ditch or trench with a parapet. Intrenchments are sometimes made of fascines with earth thrown over them, of gabions, hogsheads, or bags filled with earth, to cover the men from the enemy's fire.

* INTREPID.

* INTREPID. *adj.* [*intrepide*, Fr. *intrepidus*, Lat.] Fearleſs; daring; bold; brave.—

Argyle

Calm and *intrepid* in the very throat
Of ſulphureous war, on Tenier's dreadful field.
*Thomſon.*

* INTREPIDITY. *n. ſ.* [*intrepidité*, Fr.] Fearleſſneſs; courage; boldneſs.—I could not ſufficiently wonder at the *intrepidity* of theſe diminutive mortals, who durſt venture to walk upon my body, without trembling. *Gulliver's Travels.*

* INTREPIDLY. *adj.* [from *intrepid.*] Fearleſsly; boldly; daringly.—He takes the globe for the ſcene; he launches forward *intrepidly*, like one to whom no place is new. *Pope.*

INTRESSIN, a town of Poland, in the palatinate of Poſnania, 40 miles S. of Poſen.

* INTRICACY. *n. ſ.* [from *intricate.*] State of being entangled; perplexity; involution; complication of facts or notions.—The part of Ulyſſes in Homer's Odyſſey is much admired by Ariſtotle, as perplexing that fable with very agreeable plots and *intricacies*, by the many adventures in his voyage, and the ſubtilty of his behaviour. *Addiſ.*

* INTRICATE. *adj.* [*intricatus*, Lat.] Entangled; perplexed; involved; complicated; obſcure.—Much of that we are to ſpeak may ſeem to a number perhaps tedious, perhaps obſcure, dark, and *intricate*. *Hooker.*—His ſtlye was fit to convey the moſt *intricate* buſineſs to the underſtanding with the utmoſt clearneſs. *Addiſon.*

* *To* INTRICATE. [from the adjective.] To perplex; to darken. Not proper, nor in uſe.—Alterations of ſirnames have ſo *intricated*, or rather obſcured, the truth of our pedigrees, that it will be no little hard labour to deduce them. *Camden.*

* INTRICATELY. *adv.* [from *intricate.*] With involution of one in another; with perplexity.—That variety of factions into which we are ſo *intricately* engaged, gave occaſion to this diſcourſe. *Swift.*

* INTRICATENESS. *n. ſ.* [from *intricate.*] Perplexity; involution; obſcurity.—He found ſuch *intricateneſs*, that he could ſee no way to lead him out of the maze. *Sidney.*

(1.) * INTRIGUE. *n. ſ.* [*intrigue*, Fr.] 1. A plot; a private tranſaction in which many parties are engaged; uſually an affair of love.—

These are the grand *intrigues* of man,
These his huge thoughts, and theſe his vaſt deſires. *Flatman.*

—A young fellow long made love, with much artifice and *intrigue*, to a rich widow. *Addiſon.*—The hero of a comedy is repreſented victorious in all his *intrigues*. *Swift.*—

Now love is dwindled to *intrigue*,
And marriage grown a money league. *Swift.*

2. Intricacy; complication. Little in uſe.—Tho' this vicinity of ourſelves to ourſelves, cannot give us the full proſpect of all the *intrigues* of our nature, yet we have much more advantage to know ourſelves, than to know other things without us. *Hale.* 3. The complication or perplexity of a fable or poem; artful involution of feigned tranſaction.—As cauſes are the beginning of the action, the oppoſite deſigns againſt that of the hero are the middle of it, and form that difficulty or *intrigue* which makes up the greateſt part of the poem. *Pope.*

(2.) INTRIGUE, (§ 1, *def.* 1 and 3.) is uſed to ſignify the nodus, or plot of a play or romance; or that point wherein the principal characters are moſt embaraſſed through the artifice and oppoſition of certain perſons, or the unfortunate falling out of certain accidents and circumſtances. In a tragedy, comedy, or an epic poem, there are always two deſigns. The firſt and principal is that of the hero of the piece: the ſecond contains the deſigns of all thoſe who oppoſe him. Theſe oppoſite cauſes produce oppoſite effects, viz. the efforts of the hero, for the execution of his deſign, and the efforts of thoſe who thwart it. As thoſe cauſes and deſigns are the beginning of the action, ſo theſe efforts are the middle, and there form a knot or difficulty which we call the *intrigue*, that makes the greateſt part of the poem. It laſts as long as the mind of the reader or hearer is ſuſpended about the event of thoſe oppoſite efforts: the ſolution or cataſtrophe commences when the knot begins to unravel, and the difficulties and doubts begin to clear up.

* *To* INTRIGUE. *v. n.* [*intriguer*, Fr. from the noun.] To form plots; to carry on private deſigns, commonly of love.

* INTRIGUER. *n. ſ.* [*intrigueur*, Fr. from *intrigue.*] One who buſies himſelf in private tranſactions; one who forms plots; one who purſues women.—I deſire that *intriguers* will not make a pimp of my ſon, and convey their thoughts to one another. *Addiſon.*

* INTRIGUINGLY. *adv.* [from *intrigue.*] With *intrigue*; with ſecret plotting.

* INTRINSECAL. *adj.* [*intrinſecus*, Lat. *intrinſeque*, Fr. This word is now generally written *intrinſical*, contrary to etymology.] 1. Internal; ſolid; natural; not accidental; not merely apparent.—Theſe meaſure the laws of God, not by the *intrinſecal* goodneſs and equity of them, but by reluctancy and oppoſition which they find in their own hearts againſt them. *Tillotſon.*—The near and *intrinſecal*, and convincing argument of the being of God, is from human nature itſelf. *Bentley.* 2. Intimate; cloſely familiar. Out of uſe.—He falls into *intrinſecal* ſociety with Sir John Graham, who diſſuaded him from marriage. *Wotton.*—Sir Fulk Greville was a man in appearance *intrinſecal* with him, or at leaſt admitted to his melancholy hours. *Wotton.*

* INTRINSECALLY. *adv.* [from *intrinſecal.*] 1. Internally; naturally; really.—A lie is a thing abſolutely and *intrinſecally* evil. *South.*—Every one of his pieces is an ingot of gold, *intrinſecally* and ſolidly valuable. *Prior.* 2. Within; at the inſide.—In his countenance no open alteration; but the leſs he ſhewed without, the more it wrought *intrinſecally*. *Wotton.*—If once bereaved of motion, matter cannot of itſelf acquire it again; nor till it be thruſt by ſome other body from without, or *intrinſecally* moved by an immateral ſelf-active ſubſtance that can pervade it. *Bentley.*

* INTRINSECATE. *adj.* [This word ſeems to have been ignorantly formed between *intricate* and *intrinſecal.*] Perplexed; entangled. Not in uſe.

Such ſmiling rogues as theſe,
Like rats, oft bite the holy cords in twain,
Too *intrinſecate* t' unlooſe. *Shak.*

Come, mortal wretch,
With thy ſharp teeth this knot *intrinſecate*
Of life at once untie. *Shak.*

* INTRINSICK. *adj.* [*intrinſecus*, Lat.] 1. Inward; internal; real; true.—*Intrinſick* goodneſs conſiſts in accordance, and ſin in contrariety to the ſecret will of God, as well as to his revealed. *Hammond.* 2. Not depending on accident; fixed in the nature of the thing.—The difference between worth and merit, ſtrictly taken; that is, a man's *intrinſick*; this, his current value. *Grew.*—

His fame, like gold, the more 'tis try'd,
The more ſhall its *intrinſick* worth proclaim.
*Prior.*

—Beautiful as a jewel ſet in gold, which, though it adds little to *intrinſick* value, yet improves the luſtre, and attracts the eyes of the beholder. *Rogers.*

(1.) INTROBIA, or INTROBIO, } a mountain of Italy, in the dep. of Lario, and cidevant duchy of Milan.

(2.) INTROBIO, a flouriſhing town of Italy, in the dep. of Lario, pleaſantly ſeated near the above mountain, on the E. bank of Lake Como.

* *To* INTRODUCE. *v. a.* [*introduco*, Lat. *introduire*, Fr.] 1. To conduct or uſher into a place, or to a perſon.—Mathematicians of advanced ſpeculations may have other ways to *introduce* into their minds infinity. *Locke.* 2. To bring ſomething into notice or practice.—This vulgar error whoſoever is able to reclaim, he ſhall *introduce* a new way of cure, preſerving by theory as well as practice. *Brown.*—An author who ſhould *introduce* a ſport of words upon the ſtage, would meet with ſmall applauſe. *Broome.* 3. To produce; to give occaſion to.—Whatſoever *introduces* habits in children, deſerves the care and attention of their governors. *Locke.* 4. To bring into writing or diſcourſe by proper preparatives.—If he will introduce himſelf by prefaces, we cannot help it. *Layer's Trial.*

* INTRODUCER. *n. ſ.* [*introducteur*, Fr. from *introduce.*] 1. One who conducts another to a place or perſon. 2. Any one who brings any thing into practice or notice.—The beginning of the earl of Eſſex I muſt attribute to my lord of Leiceſter; but yet as an *introducer* or ſupporter, not as a teacher. *Wotton.*—It is commonly charged upon the army, that the beaſtly vice of drinking to exceſs hath been lately, from their example, reſtored among us; but whoever the *introducers* were, they have ſucceeded to a miracle. *Swift.*

(1.) * INTRODUCTION. *n. ſ.* [*introduction*, Fr. *introductio*, Lat.] 1. The act of conducting or uſhering to any place or perſon; the ſtate of being uſhered or conducted. 2. The act of bringing any new thing into notice or practice.—The archbiſhop of Canterbury had purſued the *introduction* of the liturgy and the canons into Scotland with great vehemence. 3. The preface or part of a book containing previous matter.

(2.) INTRODUCTION. See ORATORY, Part II. ſect. I.

* INTRODUCTIVE. *adj.* [*introductif*, Fr. from *introduce.*] Serving as the means to ſomething elſe.—The truths of Chriſt crucified, is the Chriſtian's philoſophy, and a good life is the Chriſtian's logic; that great inſtrumental *introductive* art, that muſt guide the mind into the former. *South.*

* INTRODUCTORY. *adj.* [from *introductus*, Lat.] Previous; ſerving as a means to ſomething further.—This *introductory* diſcourſe itſelf is to be but an eſſay, not a book. *Boyle.*

* INTROGRESSION. *n. ſ.* [*introgreſſio*, Lat.] Entrance; the act of entering.

* INTROIT. *n. ſ.* [*introit*, Fr.] The beginning of the maſs; the beginning of public devotions.

* INTROMISSION. *n. ſ.* [*intromiſſio*, Lat.] 1. The act of ſending in.—If ſight be cauſed by *intromiſſion*, or receiving in the form of that which is ſeen, contrary ſpecies or forms ſhould be received confuſedly together, which Ariſtotle ſhews to be abſurd. *Peacham.*—All the reaſon that I could ever hear alleged by the chief factors for a general *intromiſſion* of all ſects and perſuaſions into our communion, is, that thoſe who ſeparate from us are ſtiff and obſtinate, and will not ſubmit to the rules of our church, and that therefore they ſhould be taken away. *South.* 2. [In the Scottiſh law.] The act of intermeddling with another's effects; as, *he ſhall be brought to an account for his* intromiſſions *with ſuch an eſtate.*

* *To* INTROMIT. *v. a.* [*intromitto*, Lat.] 1. To ſend in; to let in; to admit. 2. To allow to enter; to be the medium by which any thing enters.—Glaſs in the window *intromits* light without cold to thoſe in the room. *Holder.*—Tinged bodies and liquors reflect ſome ſorts of rays, and *intromit* or tranſmit other ſorts. *Newton.*

* *To* INTROSPECT. *v. a.* [*introſpectus*, Lat.] To take a view of the inſide.

* INTROSPECTION. *n. ſ.* [from *introſpect.*] A view of the inſide.—The actings of the mind or imagination itſelf, by way of reflection or *introſpection* of themſelves, are diſcernible by man. *Hale.*—I was forced to make an *introſpection* into my own mind, and into that idea of beauty which I have formed in my own imagination. *Dryden.*

INTROSUSCEPTION, *n. ſ.* [from *intra*, within, and *ſuſceptus*, to take up, Lat.] in anatomy; the act or ſtate of receiving inwardly. It is uſed of the abſorbent veſſels and the circulating fluids.

* INTROVENIENT. *adj.* [*intro* and *venio*, Lat.] Entering; coming in.—Scarce any condition which is not exhauſted and obſcured, from the commixture of *introvenient* nations, either by commerce or conqueſt. *Brown.*

(1.) * *To* INTRUDE. *v. a.* [*intrudo*, Lat.] To force without right or welcome, commonly with the reciprocal pronoun.—Not to *intrude* one's ſelf into the myſteries of government, which the prince keeps ſecret, is repreſented by the winds ſhut up in a bull's hide, which the companions of Ulyſſes would needs be ſo fooliſh as to pry into. *Pope.*

(2.) * *To* INTRUDE. *v. n.* 1. To come in unwelcome by a kind of violence; to enter without invitation or permiſſion.—

Thy years want wit, thy wit wants edge
And manners, to *intrude* where I am grac'd.
*Shak.*

—The Jewiſh religion was yet in poſſeſſion; and therefore that this might ſo enter, as not to *intrude*,

*trude*, it was to bring its warrant from the ſame hand of omnipotence. *South.* 2. It is followed by *on* before perſons, or perſonal poſſeſſions.—

Forgive me, fair one, if officious friendſhip
*Intrudes on* your repoſe, and comes thus late,
To greet you with the tidings of ſucceſs. *Rowe.*

—Some thoughts riſe and *intrude upon* us, while we ſhun them; others fly from us, when we would hold them. *Watts.* 3. To encroach; to force in uncalled, unpermitted; ſometimes with *into*.—Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, *intruding into* thoſe things which he hath not ſeen by his fleſhly mind. *Col.* ii. 18.

* INTRUDER. *n. ſ.* [from *intrude*.] One who forces himſelf into company or affairs without right or welcome.—

Unmannerly *intruder* as thou art! *Shak.*
Go, baſe *intruder!* over-weening ſlave!

Beſtow thy fawning ſmiles on equal mates. *Shak.*

—They were but *intruders* upon the poſſeſſion, during the minority of the heir: they knew thoſe lands were the rightful inheritance of that young lady. *Davies.*

Will you, a bold *intruder*, never learn
To know your baſket, and your bread diſcern? *Dryden.*

—She had ſeen a great variety of faces: they were all ſtrangers and *intruders*, ſuch as ſhe had no acquaintance with. *Locke.*—The whole fraternity of writers riſe up in arms againſt every new *intruder* into the world of fame. *Addiſon.*

* INTRUSION. *n. ſ.* [*intruſion*, Fr. *intruſio*, Lat.] 1. The act of thruſting or forcing any thing or perſon into any place or ſtate.—Many excellent ſtrains have been ſuffled off by the *intruſions* of poetical fictions. *Brown.*—The ſeparation of the parts of one body, upon the *intruſion* of another, and the change from reſt to motion upon impulſe, and the like, ſeem to have ſome connection. *Locke.* 2. Encroachment upon any perſon or place; unwelcome entrance; entrance without invitation or permiſſion.—I think myſelf in better plight for a lender than you are, the which hath ſomething emboldened me to this unſeaſoned *intruſion*; for they ſay, if money go before, all ways do lie open. *Shak.*—

Frogs, lice, and flies, muſt all his palace fill
With loath'd *intruſion*. *Milton.*

How's this, my ſon? Why this *intruſion*?
Were not my orders that I ſhould be private?
*Addiſon.*

—I may cloſe, after ſo long an *intruſion* upon your meditations. *Wake.* 3. Voluntary and uncalled undertaking of any thing.—It will be ſaid, I handle an art no way ſuitable either to my employment or fortune, and ſo ſtand charged with *intruſion* and impertinency. *Wotton.*

* *To* INTRUST. *v. a.* [*in* and *truſt*.] To treat with confidence; to charge with any ſecret commiſſion or thing of value; as, we *intruſt* another *with* ſomething; or we *intruſt* ſomething *to* another.—His majeſty had a ſolicitous care for the payment of his debts; though in ſuch a manner, that none of the duke's officers were *intruſted* with the knowledge of it. *Clarendon.*—

Receive thy counſel, and ſecurely move;
*Intruſt* thy fortune to the pow'rs above. *Dryd.*

Are not the lives of thoſe who draw the ſword
In Rome's defence, *intruſted* to our care? *Addiſ.*

—He compoſed his billet-doux, and at the time appointed went to *intruſt* it to the hands of his confidant. *Arbuthnot.*

(1.) * INTUITION. *n. ſ.* [*intuitus*, *intueor*, Lat.] 1. Sight of any thing; uſed commonly of mental view. Immediate knowledge.—At our rate of judging, St Paul had paſſed over a moſt malicious perſecutor; whereas God ſaw he did it ignorantly in unbelief, and upon that *intuition* had mercy on him. *Government of the Tongue.*—The truth of theſe propoſitions we know by a bare ſimple *intuition* of the ideas, and ſuch propoſitions are called ſelf-evident. *Locke.* 2. Knowledge not obtained by deduction of reaſon, but inſtantaneouſly accompanying the ideas which are its object.—All knowledge of cauſes is deductive; for we know none by ſimple *intuition*, but through the mediation of their effects; for the cauſality itſelf is inſenſible. *Glanville.*—Diſcourſe was then almoſt as quick as *intuition*. *South.*—

He their ſingle virtues did ſurvey,
By *intuition* in his own large breaſt. *Dryden.*

(2.) INTUITION, among the logicians, (§ 1, *def.* 2.) is the act whereby the mind perceives the agreement or diſagreement of two ideas, immediately by themſelves, without the intervention of any other; in which caſe the mind perceives the truth as the eye does the light, only by being directed towards it. See LOGIC.

(1.) * INTUITIVE. *adj.* [*intuitivus*, low Lat. *intuitif*, Fr.] 1. Seen by the mind immediately without the intervention of argument or teſtimony.—Immediate perception of the agreement or diſagreement of two ideas, is when, by comparing them together in our minds, we ſee their agreement or diſagreement; this, therefore, is called *intuitive* knowledge. *Locke.*—Lofty flights of thought, and almoſt *intuitive* perception of abſtruſe notions, or exalted diſcoveries of mathematical theorems, we ſometimes ſee exiſtent in one perſon. *Bentley.* 2. Seeing, not barely believing.—Faith, beginning here with a weak apprehenſion of things not ſeen, endeth with the *intuitive* viſion of God in the world to come. *Hooker.* 3. Having the power of diſcovering truth immediately without ratiocination.—The rule of ghoſtly or immaterial natures, as ſpirits and angels, is their *intuitive* intellectual judgment, concerning the amiable beauty and high goodneſs of that object, which, with unſpeakable joy and delight, doth ſet them on work. *Hooker.*—

The ſoul receives
Diſcurſive or *intuitive*. *Milton.*

(2.) INTUITIVE EVIDENCE is that which reſults from INTUITION. Dr Campbell diſtinguiſhes different ſorts of *intuitive* evidence: one reſulting purely from intellection, or that faculty which others have called intuition; another kind ariſing from conſciouſneſs; and a third ſort from the new named faculty COMMON SENSE, which this ingenious writer, as well as ſeveral others, contends to be a diſtinct original ſource of knowledge; whilſt others refer its ſuppoſed office to the *intuitive* power of the underſtanding.

* INTUITIVELY. *adv.* [*intuitivement*, Fr.] Without deduction of reaſon; by immediate perception

ception.—That our love is found and fincere, that it cometh from a pure heart, and a good conſcience, and a faith unfeigned, who can pronounce, ſaving only the ſearcher of all mens hearts, who alone *intuitively* doth know in this kind who are his? *Hooker.*—God Almighty, who ſees all things *intuitively*, does not want logical helps. *Baker.*

* INTUMESCENCE. } *n. ſ.* [*intumeſcence*, Fr.
* INTUMESCENCY. } *intumeſco*, Lat.] Swell; tumour; the act or ſtate of ſwelling.—According to the temper of the terreous parts at the bottom, as they are more hardly or eaſily moved, they variouſly begin, continue, or end their *intumeſcencies*. *Brown.*—This ſubterranean heat cauſes a great rarefaction and *intumeſcence* of the water of the abyſs, putting it into very great commotions, and occaſions an earthquake. *Woodward.*

* INTURGESCENCE. *n. ſ.* [*in* and *turgeſco*, Lat.] Swelling; the act of ſwelling.—Not by attenuation of the upper part of the ſea, but *inturgeſcences* cauſed firſt at the bottom, and carrying the upper part of it before them. *Brown.*

INTURKI, a town of Lithuania, in the palatinate of Wilna; 18 miles N. of Wilna.

* INTUSE. *n. ſ.* [*intuſus*, Lat.] Bruiſe.—

She did ſearch the ſwelling bruze,
And having ſearch'd the deep *intuſe*,
She bound it with her ſcarf. *Spenſer.*

* *To* INTWINE. *v. a.* [*in* and *twine.*] 1. To twiſt, or wreath together.—This opinion, though falſe, yet *intwin'd* with a true, that the ſouls of men do never periſh, abated the fear of death in them. *Hooker.* 2. To be inſerted by being wreathed or twiſted.—

The veſt and veil divine,
Which wand'ring foliage and rich flow'rs *intwine*. *Dryden.*

* *To* INVADE. *v. a.* [*invado*, Lat.] 1. To attack a country; to make an hoſtile entrance.—He will *invade* them with troops. *Habb.*—Should he *invade* any part of their country, he would ſoon ſee that nation up in arms. *Knolles.*—

With dang'rous expedition they *invade*
Heav'n, whoſe high walls fear no aſſault. *Milton.*

Thy race in times to come
Shall ſpread the conqueſts of imperial Rome;
Rome, whoſe aſcending tow'rs ſhall heav'n *invade*,
Involving earth and ocean in her ſhade. *Dryd.*

—Encouraged with ſucceſs, he *invades* the province of philoſophy. *Dryden.*—

In vain did nature's wiſe command
Divide the waters from the land,
If daring ſhips, and men prophane,
*Invade* th' inviolable main. *Dryd.*

2. To attack; to aſſail; to aſſault.—There ſhall be ſedition among men, and *invading* one another; they ſhall not regard their kings. 2 *Eſdras.*

Thou think'ſt 'tis much, that this contentious ſtorm
*Invades* us to the ſkin; ſo 'tis to thee:
But where the greater malady is fix'd,
The leſſer is ſcarce felt. *Shak.*

3. To violate by the firſt act of hoſtility; to attack, not defend.—

Your foes are ſuch, as they, not you, have made;
And virtue may repel, though not *invade*. *Dryd.*

* INVADER. *n. ſ.* [*invade*, Lat.] 1. One who enters with hoſtility into the poſſeſſion of another.—The breath of Scotland the Spaniards could not endure; neither durſt they, as *invaders*, land in Ireland. *Bacon.*—

Their piety
In ſharp conteſt of battle found no aid
Againſt *invaders*. *Milton.*

—That knowledge, like the coal from the altar, ſerves only to embroil and conſume the ſacrilegious *invaders*. *Decay of Piety.*—

Where he loſt, the naked empire
Would be a prey expos'd to all *invaders*. *Denh.*

—The country about Attica was the moſt barren of any in Greece, through which means it happened that the natives were never expelled by the fury of the *invaders*. *Swift.*—

Secure, by William's care, let Britain ſtand;
Nor dread the bold *invaders* hand. *Prior.*

Eſteem and judgment with ſtrong fancy join,
To call the fair *invader* in;
My darling favourite inclination, too,
All, all conſpiring with the foe. *Granville.*

2. An aſſailant. 3. Encroacher; intruder.—The ſubſtance was formerly compriſed in that uncompounded ſtyle, but afterwards prudently enlarged for the repelling and preventing heretical *invaders*. *Hammond.*

* INVALESCENCE. *n. ſ.* [*invaleſco*, Latin.] Strength; health; force. *Dict.*

* INVALID. *adj.* [*invalide*, Fr. *invalidus*, Lat.] Weak; of no weight or cogency.—

But this I urge,
Admitting motion in the heav'ns, to ſhew
*Invalid*, that which thee to doubt it mov'd. *Milton.*

* *To* INVALIDATE. *v. a.* [from *invalid.*] To weaken; to deprive of force or efficacy.—To *invalidate* ſuch a conſequence, ſome things might be ſpeciouſly enough alleged. *Boyle.*—Tell a man, paſſionately in love, that he is jilted, bring a ſcore of witneſſes of the falſehood of his miſtreſs, and it is ten to one but three kind words of hers ſhall *invalidate* all their teſtimonies. *Locke.*

(1.) * INVALIDE. [Fr.] *n. ſ.* One diſabled by ſickneſs or hurts.—

What beggar in the *invalides*,
With lameneſs broke, with blindneſs ſmitten,
Wiſh'd ever decently to die? *Prior.*

(2.) INVALIDES, RECEPTACLES FOR. At Chelſea and Greenwich there are magnificent HOSPITALS, or rather colleges, built for the reception and accommodation of *invalides*, or ſoldiers and ſeamen worn out in the ſervice. There are alſo 20 independent companies of invalids diſperſed in the ſeveral forts and garriſons. At Paris is a college of the ſame kind, called *les Invalides*, which is accounted one of the fineſt buildings in that city.

* INVALIDITY. *n. ſ.* [*in* and *validity*; *invalidité*, Fr.] 1. Weakneſs; want of cogency. 2. Want of bodily ſtrength. This is no Engliſh meaning.—He ordered, that none who could work ſhould be idle; and that none who could not work, by age, ſickneſs, or *invalidity*, ſhould want. *Temple.*

* INVALUABLE. *adj.* [*in* and *valuable.*] Precious above eſtimation; ineſtimable.—The faith produced

produced by terror would not be so free an act as it ought, to which are annexed all the glorious and *invaluable* privileges of believing. *Atterbury.*

* INVARIABLE. *adj.* [*in* and *varius*, Latin; *invariable*, French.] Unchangeable; constant.—Being not able to distinguish times by days, months, or years, they thought best to determine these alterations by some known and *invariable* signs, and such did they conceive the rising and setting of the fixed stars. *Brown.*—The rule of good and evil would not appear uniform and *invariable*, but different, according to mens different complexions and inclinations. *Atterbury.*

* INVARIABLENESS. *n. f.* [from *invariable.*] Immutability; constancy.

* INVARIABLY. *adv.* [from *invariable.*] Unchangeably; constantly.—He who steers his course *invariably* by this rule, takes the surest way to make all men praise him. *Atterbury.*

* INVASION. *n. f.* [*invasion*, French; *invasio*, Lat.] 1. Hostile entrance upon the rights or possessions of another; hostile encroachment.—We made an *invasion* upon the Cherethites. 1 *Sam.* xxx.—Reason finds a secret grief and remorse from every *invasion* that sin makes upon innocence, and that must render the first entrance and admission of sin uneasy. *South.*—

The nations of th' Ausonian shore
Shall hear the dreadful rumour, from afar,
Of arm'd *invasion*, and, embrace the war.
*Dryden.*

—William the Conqueror invaded England about the year 1060, which means this; that taking the duration from our Saviour's time 'till now, for one entire length of time, it shews at what distance this *invasion* was from the two extremes. *Locke.* 2. Attack of a disease.—What demonstrates the plague to be endemial to Egypt, is its *invasion* and going off at certain seasons. *Arbuthnot.*

* INVASIVE. *adj.* [from *invade.*] Entering hostilely upon other mens possessions; not defensive.—I must come closer to my purpose, and not make more *invasive* wars abroad, when, like Hannibal, I am called back to the defence of my country. *Dryden.*—

Let other monarchs, with *invasive* bands,
Lessen their people, and extend their lands;
By gasping nations hated and obey'd,
Lords of the deserts that their swords had made.
*Arbuthnot.*

INVECTED, *part. adj.* in heraldry, denotes fluted or furrowed. See HERALDRY.

(1.) * INVECTIVE. *adj.* [from the noun.] Satirical; abusive.—

Let him rail on; let his *invective* muse
Have four-and-twenty letters to abuse. *Dryd.*

(2.) * INVECTIVE. *n. f.* [*invective*, French; *invectiva*, low Lat.] 1. A censure in speech or writing; a reproachful accusation.—Plain men desiring to serve God as they ought, but being not so skilful as to unwind themselves, where the snares of glossing speech do lie to entangle them, are in mind not a little troubled, when they hear so bitter *invectives* against that which this church hath taught them to reverence as holy, to approve as lawful, and to observe as behoveful for the exercise of Christian duty. *Hooker.*—If we take satyr, in the general signification of the word, for an *invective*, 'tis almost as old as verse. *Dryden.* 2. It is used with *against.*—

So desp'rate thieves, all hopeless of their lives,
Breathe out *invectives 'gainst* the officers. *Shak.*
—Casting off respect, he fell to bitter *invectives against* the French king. *Bacon.* 3. Less properly with *at.*—Whilst we condemn others, we may indeed be in the wrong; and then all the *invectives* we make *at* their supposed errors, fall back with a rebounded force on our own real ones. *Decay of Piety.*

(3.) INVECTIVE, in rhetoric, differs from reproof, as the latter proceeds from a friend, and is intended for the good of a person reproved; whereas the invective is the work of an enemy, and entirely designed to vex and give uneasiness to the person against whom it is directed.

* INVECTIVELY. *adj.* Satirically; abusively.—

Thus most *invectively* he pierceth through
The body of the country, city, court,
Yea, and of this our life; swearing that we
Are mere usurpers, tyrants. *Shak.*

INVEGES, Augustin, a learned Sicilian Jesuit and historian, born in 1595. He wrote, 1. *Historia Paradisi Terrestris*; 4to, 1641: 2. *Il Palermo antico, et annali della citti di Palermo*; 3 vols. fol. 1649: 3. *La Cartagine Siciliane*; 4to, 1651. He died in 1677, aged 82.

* *To* INVEIGH. *v. a.* [*invebo*, Lat.] To utter censure or reproach: with *against.*—I cannot blame him for *inveighing* so sharply *against* the vices of the clergy in his age. *Dryden.*—He *inveighs* severely *against* the folly of parties, in retaining scoundrels to retain their lies. *Arbuthnot.*

* INVEIGHER. *n. f.* [from *inveigh.*] Vehement railler.—One of these *inveighers* against mercury, in seven weeks, could not cure one small herpes in the face. *Wiseman.*

* *To* INVEIGLE. *v. a.* [*invogliare*, Ital. *Minshew*; *aveugler*, or *enaveugler*, Fr. *Skinner* and *Junius.*] To persuade to something bad or hurtful; to wheedle; to allure; to reduce.—

Most false Duessa, royal richly dight,
That easy was to *inveigle* weaker sight,
Was, by her wicked arts and wily skill,
Too false and strong for earthly skill or might.
*Fairy Queen.*

Achilles hath *inveigled* his fool from him.
*Shak.*

Yet have they many baits and guileful spells,
To *inveigle* and invite th' unwary sense
Of them that pass unweeting by the way. *Milt.*

Both right able
T' *inveigle* and draw in the rabble. *Hudibras.*
—Those drops of prettiness, scatteringly sprinkled amongst the creatures, were designed to exalt our conceptions, not *inveigle* or detain our passions. *Boyle.*—I leave the use of garlic to such as are *inveigled* into the gout by the use of too much drinking. *Temple.*—The *inveigling* a woman before she is come to years of discretion, should be as criminal as the seducing of her before she is ten years old. *Spectator.*

* INVEIGLER. *n. f.* [from *inveigle.*] Seducer; deceiver; allurer to ill.—Being presented to the emperor for his admirable beauty, the prince clapt him up as his *inveigler*. *Sandys.*

INVENDEN, a mountain of Germany, in Tirol, 14 miles NNE. of Brixen.

* *To* INVENT. *v. a.* [*inventer*, French; *invenio*, Lat.] 3. To discover; to find out; to excogitate; to produce something not made before. —The substance of the service of God, so far forth as it hath in it any thing more than the law of reason doth teach, may not be *invented* of men, but must be received from God himself. *Hooker.*—

By their count, which lovers books *invent*,
The sphere of Cupid forty years contains.
*Spenser.*

Matter of mirth enough, though there were none.
She could devise, and thousand ways *invent*
To feed her foolish humour and vain jolliment.
*Fairy Queen.*

—Woe to them that *invent* to themselves instruments of music. *Amos.*—

We may *invent*
With what more forcible we may offend
Our enemies. *Milton.*

—In the motion of the bones in their articulations, a twofold liquor is prepared for the inunction of their heads; both which make up the most apt mixture, for this use, that can be *invented* or thought upon. *Ray.*—

Ye skilful masters of Machaon's race,
Who Nature's mazy intricacies trace,
By manag'd fire and late *invented* eyes. *Blackm.*

But when long time the wretches thoughts refin'd,
When want had set an edge upon their mind,
Then various cares their working thoughts employ'd.
And that which each *invented* all enjoy'd. *Creech.*

—The ship, by help of a screw, *invented* by Archimedes, was launched into the water. *Arbuth.* 2. To forge; to contrive falsely; to fabricate.—I never did such things as those men have maliciously *invented* against me. *Susan.* xliii.—Here is a strange figure *invented* against the plain sense of the words. *Stillingfleet.* 3. To feign; to make by the imagination.—

I would *invent* as bitter searching terms,
With full as many signs of deadly hate,
As lean-fac'd envy in her loathsome cave. *Shak.*

—Hercules's meeting with Pleasure and Virtue was *invented* by Prodicus, who lived before Socrates, and in the first dawning of philosophy. *Spectator.* 3. To light on; to meet with. Not used.—

Far off he wonders what them makes so glad:
Or Bacchus' merry fruit they did *invent*,
Or Cybel's frantic rites have made them mad.
*Spenser.*

* INVENTER. *n. s.* [from *inventeur*, French.] 1. One who produces something new; a deviser of something not known before.—As a translator, he was just; as an *inventer*, he was rich. *Garth.* 2. A forger.

(1.) * INVENTION. *n. s.* [*invention*, French; *inventio*, Lat.] 1. Excogitation; the act or power of producing something new.—

O for a muse of fire, that would ascend
The brightest heaven of *invention*. *Shak.*

By improving what was writ before,
*Invention* labours less, but judgment more. *Rosc.*

—*Invention* is kind of muse, which, being possessed of the other advantages common to her sisters, and being warmed by the fire of Apollo, is raised higher than the rest. *Dryden.*—

Mine is th' *invention* of the charming lyre;
Sweet notes and heav'nly numbers I inspire.
*Dryden.*

—The chief excellence of Virgil is judgment, of Homer is *invention*. *Pope.* 2. Discovery.—Nature hath provided several glandules to separate spittle from the blood, and no less than four pair of channels to convey it into the mouth, which are of a late *invention*, and called *ductus salivales*. *Ray.* 3. Forgery; fiction.—

We hear our bloody cousins, not confessing
Their cruel parricide, filling their hearers
With strange *invention*. *Shak.*

If thou can'st accuse,
Do it without *invention* suddenly. *Shak.*

5. The thing invented.—The garden, a place not fairer in natural ornaments than artificial *inventions*. *Sidney.*—

Th' *invention* all admir'd; and each how he
To be th' inventor miss'd, so easy it seem'd
Once found, which yet unfound most would have thought
Impossible. *Milton.*

(2.) INVENTION is also used for the finding of a thing hidden. The Romish church celebrates a feast on the 4th of May, under the title of, *Invention of the Holy Cross*.

(3.) INVENTION is also used for subtilty of mind, or somewhat peculiar to a man's genius, which leads him to a discovery of things new; in which sense we say, *a man of invention*.

(4.) INVENTION, in painting, is the choice which the painter makes of the objects that are to enter the composition of his piece. See PAINTING.

(5.) INVENTION, in poetry, is applied to whatever the poet adds to the history of the subject he has chosen; as well as to the new turn he gives it. See POETRY.

(6.) INVENTION, in rhetoric, signifies the finding out and choosing of certain arguments, which the orator is to use for the proving or illustrating his point, moving their passions, or conciliating the minds of his hearers. Invention, according to Cicero, is the principal part of oratory; he wrote four books *De Inventione*, whereof we have but two remaining. See ORATORY.

(7.) INVENTIONS OF ARTS. See ARTS, § 4; CHRONOLOGY, § 89; and the history of the sciences in their order.

(8.) INVENTIONS, WRITERS ON. Janson ab Almeloveen wrote an *Onomasticon of inventions*; wherein are shown, in an alphabetical order, the names of the inventors, and the time, place, &c. where they were made. Pancirollus wrote a treatise of old inventions that are lost, and new ones that have been made. Polydore Virgil published 8 books, *De Inventoribus Rerum*, Of the Inventors of Things.

* INVENTIVE. *adj.* [*inventif*, French; from *invent*.] 1. Quick at contrivance; ready at expedients.—Those that have the *inventivest* heads for all purposes, and roundest tongues in all matters. *Ascham.*—

That

That *inventive* head
Her fatal image from the temple drew,
The sleeping guardians of the temple slew. *Dryd.*
The *inventive* god, who never fails his part,
Inspires the wit, when once he warms the heart.
*Dryden.*

2. Having the power of excogitation or fiction.—As he had an *inventive* brain, so there never lived any man that believed better thereof, and of himself. *Raleigh.*—
Reason, remembrance, wit, *inventive* art,
No nature, but immortal, can impart. *Denham.*

* INVENTOR. *n. s.* [*inventor*, Latin.] 1. A finder out of something new. It is written likewise *inventer*.—We have the statue of your Columbus, that discovered the West Indies, also the *inventor* of ships: your Monk, that was the *inventor* of ordnance, and of gunpowder. *Bacon.*—
Studious they appear
Of arts that polish life, *inventors* rare,
Unmindful of their maker. *Milton.*
—Why are these positions charged upon me as their sole author and *inventor*, and the reader led into a belief, that they were never before maintained by any person of virtue? *Atterbury.* 2. A contriver; a framer. In an ill sense.—
In this upshot, purposes mistook,
Fall'n on th' *inventors* heads. *Shak.*

* INVENTORIALLY. *adv.* [from *inventory*, whence perhaps *inventorial*.] In manner of an inventory.—To divide *inventorially* would dizzy the arithmetic of memory. *Shak.*

(1.) * INVENTORY. *n. s.* [*inventaire*, Fr. *inventarium*, Lat.] An account or catalogue of moveables.—
I found,
Forsooth, an *inventory*, thus importing
The several parcels of his plate. *Shak.*
—The leanness that afflicts us, the object of our misery, is as an *inventory* to particularize their abundance: our sufferings is a gain to them. *Shak.*
Whoe'er looks,
For themselves dare not go o'er Cheapside books,
Shall find their wardrobe's *inventory*. *Donne.*
—It were of much consequence to have such an *inventory* or nature, wherein, as, on the one hand, nothing should be wanting, so nothing repeated on the other. *Grew.*—In Persia, the daughters of Eve are reckoned in the *inventory* of their goods and chattels; and it is usual, when a man sells a bale of silk, to toss half a dozen women into the bargain. *Addison.*

(2.) *An* INVENTORY, in law, is a catalogue made of all a deceased person's goods and chattels, at the time of his death, with their value appraised by indifferent persons, which every executor or administrator is obliged to exhibit to the ordinary at such time as he shall appoint. By 21 Hen. VIII. c. v. executors and administrators are to deliver in upon oath to the ordinary, indented inventories, one part of which is to remain with the ordinary, and the other part with the executor or administrator; this is required for the benefit of the creditors and legatees, that the executor or administrator may not conceal any part of the personal estate from them. The statute ordains, that the inventory shall be exhibited within three months after the person's decease: yet it may be done afterwards, for the ordinary may dispense with the time, and even with its being ever exhibited, as in cases where the creditors are paid, and the will is executed.

* *To* INVENTORY. *v. a.* [*inventorier*, Fr.] To register; to place in a catalogue.—I will give out divers schedules of my beauty: it shall be *inventoried*, and every particle and utensil labell'd. *Shak.*—A man looks on the love of his friend as one of the richest possessions: the philosopher thought friends were to be *inventoried* as well as goods. *Gov. of the Tongue.*

* INVENTRESS. *n. f.* [*inventrice*, Fr. from *inventer*.] A female that invents.—The arts, with all their retinue of lesser trades, history and tradition tell us when they had their beginning; and how many of their inventors and *inventresses* were deified. *Burnet.*—
Cecilia came,
*Inventress* of the vocal frame:
The sweet enthusiast, from her sacred store,
Enlarg'd the former narrow bounds. *Dryden.*

(1.) INVER, a river of Ireland, in the county of Donegal, which *enters* Donegal Bay, forming a small bay at its *mouth*, 7 miles W. of Donegal.

(2.) INVER, or INNER, a Gaelic word signifying *entrance* or *mouth*, which makes part of the names of a great number of towns, villages, and parishes, in Scotland, situated either at the mouth of a river, or at the entrance of a small river into a larger one. This is the meaning of the word almost universally given by the rev. writers in Sir J. Sinclair's *Statistical Account of Scotland*; though some, particularly the Rev. Paul Fraser of Inverary, and Dr Alex. Carlyle of Invereск, deriving it from *Ion*, deserving of, and *Ar*, to till, say it signifies *worthy of*, or *fit for, tillage*;—a quality generally communicated to grounds seated on the mouths or banks of rivers. But the situation of most or all of the places whose names are compounded of *Inver*, as well as the description of the river and bay above mentioned, (N° 1.) justifies the former derivation.

(3.) INVER BAY, a bay of Ireland. See N° 1.

(1.) INVERARAY, or INVERARY, [Gael. *Ion-ar-Aoreidth*,] a parish of Scotland, in Argyllshire, 17 miles long from N. to S. and above 3 broad at an average; watered by the river AOREIDTH, which runs through it about 8 miles. Its form is nearly a crescent, and its surface mountainous, interspersed with tracts of level ground. The sea coast extends 12 miles, 10 of which are level, and two on the S. end high and rocky. Corn, hay, and potatoes are the chief produce, the soil being too wet for barley. The climate, though rainy, is salubrious, and friendly to longevity; as an evidence of which, there were 3 persons in 1792 aged between 90 and 100, and Provost Brown died lately in the 116th year of his age. The population, in 1792, stated by the Rev. Paul Fraser, in his report to Sir J. Sinclair, was 1832, and had decreased 919 since 1755. This decrease, however, is only in appearance, "the last enumeration, in 1755, (of 2751) sent to Dr Webster, having been made up, when the castle of Inverary was finishing, which required a great number of hands, that became no longer necessary, when it was completed." There are about 600 black cattle,

cattle, and several flocks of sheep of various breeds.

(2.) INVERARAY, or INVERARY, a royal borough of Scotland, in the above parish, (N° 1.) and capital of Argyllshire, pleasantly situated on a small bay formed by the junction of the *Ary* or AORSIDH with Loch Fyne, where the latter is a mile broad, and 60 fathoms deep. Here is a castle, the principal seat of the dukes of Argyll. It is a modern building of a quadrangular form, with a round tower at each corner; and in the middle rises a square one glazed on every side to give light to the staircase and galleries, which has, from without, rather a heavy appearance. This castle is built of a coarse *lapis ollaris*, brought from the other side of Loch Fyne, of the same kind with that found in Norway, of which the king of Denmark's palace is built. The late Duke Archibald founded it in 1745, and formed the design of an entire new town, upon a commodious elegant plan, becoming the dignity of the capital of Argyllshire. The town has been rebuilt agreeable to the original design, and the inhabitants are well lodged in houses of stone, lime, and slate. They are fully employed in manufactures of linen, woollen, iron, carpentry, &c. and plentifully supplied in the produce of sea and land. The planting around Inveraray is extensive beyond conception, and admirably variegated; every crevice, glen, and mountain, displaying taste. The value of the immense wood at this place, for the various purposes of bark, charcoal, forges, paling, furniture, house, and ship building, is thus estimated by Mr Knox: "Some of the beech are from 9 to 12 feet in circumference, and the pines from 6 to 9; but these being comparatively few, we shall state the medium girth of 2,000,000 trees planted within these last hundred years at 3 feet, and the medium value at 4s. which produces L.400,000; and this, for the most part, upon grounds unfit for the plough, being chiefly composed of hills and rock." One of these hills rises immediately from the house a great height, in the form of a pyramid, and is clothed to the summit with a thick wood of vigorous ornamental trees. On this summit, Duke Archibald built a Gothic tower, or observatory. The ascent by the road seems to be half a mile, and the perpendicular height about 800 feet. Inverary is 45 miles NW. of Glasgow, and 75 of Edinburgh. Lon. 5. 0. W. Lat. 56. 16. N.

(1.) INVERARITY, a parish of Scotland, in Angus-shire, about 3 miles square. Agriculture is improving, but retarded by the want of enclosures. Corn is the chief produce. The population, in 1791, stated by the Rev. J. Webster, in his report to Sir J. Sinclair, was 929, and had decreased 67, since 1755. There are relics of two Roman camps in the parish.

(2.) INVERARITY, a village in the above parish, 4 miles S. of Forfar.

(1.) INVERAVEN, a parish of Scotland, in the counties of Banff and Elgin, about 18 miles long, and from one to 4½ broad, watered by the *Avon*. (See AVEN, N° 1.) The soil is various, partly light and dry, partly wet clay and moss; but in general it is fertile, and produces excellent crops of oats, barley, peas, rye, and grass. The population, in 1779, stated by the Rev. James Grant, in his report to Sir J. Sinclair, was 2244, and had decreased 220 since 1755. The number of sheep was about 2500. There are relics of two Druidical temples.

(2.) INVEREVEN, a town in the above parish, near the junction of the Aven and the Spey; 12 miles SSE. of Forres, and 14 S. of Elgin.

INVERBERVIE. See BERVIE, N° 3 and 5.

INVERCARITY. See INVERQUHARITY.

INVERCHAOLIN, [from *inver* and *caolain*, Gael. a rivulet.] a parish of Argyllshire, in the district of COWAL, intersected by Loch Streven, an arm of the sea, for about 8 miles. The climate is rainy, being surrounded with hills, but is healthful; a native died lately, aged 100. The population, in 1792, stated by the Rev. Hugh M'Tavish, in his report to Sir J. Sinclair, was 504, and had decreased 440 since 1755, owing to the increase of sheep-farming; there being about 14,000 sheep, 400 black cattle, and 140 horses in the parish in 1792. It has a sea coast of about 3 miles, and is well supplied with fish. The old husbandry still prevailed in 1792, and oats, bear, and potatoes, were the chief crops. But J. Lamont, Esq. of Knockdow, has introduced the new improvements on his grounds, which have made very grateful returns, and are beginning to be imitated.

(1.) INVERESK, a parish of Mid-Lothian, seated on the lower part of the ESK, and on the Frith of Forth, in one of the finest situations in the kingdom for extensive and beautiful prospects. The climate is so salubrious, that the village has been called the *Montpelier of Scotland*. Hence longevity is frequent. The soil varies according to its distance from the sea. The flat ground around the village is sandy; but, having been for ages in high cultivation, is very productive. The fields on both sides of the Esk are naturally fertile. Those on the SE. are of a clayey soil, and carry great crops of wheat, &c. Yet agriculture has not been carried to its utmost perfection. Drs Carlyle and Grieve introduced the wheel plow, and their example was soon followed by the farmers. There are 3571 acres of ground in the parish. The population in 1792, stated by the Rev. Dr Carlyle in his report to Sir J. Sinclair, was 5392, and increased 745 since 1755. Of the occupations of the women in this parish, particularly those commonly called *Fish-wives*, *Kail-wives*, and *Salt-wives*, who carry their fish, greens, and salt, daily to the metropolis on their backs, Dr Carlyle gives a very entertaining and not unfavourable account, as well as of their peculiar character and manners; but for which we must refer to *Sir J. Sinclair's Stat. Ac.* (Vol. XVI. p. 15—20.) as it is too long for insertion. We cannot help quoting, however, one characteristical anecdote, as a specimen of the spirit and exertions of the fish-wives, recorded by the Doctor:—"When speaking of a young woman reported to be on the point of marriage, "Hout!" say they, "how can she keep a man, who can hardly maintain herself?"—The whole parish abounds with coals, free-stone, and lime-stone.

There

There are above 17 villages in the parish, besides MUSSELBURGH and FISHER-ROW. (See these articles.) The fatal battle of PINKIE was fought in it, in 1547. There are also several Roman antiquities; and the ruins of the house where Randolph, E. of Murray, died in July 1332, are still visible.

(2, 3.) INVERESK, a village in the above parish, seated on a hill of the same name, the S. side of which is in the form of a crescent, and round which the Esk circulates to the W. within half a mile of the sea. The village contains a church, and had 235 inhabitants in 1792. It lies 4½ miles N. of Dalkeith, and 6 E. of Edinburgh.

INVERGOURIE, or } an ancient parish of
INVERGOWRIE, } Scotland, in Forfarsh. now included in that of LIFF, the first church of which is said to have been the first place of worship erected on the N. side of the Tay; having been built by Boniface, a legate from Rome, who landed at Invergourie A. D. 620. The E. of Gowrie made a present of the lands of Liff and Invergowrie to Alexander I. at his baptism; who, after he came to the crown, built a palace on them, wherein he narrowly escaped from a conspiracy; in gratitude for which he made over these lands to the monastery of Scone.

(1.) INVERKEILOR, a parish in Forfarshire, 9 m. long from E. to W. and near 4 broad, containing 7038 acres, watered by the *Keilor* and the Lunan, and comprehending the remarkable promontory of the RED HEAD. The air is salubrious, and the soil dry and fertile, producing good crops of wheat, barley, oats, peas, flax, potatoes, and turnips; agriculture being very much improved. The population in 1791, stated by the Rev. J. Carnegie, in his report to Sir J. Sinclair, was 1747, and had increased 461 since 1755.

(2.) INVERKEILOR, a village in the above parish, seated on the KEILOR, a mile above its mouth; containing 92 tradesmen with their families, or about 470 souls, in 1791. It is 5 m. N. of Arbroath.

(1.) INVERKEITHING, a parish in Fifeshire, watered by the KEITH, of a very irregular figure, extending 3 miles W. and 3½ N. but above a mile in breadth. The climate is healthful and the people long lived. The surface, except the Ferry hills, is partly flat, partly rising ground; the soil is mostly a strong rich clay, with some moor. Husbandry is much improved, and rich grain of all kinds raised. The population, in 1793, stated by the Rev. Andrew Robertson, in his report to Sir J. Sinclair, was 2210, and had increased 526 since 1755. About 40 years ago a lead mine was discovered on Lord Morton's grounds, but the ore, though very rich, was soon exhausted.

(2.) INVERKEITHING, a royal borough in the above parish, on the N. coast of the Frith of Forth. K. William I. granted its first charter, and extended its liberties considerably, which were renewed and confirmed by James VI. May 4th, 1598. It has a provost, 2 bailies, dean of guild, treasurer, and a number of counsellors, so unlimited that the whole burgesses might be elected; and these counsellors continue for life. It joins with Queensferry, Culross, Stirling, and Dunfermline, in electing a member of parliament. In the time of David I. it became a royal residence. The Moubrays had large possessions in this town, which were forfeited in the reign of Robert II. The Franciscans and Dominicans had convents in it. It has a considerable trade in coals and other articles. It lies 18 miles NW. of Edinburgh. Lon. 3. 25. W. Lat. 57. 6. N.

(1.) INVERKEITHNY, a parish in Banffshire, on the S. bank of the KEITHNY, about 5½ miles long from E. to W. and from 4 to 5 broad. A considerable quantity of grain is raised in it. The population in 1793, stated by the Rev. J. Milne, in his report to Sir J. Sinclair, was 460 souls, and had decreased 111 since 1755.

(2.) INVERKEITHNY, or "INVERKEITHENIE, a town of Scotland in the county of Aberdeen, 18 miles N. of Inverury."—We quote the above from the Rev. *Clement Cruttwell's Universal Gazetteer*, though we doubt its accuracy, as we find no such *town* mentioned in *Sir J. Sinclair's Stat. Accounts*, and the Rev. J. Milne, in his account of Inverkeithney, (N° 1.) says, "There is *no village* in the parish." (Vol. XI. p. 507.) Perhaps a few hamlets near the church of Inverkeithny have given rise to the mistake.

INVERLIETHING. See INNERLEITHEN.

(1.) INVERLOCHY, an ancient burgh of Scotland, in Inverness-shire, which, according to Boece, had been a most opulent city, remarkable for the vast resort of French and Spaniards. In after times it was utterly destroyed by the Danes, and never again restored. Near this place were fought two fierce battles, one between Donald Balloch, brother to Alexander Lord of the Isles, who with a great force invaded Lochaber in 1427; he was met by the earls of Mar and Caithness; the last was slain, and their forces totally defeated. Balloch returned to the Isles with vast booty, the main object of those plundering chieftans. Here also the Campbells under the marquis of Argyll, in Feb. 1645, received from Montrose a great overthrow, wherein 1500 fell in the action and pursuit, with the loss only of three to the royalists. But Sir Thomas Ogilvie, the friend of Montrose, died of his wounds, whose death suppressed all joy for the victory. Of this borough, there are now no other vestiges than some paved works in different places, which are supposed to have been the streets. Some of the old Scots historians call it *the emporium of the West of Scotland*.

(2.) INVERLOCHY CASTLE, an ancient castle near FORT WILLIAM in Inverness-shire. It is adorned with large towers, which, by the mode of building, seem to have been the work of the English in the time of Edward I. who laid large fines on the Scotch barons for the purpose of erecting castles. The largest of these is called *Cumin's Tower*. "The castle, (says the Rev. Tho. Ross, in his Stat. Account of Kilmanivaig,) has survived the burgh, and now stands alone in ancient magnificence, after having seen the river LOCHY, that formerly filled its ditches, run in another course, and outlived all history, and all tradition of its own builder and age. It is a quadrangular building, with round towers at the angles, measuring 30 yards every way within the walls.

walls. The towers and ramparts are ſolidly built of ſtone and lime, 9 feet thick at the bottom, and 8 feet above. The towers are not entire, nor are they all equally high. The weſtern is the higheſt and largeſt, and does not ſeem to have been leſs than 50 feet when entire: The rampart between them, from 25 to 30.—Ten or 12 yards without the walls the ditch begins, which ſurrounded the caſtle, from 30 to 40 feet broad. The whole building covers about 1600 yards; and within the outſide of the ditch are 7900 ſquare yards, nearly 1¾ acre Engliſh.—The whole building would require from 500 to 600 men to defend it.—From the name of the weſtern tower, it is probable this caſtle was occupied by the Cummings in the time of Edward I, and previous to that period by the Thanes of Lochaber, among others by the noted BANCHO, predeceſſor of the race of Stuart. There is a tradition that this caſtle was once a royal reſidence, and that the famous league betwixt Charles the Great of France, and Achaius K. of Scots, had been ſigned there on the part of the Scotch monarch.—A. D. 790.

INVERMAY, a place in Perthſhire, in Forteviot pariſh, on the banks of the *May*, famous in Scottiſh poetry for its *birks*, (or birch) where the manſion-houſe of Col. Belſches is ſeated in one of the moſt romantic and pleaſant ſpots in the county, and being an elegant modern building, makes a ſtriking contraſt with an ancient tower in its vicinity. The May exhibits ſome natural curioſities. See MAY, N° 7.

(1.) INVERNESS, or INVERNESS-SHIRE, a county of Scotland, bounded on the N. by Roſs-ſhire, on the E. by the ſhires of Nairne, Murray, and Aberdeen; on the S. by thoſe of Perth and Argyll; and on the W. by the Atlantic Ocean. Its extent from N. to S. is above 50 miles; from E. to W. about 80.—The northern part of this county is very mountainous and barren. In the diſtrict of Glenelg are ſeen the ruins of ſeveral ancient CIRCULAR TOWERS, ſimilar to thoſe in the Weſtern Iſles, Sutherland, and Roſs-ſhires; concerning the uſes of which antiquaries are not agreed. (See ARCHITECTURE, § 45—57.) In their outward appearance they are round and tapering like glaſs-houſes. In the heart of the wall, which is perpendicular within, there are horizontal galleries going quite round, and connected by ſtairs. Theſe aſcend towards the top, which is open. They are all built of ſtone, without lime or mortar of any kind. They have no opening outward, except the doors and the tops; but there are ſeveral in the inſide, as windows to the galleries. From Bernera Barracks, in this diſtrict, proceeds the military road to Inverneſs. This county is nearly divided by water; and it having appeared from a late ſurvey, that by means of a canal uniting LOCH-NESS, LOCH-OICH, LOCH-LOCHY, and LOCHEIL, a communication might be readily opened here between the two ſeas, this great work was undertaken ſeveral years ago on a ſcale worthy of a great nation, at the expenſe, and under the inſpection, of government. It is now (1785) in great forwardneſs. In this tract, Fort George, Fort Auguſtus, and Fort William, form what is called the *Chain of Forts* acroſs the iſland. By means of Fort George on the E. all entrance up the Firth, towards Inverneſs, is prevented; Fort Auguſtus curbs the inhabitants midway; and Fort William is a check to any attempts in the W. Detachments are made from all theſe garriſons to Inverneſs, Bernera Barracks oppoſite to the iſle of Sky, and Caſtle Duart in the iſle of Mull. Other ſmall parties are alſo ſcattered in hills throughout the country, to prevent the ſtealing of cattle. A few miles to the SE. of Loch-Lochy is Glenroy, or *King's Vale*. The NE. end of this valley opens on Loch Spey. A ſmall river paſſes along the bottom of the vale, accompanied by a modern road. On the declivity of the mountains, about a mile from the river, on either hand, are ſeen ſeveral parallel roads of great antiquity. On the NW. ſide, five of theſe roads run parallel and cloſe by each other. On the oppoſite ſide are 3 other roads exactly ſimilar. Theſe roads are 30 feet broad, all perfectly horizontal, and extend 8 or 9 miles in length. Their uſe has baffled the conjectures of antiquaries.—Not far from Fort Auguſtus ſoars the pointed ſummit of Bennevis, which is eſteemed the higheſt mountain in Britain. See BEN-NEVIS.—In the diſtricts of Moydart, Arraſaick, Morer, and Knoydart, there are numerous bays and creeks along the coaſt, many of which might be excellent fiſhing ſtations. The S. part of this county is very mountainous, and is ſuppoſed to be the moſt elevated ground in Scotland. From its numerous lakes many ſtreams deſcend toward both ſeas. In the extenſive diſtrict, called BADENOCH, lies LOCH-SPEY, the ſource of the Spey, which, proceeding eaſtward with an increaſing ſtream, enters the ſhire of Murray at Rothiemurchus, after having expanded into a fine lake. (See SPEY.) Not far from this is ſeen the lofty top of CAIRNGORUM; a mountain celebrated for its beautiful rock-cryſtals of various tints. Theſe are much eſteemed by lapidaries; and ſome of them, having the luſtre of fine gems, bring a very high price. Limeſtone, iron ore, and ſome traces of different minerals, are found in the county; but no mines have yet been worked with much ſucceſs. Its rivers and lakes afford abundance of ſalmon and trouts. The extenſive plains which ſurround the lakes are in general fertile; and the high grounds feed many ſheep and black cattle, the rearing and ſelling of which is the chief trade of the inhabitants.—By the ſpirited exertions of the gentlemen in this populous county, the commerce and the induſtry of the inhabitants have of late been greatly increaſed; and to facilitate the communication with other parts, application has been made to parliament for leave to levy a tax on the proprietors of land for improving the roads and erecting bridges in this extenſive ſhire. The common people in the high parts of the county and on the weſtern ſhore ſpeak Gaelic; but the people of faſhion in Inverneſs and its vicinity uſe the Engliſh language, and pronounce it with remarkable propriety. In this county, about 3 miles E. of Inverneſs, was fought the celebrated battle of Culloden. See CULLODEN, N° 2.

(2.) INVERNESS, a pariſh in the above county, watered by the NESS; about 15 miles long, and 4 broad. The air is dry and healthful, and the people long lived. Plantations of trees are numerous

rous and extenſive. One gentleman has planted 25,000. Many acres of ground, formerly waſte, have been improved, and afford fertile crops of wheat, barley, oats, peas, rye, turnips, and potatoes. The population in 1791, ſtated by the Rev. Meſſ. R. Roſe, G. Watſon, and Alex. Fraſer, in their report to Sir J. Sinclair, was 10,527, and had increaſed 797 ſince 1755. The number of ſheep was about 1000; of horſes 600; and of black cattle 1000. There are 18 mills, but multures and pigeon-houſes are ſtill complained of. There are ſeveral antiquities in the pariſh, particularly ſome cairns, a Druidical temple, and a vitrified fort, ſuppoſed to be Pictiſh, on the ſummit of *Craig Phatrik*, near the town (N° 2.), and 1150 feet above the river; the burnt matter of which, upon being examined by ſome members of the Royal Society, was by them judged to be *real lava*. (See *Philoſ. Tranſ.* for 1776. P. li. N° 20.) But "how ſtrong and reſpectable ſoever (add the miniſters) the authority of this judgment may appear, it can have no force with thoſe who have been upon the rock, and examined with attention the ramparts, which are compoſed not of individual blocks, but of continued, extenſive, and unbroken maſſes. The ramparts exhibit evident proofs of their having undergone the proceſs of vitrification, on the very foundations which they at preſent occupy, and conſequently are not volcanic productions. (See VITRIFIED FORTS.) There are ſome relicts of Oliver Cromwell's fort and ramparts; but nothing except rubbiſh remains of the caſtles of Macbeth, Malcolm Canmore, and the Cummings. There are two military roads and three bridges in the pariſh, which are kept in good repair. The chief river, lake, and mountain, are the NESS, LOCH NESS, and TOMNA-HEURICH.

(3.) INVERNESS, a royal borough in the above pariſh, capital of the county, (N° 1.) finely ſeated on the S. bank of the Neſs, over which there is a ſtone bridge of 7 arches. It is large, well built, and very populous, being the laſt town of any note in Britain. Its firſt charter was granted by K. Malcolm Canmore, and its laſt by James VI. From that period to the Revolution in 1688, it had a great trade in ſkins, corn, and malt, &c. but it declined much till 1746, when it revived, and has ever ſince been in a ſtate of rapid improvement. It has a great air of politeneſs, a plentiful market, and more money and buſineſs than could be expected in ſuch a remote part of the iſland. The ſalmon fiſhery in the Neſs is very conſiderable, and is let to London fiſhmongers. Branches of the woollen, linen, and hemp manufactures, with tanneries, brick-works, chandleries, &c. are alſo carried on; and, in conſequence of the excellent military roads, there is a great proportion of inland trade. Inverneſs is a port with 20 creeks dependent upon it, part on the Murray Firth to the E. and part on the N. of the town, reaching even the S. border of Caithneſs-ſhire. The harbour is ſafe and commodious, and is kept in good repair. Seven veſſels belong to it, meaſuring from 400 to 500 tons, and manned by 30 ſeamen; beſides 9 boats, with ſix men each. Inverneſs has ſeveral good ſchools, and an academy was erected in 1787, on an extenſive ſcale, wherein all the uſual branches of education are taught. The total population, in 1791, was 5107, and the number of families 1286. The town is governed by a provoſt, 4 bailies, dean of guild, treaſurer, and 14 counſellors; and has 6 incorporations, 2 of whoſe deacons, with their convener, are members of council. It has 5 fairs, and lies 50 miles NE. of Fort-William, and 106 N. of Edinburgh. Lon. 4. 5. W. Lat. 57. 30. N.

(4.) INVERNESS, New, a town of Georgia, on the Alatamaha, erected in 1735 by a company of emigrants from the Highlands of Scotland. In 1738 they preſented a moſt pathetic remonſtrance to Gen. Oglethorp againſt the introduction of ſlaves. It lies 20 miles from Frederica.

INVERQUHARITY, a place in Forfarſhire, in the pariſh of Kirriemuir, where there is an ancient Gothic building of cut ſtone in good repair, erected before the 15th century. The walls are 9 feet thick, project conſiderably near the top, and end in a parapet 1 foot thick. Between the parapet and roof is a ſpace for 2 or 3 men to walk abreaſt, and above the gate 3 ſquare apertures through the projection of the wall, ſo placed, that a ſtone dropped through them muſt fall upon any perſon ſtanding at the gate.

(1.) * INVERSE. *adj.* [*inverſe*, Fr. *inverſus*, Lat.] Inverted; reciprocal; oppoſed to *direct*. It is ſo called in proportion, when the fourth term is ſo much greater than the third, as the ſecond is leſs than the firſt; or ſo much leſs than the third, as the ſecond is greater than the firſt.—Every part of matter tends to every part of matter with a force which is always in a direct proportion of the quantity of matter, and an *inverſe* duplicate proportion of the diſtance. *Garth.*

(2.) INVERSE is applied to a manner of working the rule of three, which ſeems to go backward, *i. e.* contrary to the order of the common and direct rule: ſo that, whereas, in the direct rule, more requires more, and leſs requires leſs, in the inverſe rule, more requires leſs, and leſs requires more. E. G. in the direct rule it is ſaid, If 3 yds. of cloth coſt 20 s. how much will 6 yds. coſt? The anſwer is 40 s. where more yards require more money, and leſs yards require leſs money. But in the inverſe rule it is ſaid, If 20 men perform a piece of work in 4 days, in how many days will 40 men perform as much? The anſwer is 2 days; and here the more men require the leſs time, and the fewer men the more time.

(5.) INVERSE METHOD OF FLUXIONS is the method of finding fluents, from the fluxions being given; and is ſimilar to the *Calculus Integralis*. See CALCULUS, § 7.

(4.) INVERSE METHOD OF TANGENTS is the method of finding the curve belonging to a given tangent; as oppoſed to the direct method, or the finding the tangent to a given curve. As, to find a curve whoſe ſubtangent is a third proportional to $x-y$ and $y$, or whoſe ſubtangent is equal to the ſemiordinate, or whoſe ſubnormal is a conſtant quantity. The ſolution of this problem depends chiefly on the INVERSE METHOD OF FLUXIONS.

(3.) INVERSE PROPORTION, or INVERSE RATIO, is that in which more requires leſs, or leſs requires more; *e. g.* in the caſe of light or heat from a luminous object, the light received is leſs at a greater

diſtance, and greater at a leſs diſtance; ſo that here more as to diſtance, gives leſs as to light, and leſs diſtance gives more light. This is uſually expreſſed by the term *Inverſely* or *Reciprocally*; as in the caſe above, where the light is inverſely, or reciprocally, as the ſquare of the diſtance; or in the Inverſe or Reciprocal duplicate ratio of the diſtance.

(1.) * INVERSION. *n. ſ.* [*inverſion*, Fr. *inverſio*, Latin.] 1. Change of order or time, ſo as that the laſt is firſt, and firſt laſt.—If he ſpeaks truth, it is upon a ſubtle *inverſion* of the precept of God, to do good that evil may come of it. *Brown.*—'Tis juſt the *inverſion* of an act of parliament; your lordſhip firſt ſigned it, and then it was paſſed among the lords and commons. *Dryden.* 2. Change of place, ſo that each takes the room of the other.

(2.) INVERSION means alſo the act whereby any thing is turned backwards. Problems in geometry and arithmetic are often proved by inverſion; that is, by contrary rule or operation.

(3.) INVERSION, [*Invertendo*] or *by Inverſion*, according to Euclid's 14th definition, *lib.* v. is inverting the terms of a proportion, by changing the antecedents into conſequents, and the conſequents into antecedents. As in theſe, *a* : *b* : : *c* : *d*, then by Inverſion *b* : *a* : : *d* : *c*.

(4.) INVERSION, in grammar, is where the words of a phraſe are ranged in a manner not ſo natural as they might be; *e. g.* "Of all vices, the moſt abominable, and that which leaſt becomes a man, is impurity." Here is an inverſion; the natural order being this: Impurity is the moſt abominable of all vices, and that which leaſt becomes a man. An inverſion ſometimes has a good effect, and is very much uſed in Latin.

INVERSNAID, a place in Stirlingſhire, in the pariſh of Buchanan, where barracks were erected, and ſoldiers ſtationed, in the beginning of the 18th century, to repreſs the depredations of freebooters, who then infeſted that country.

* *To* INVERT. *v. a.* [*inverto*, Latin.] 1. To turn upſide down; to place in a contrary method or order to that which was before.—

With fate *inverted*, ſhall I humbly woo?
And ſome proud prince, in wild Numidia born,
Pray to accept me, and forget my ſcorn! *Waller.*

Aſk not the cauſe why ſullen ſpring
So long delays her flow'rs to bear,
And winter ſtorms *invert* the year. *Dryden.*

—Poeſy and oratory omit things eſſential, and *invert* times and actions, to place every thing in the moſt affecting light. *Watts.* 2. To place the laſt firſt.—

Yes, every poet is a fool;
By demonſtration Ned can ſhow it:
Happy, could Ned's *inverted* rule
Prove every fool to be a poet. *Prior.*

3. To divert; to turn into another channel; to embezzle. Inſtead of this, *convert* or *intervert* is now commonly uſed.—Solyman charged him bitterly with *inverting* his treaſures to his own private uſe, and having ſecret intelligence with his enemies. *Knolles's Hiſtory of the Turks.*

INVERTED, *part. adj.* in muſic, ſignifies a change in the order of the notes which form a chord, or in the parts which compoſe harmony: which happens by ſubſtituting in the baſs, thoſe ſounds which ought to have been in the upper part: an operation not only rendered practicable, but greatly facilitated, by the reſemblance which one note has to another in different octaves; whence we derive the power of exchanging one octave for another with ſo much propriety and ſucceſs, or by ſubſtituting in the extremes thoſe which ought to have occupied the middle ſtation: and *vice verſa*. In every chord there muſt be a fundamental and natural order, which is the ſame with that of its generation: but the circumſtances of ſucceſſion, taſte, expreſſion, the beauty of melody, and variety, the approximation of harmony, frequently oblige the compoſer to change that order by inverting the chords, and of conſequence the diſpoſition of the parts. See CHORD. As three things may be arranged in ſix different orders, and four things in 24, it would ſeem at firſt, that a perfect chord ſhould be ſuſceptible of ſix inverſions, and a diſſonant chord of 24, ſince one is compoſed of four and the other of three ſounds, and ſince inverſion conſiſts only in a tranſpoſition of octaves. But it muſt be obſerved, that in harmony all the different diſpoſitions of acuter ſounds are not reckoned as inverſions, whilſt the ſame ſounds remain in the lower parts. Thus, theſe two orders of the perfect chord *ut mi ſol*, or CEG, and *ut ſol mi*, or CGE, are only taken for the ſame inverſion, and only bear the ſame name; this reduces the whole inverſions of which a perfect chord is ſuſceptible to three: that is to ſay, to as many inverſions as the chord contains different ſounds: for the replications of the ſame ſound are here reckoned as nothing. Every time, therefore, when the FUNDAMENTAL BASS is heard in the loweſt parts, or if the fundamental baſs be retrenched, every time when the natural order is preſerved in the chords, the harmony is direct. As ſoon as that order is changed, or as ſoon as the fundamental ſounds, without being in the lower parts, are heard in ſome of the others, the harmony is *inverted*. It is an inverſion of the chord, when the fundamental ſound is tranſpoſed; it is likewiſe an inverſion of the harmony, when the treble or any other part moves as the baſs ought to have done. Wherever a direct chord can be well placed, its inverſions will likewiſe be ſo with reſpect to the harmony; for it is ſtill the fundamental ſucceſſion. Thus, at every note of the fundamental baſs, it is in the power of the compoſer to arrange the chord at pleaſure, and of conſequence every moment to produce different inverſions; provided he does not change the regular and fundamental ſucceſſion; provided alſo, that the diſſonances may always be prepared and reſolved in the ſame parts where they are firſt heard, that the ſenſible note may always aſcend, and that ſuch falſe relations may be avoided as would be too harſh upon the ear in the ſame part. This is the key of thoſe myſterious diſtinctions which compoſers have made between thoſe chords where the treble is ſyncopated, and thoſe in which the baſs ought to be ſyncopated, as between the ninth and the ſecond: it is thus that in the firſt the chord is direct, and the diſſonance in the treble; in the others, the chord is reverſed, and the diſſonance in the baſs. With reſpect

respect to chords by supposition, greater precaution is necessary in inverting them. As the sound which they add to the base is absolutely foreign to the harmony, it is often only tolerable there on account of its vast distance from the other sounds, which renders the dissonance less harsh. But if these added sounds should be transposed in the higher parts, as sometimes happens; if this transposition be not performed with much art, it may produce a very bad effect; and never can this be happily practised without taking away some other sound from the chord. See at the article ACCORD, in the *Musical Dictionary*, the cases when *inversion* may be practised, and the choice of such as are proper. The perfect knowledge of *inversion* depends on art and study alone. Every time when the order is changed and the harmony inverted, there ought to be good reasons for it; without which, the composer will fall into the vice of our more recent music, where the melody of the treble is often like what the base should be, and the base always like that of the treble, where every thing is confounded, reversed, disordered, without any other reason than to subvert the established order, and to spoil the harmony.

* INVERTEDLY. *adj.* [from *inverted*.] In contrary or reversed order.—Placing the forepart of the eye to the hole of the window of a darkened room, we have a pretty landskip of the objects abroad, *invertedly* painted on the paper, on the back of the eye. *Derham's Physico-Theology*.

INVERUGIE. See FERGUS, N° 6.

(1.) INVERURY, a parish of Aberdeenshire, containing about 4000 acres of ground, whereof scarcely 2000 are arable. The soil near the rivers Don and Ury is a rich light mould on a bed of sand, and produces excellent crops of oats, barley, turnips, hay, and potatoes. The population in 1791, stated by the Rev. William Davidson, in his report to Sir J. Sinclair, was 712, and had decreased 28 since 1755. By a double mistake of Sir John's compiler and index-maker, it is erroneously stated, both in the contents of vol. vii. where the decrease is made 358, and in the general index, where an increase is stated of 2. The number of sheep was 1000; of horses 130, and black cattle 600.

(2.) INVERURY, a royal borough in the above parish, seated at the conflux of the Don and the URY, in the district of the Garioch, 14 miles NW. of Aberdeen. It was made a royal burgh by K. Robert I. upon his obtaining a signal victory near it, over Comyn earl of Buchan, Edward I.'s general. Its charters being lost during the civil wars, Q. Mary granted a new one. It is governed by a provost, 3 bailies, dean of guild, treasurer, and 3 counsellors. By the exertions of the earl of Kintore and Dr Thom the provost, an elegant bridge was built over the Don in 1790, at the S. end of the town. Its population in 1791 was 360. It lies 51 miles NNE. of Dundee.

(1.) * *To* INVEST. *v. a.* [*investir*, Fr. *investio*, Lat.] 1. To dress; to clothe; to array. It has *in* or *with* before the thing superinduced or conferred.—

Their gesture sad,
*Invest in* lank lean cheeks, and war-worn coats,
Presented them unto the gazing moon,
So many horrid ghosts. *Shak.*

Thou *with* a mantle didst *invest*
The rising world of waters. *Milton.*

Let thy eyes shine forth in their full lustre;
*Invest* them *with* thy loveliest smiles, put on
Thy choicest looks. *Denham.*

2. To place in possession of a rank or office.—When we sanctify or hallow churches, that which we do is only to testify that we make places of public resort, that we *invest* God himself *with* them, and that we sever them from common uses. *Hooker.*—After the death of the other archbishop, he was *invested in* that high dignity, and settled in his palace at Lambeth. *Clarendon.*—The practice of all ages, and all countries, hath been to do honour to those who are *invested with* public authority. *Atterbury.* 3. To adorn; to grace; as clothes or ornaments.—

Honour must,
Not accompanied, *invest* him only;
But signs of nobleness, like stars, shall shine
On all deservers. *Shak.*

The foolish, over-careful fathers for this engross'd
The canker'd heaps of strong achieved gold;
For this they have been thoughtful to *invest*
Their sons with arts and martial exercises. *Shak.*

Some great potentate,
Or of the thrones above; such majesty
*Invests* him coming. *Milton.*

4. To confer; to give.—If there can be found such an inequality between man and man, as there is between man and beast, or between soul and body, it *invests* a right of government. *Bacon.* 5. To enclose; to surround so as to intercept succours or provisions: as, the enemy *invested* the town.

(2.) *To* INVEST A TOWN OR FORT, is when a general intending to besiege it, detaches a body of horse to possess all the avenues; blocking up the garrison, and preventing relief from getting into the place, till the army and artillery are got up to form the siege.

* INVESTIENT. *adj.* [*investiens*, Latin.] Covering; clothing.—The shells served as plasms or moulds to this sand, which, when consolidated and freed from its *investient* shell, is of the same shape as the cavity of the shell. *Woodward.*

* INVESTIGABLE. *adj.* [from *investigate*.] To be searched out; discoverable by rational disquisition.—Finally, in such sort they are *investigable*, that the knowledge of them is general; the world hath always been acquainted with them. *Hooker.*—In doing evil, we prefer a less good before a greater, the greatness whereof is by reason *investigable*, and may be known. *Hooker.*

(1.) * *To* INVESTIGATE *v. a.* [*investigo*, Lat.] To search out; to find out by rational disquisition.—*Investigate* the variety of motions and figures made by the organs for articulation. *Holder.*—From the present appearances *investigate* the powers and forces of nature, and from these account for future observations. *Cheyne.*

(1.) * INVESTIGATION. *n. s.* [*investigation*, Fr. *investigatio*, Lat.] 1. The act of the mind by which unknown truths are discovered.—Not only the *investigation* of truth, but the communication of it also, is often practised in such a method

as

as neither agrees precisely to ſynthetic or analytic. *Watts.*—

Progreſſive truth, the patient force of thought,
*Inveſtigation* calm, whoſe ſilent powers
Command the world. *Thomſon.*

2. Examination.—Your travels I hear much of: my own ſhall never more be in a ſtrange land, but a diligent *inveſtigation* of my own territories. *Pope.*

(2.) INVESTIGATION properly denotes the ſearching or finding out any thing by the tracts of the feet; whence mathematicians, ſchoolmen, and grammarians uſe it in their reſpective reſearches.

(1.) * INVESTITURE. *n. ſ.* [French.] 1. The right of giving poſſeſſion of any manor, office, or benefice.—He had refuſed to yield up to the pope the *inveſtiture* of biſhops, and collation of eccleſiaſtical dignities, within his dominions. *Raleigh.* 2. The act of giving poſſeſſion.

(2.) INVESTITURE, in law, (§ 1, *def.* 1.) the giving livery of ſeiſin, was anciently attended with a great variety of ceremonies. At firſt they were made by a certain form of words, and afterwards by ſuch things as had the greateſt reſemblance to the thing to be transferred: thus, where lands were intended to paſs, a turf, &c. was delivered by the grantor to the grantee. In the church, it was cuſtomary for princes to make inveſtiture of eccleſiaſtical benefices, by delivering to the perſon they had choſen a paſtoral ſtaff and a ring.

* INVESTMENT. *n. ſ.* [*in* and *veſtimenti.*] Dreſs; clothes; garment; habit.—

Ophelia, do not believe his vows; for they
are brokers,
Not of that die which their *inveſtments* ſhew.
*Shak.*

You, my lord archbiſhop,
Whoſe ſee is by a civil peace maintain'd,
Whoſe beard the ſilver hand of peace hath
touch'd,
Whoſe learning and good letters peace hath tu-
tor'd,
Whoſe white *inveſtments* figure innocence,
The dove, and every bleſſed ſpirit of peace;
Wherefore do you ſo ill tranſlate yourſelf
Out of the ſpeech of peace, that bears ſuch
grace,
Into the harſh and boiſt'rous tongue of war?
*Shak.*

* INVETERACY. *n. ſ.* [*inveteratio*, Latin.] 1. Long continuance of any thing bad; obſtinacy confirmed by time.—The *inveteracy* of the people's prejudices compelled their rulers to make uſe of all means for reducing them. *Addiſon.* 2. [in phyſic.] Long continuance of a diſeaſe.

* INVETERATE. *adj.* [*inveteratus*, Latin.] 1. Old; long eſtabliſhed.—The cuſtom of Chriſtians was then, and had been a long time, not to wear garlands, and therefore that undoubtedly they did offend who preſumed to violate ſuch a cuſtom by not obſerving that thing, the very *inveterate* obſervation whereof was a law, ſufficient to bind all men to obſerve it, unleſs they could ſhew ſome higher law, ſome law of Scripture to the contrary. *Hooker.*—It is an *inveterate* and received opinion, that cantharides, applied to any part of the body, touch the bladder, and exulcerate it: *Bacon.* 2. Obſtinate by long continuance.—It is not every ſinful violation of conſcience that can quench the ſpirit; but it muſt be a long *inveterate* courſe and cuſtom of ſinning, that at length produces and ends in ſuch a curſed effect. *South.*—He who writes ſatire honeſtly is no more an enemy to the offender, than the phyſician to the patient, when he preſcribes harſh remedies to an *inveterate* diſeaſe. *Dryden.*—In a well inſtituted ſtate the executive power will never let abuſes grow *inveterate*, or multiply ſo far that it will be hard to find remedies. *Swift.*

* *To* INVETERATE. *v. a.* [*inveterater*, Fr. *inveterо*, Lat.] To fix and ſettle by long continuance.—The vulgar conceived, that now there was an end given, and a conſummation to ſuperſtitious prophecies, and to an ancient tacit expectation, which had by tradition been infuſed and *inveterated* into mens minds. *Bacon.*—Let not atheiſts lay the fault of their ſins upon human nature, which have their prevalence from long cuſtom and *inveterated* habit. *Bentley.*

* INVETERATENESS. *n. ſ.* [from *inveterate.*] Long continuance of any thing bad; obſtinacy confirmed by time.—As time hath rendered him more perfect in the art, ſo hath the *inveterateneſs* of his malice made him more ready in the execution. *Brown.*—Neither the *inveterateneſs* of the miſchief, nor the prevalency of the faſhion, ſhall be any excuſe for thoſe who will not take care about the meaning of their words. *Locke.*

* INVETERATION. *n. ſ.* [*inveteratio*, Lat.] The act of hardening or confirming by long continuance.

INUUL CÆTRUM. See INUUS.

* INVIDIOUS. *adj.* [*invidioſus*, Latin.] 1. Envious; malignant.—I ſhall open to them the interior ſecrets of this myſterious art, without impoſture or *invidious* reſerve. *Evelyn.* 2. Likely to incur or bring hatred. This is the more uſual ſenſe.—Agamemnon found it an *invidious* affair to give the preference to any one of the Grecian heroes. *Broome.*—Not to be further tedious, or rather *invidious*, theſe are a few cauſes which have contributed to the ruin of our morals. *Swift.*

* INVIDIOUSLY. *adv.* [from *invidious.*] 1. Malignantly; enviouſly. 2. In a manner likely to provoke hatred.—The clergy murmur againſt the privileges of the laity; the laity *invidiouſly* aggravate the immunities of the clergy. *Sprat.*

* INVIDIOUSNESS. *n. ſ.* [from *invidious.*] Quality of provoking envy or hatred.

* *To* INVIGORATE. *v. a.* [*in* and *vigorate.*] To endue with vigour; to ſtrengthen; to animate; to enforce. The ſpleen is introduced to *invigorate* the ſiniſter ſide, which, dilated, would rather infirm and debilitate. *Brown.*—

Gentle warmth
Diſcloſes well the earth's all-teeming womb,
*Invigorating* tender ſeeds. *Phillips.*

—I have lived when the prince, inſtead of *invigorating* the laws, aſſumed a power of diſpenſing with them. *Addiſon.*—No one can enjoy health, without ſo feel a lightſome and *invigorating* principle, which ſpurs him to action. *Spectator.*—Chriſtian graces and virtues they cannot be, unleſs fed, *invigorated*, and animated by univerſal charity. *Atterbury.*

* INVIGORATION. *n. ſ.* [from *invigorate.*] 1. The act of invigorating. 2. The ſtate of being invigorated.—

invigorated.—I find in myself an appetitive faculty, which is always in the very height of activity and *invigoration*. *Norris*.

* INVINCIBLE. *adj.* [*invincible*, Fr. *invincibilis*, Lat.] Insuperable; unconquerable; not to be subdued.—I would have thought her spirits had been *invincible* against all assaults of affection. *Shak.*—Should he invade their country, he would soon see that *invincible* nation with their united forces up in arms. *Knolles.*—

The spirit remains *invincible*. *Milton.*

—That mistake, which is the consequence of *invincible* error, scarce deserves the name of wrong judgment. *Locke.*—If an atheist had the making of himself, he would have framed a constitution that could have kept pace with his insatiable lust, been *invincible* by intemperance, and have held out a thousand years in a perpetual debauch. *Bentley.*

* INVINCIBLENESS. *n. f.* [from *invincible*.] Unconquerableness: insuperableness.

* INVINCIBLY. *adv.* [from *invincible*.] Insuperably; unconquerably.—

Ye have been fearless in his righteous cause;
And as ye have receiv'd, so have ye done
*Invincibly*. *Milton.*

—Neither invitations nor threats avail with those who are *invincibly* impeded, to apply them to their benefit. *Decay of Piety.*

* INVIOLABLE. *adj.* [*inviolable*, Fr. *inviolabilis*, Lat.] 1. Not to be profaned; not to be injured.

Thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place *inviolable*, and these from harm. *Milt.*
In vain did Nature's wise command
Divide the waters from the land,
If daring ships, and men prophane,
Invade th' *inviolable* main;
Th' eternal fences overleap,
And pass at will the boundless deep. *Dryd.*
Ye lamps of heav'n, he said, and lifted high
His hands, now free; thou venerable sky!
*Inviolable* pow'rs! ador'd with dread,
Be all of you adjur'd. *Dryden.*

—This birthright, when our author pleases, must and must not be sacred and *inviolable*. *Locke.* 2. Not to be broken.—The prophet David thinks, that the very meeting of men together, and their accompanying one another to the house of God, should make the bond of their love insoluble, and tie them in a league of *inviolable* amity. *Hooker.*

See, see, they join, embrace, and seem to kiss,
As if they vow'd some league *inviolable*. *Shak.*

3. Insusceptible of hurt or wound.—

Th' *inviolable* saints
In cubic phalanx firm advanc'd entire. *Milt.*

* INVIOLABLY. *adv.* [from *inviolable*.] Without breach; without failure.—Mere acquaintance you have none: you have drawn them all into a nearer line; and they who have conversed with you are for ever after *inviolably* yours. *Dryd.*—The true possession of Christianity *inviolably* engages all its followers to do good to all men. *Spratt.*

* INVIOLATE. *adj.* [*inviolate*, Fr. *inviolatus*, Lat.] Unhurt; uninjured; unprofaned; unpolluted; unbroken.—His fortune of arms was still *inviolate*. *Bacon's Henry* VII.—

But let *inviolate* truth be always dear
To thee; even before friendship, truth prefer.
*Denham.*

If the past
Can hope a pardon, by those mutual bonds
Nature has seal'd between us, which, though I
Have cancell'd, thou hast still preserv'd *inviolate*:
I beg thy pardon. *Denham's Sophy.*
My love your claim *inviolate* secures;
'Tis writ in fate, I can be only yours. *Dryd.*
In all the changes of his doubtful state,
His truth, like Heav'n's, was kept *inviolate*.
*Dryden.*

* INVIOUS. *adj.* [*invius*, Latin.] Impassable; untrodden.—

If nothing can oppugn his love,
And virtue *invious* ways can prove,
What may not he confide to do,
That brings both love and virtue too? *Hudib.*

* *To* INVISCATE. *v. a.* [*in* and *viscus*, Latin.] To lime; to entangle in glutinous matter.—The camelion's food being flies, it hath in the tongue a mucous and slimy extremity, whereby upon a sudden emission, it *inviscates* and entangleth those insects. *Brown.*

* INVISIBILITY. *n. f.* [*invisibilité*, Fr. from *invisible*.] The state of being invisible; imperceptibleness to sight.—They may be demonstrated to be innumerable, substituting their smallness for the reason of their *invisibility*. *Ray.*

* INVISIBLE. *adj.* [*invisible*, Fr. *invisibilis*, Lat.] Not perceptible by the sight; not to be seen—

He was *invisible* that hurt me so;
And none *invisible*, but spirits, can go. *Sidney.*
The threaden sails,
Borne with th' *invisible* and creeping wind,
Drew the huge bottoms to the furrow'd sea.
*Shak.*
'Tis wonderful,
That an *invisible* instinct should frame them
To loyalty unlearn'd, honour untaught. *Shak.*
To us *invisible*, or dimly seen,
In these thy lowest works. *Milton.*

—He that believes a God, believes such a being as hath all perfections; among which this is one, that he is a spirit, and consequently that he is *invisible*, and cannot be seen. *Tillotson.*—It seems easier to make one's self *invisible* to others, than to make another's thoughts visible to me, which are not visible to himself. *Locke.*

* INVISIBLY. *adv.* [from *invisible*.] Imperceptibly to the sight.—

Age by degrees *invisibly* doth creep,
Nor do we seem to die, but fall asleep. *Denh.*

* INVITATION. *n. f.* [*invitation*, Fr. *invitatio*, Lat.] The act of inviting, bidding, or calling to any thing with ceremony and civility.—

That other answer'd with a lowly look,
And soon the gracious *invitation* took. *Dryden.*

* INVITATORY. *adj.* [from *invito*, Latin.] Using invitation; containing invitation.

(1.) * *To* INVITE. *v. a.* [*invito*, Latin; *inviter*, French.] 1. To bid; to ask to any place, particularly to one's own house, with intreaty and complaisance.—If thou be *invited* of a mighty man, withdraw thyself. *Eccluf.*—

He comes *invited* by a younger son. *Milton.*

—When

—When much company is *invited*, then be as ſparing as poſſible of your coals. *Swift.* 2. To allure; to perſuade; to induce by hope or pleaſure.—A war upon the Turks is more worthy than upon any other Gentiles, though facility and hope of ſucceſs might *invite* ſome other choice. *Bacon.*—

Nor art thou ſuch
Created, or ſuch place haſt here to dwell,
As may not oft *invite*, though ſpirits of heav'n,
To viſit thee. *Milton.*

—The liberal contributions ſuch teachers met with ſerved ſtill to *invite* more labourers into that work. *Decay of Piety.*—

Shady groves, that eaſy ſleep *invite*,
And after toilſome days a ſoft repoſe at night.
*Dryden.*

(2.) * *To* INVITE. *v. n.* [*invito*, Lat.] To aſk or call to any thing pleaſing.—

All things *invite*
To peaceful counſels. *Milton.*

* INVITER. *n. ſ.* [from *invite.*] He who invites.—They forcibly cut out abortive votes, ſuch as their *inviters* and encouragers moſt fancied. *K. Charles.*—Honour was the aim of the gueſts, and intereſt was the ſcope of the *inviter*. *Smalridge.*

Wines and cates the tables grace,
But moſt the kind *inviter's* cheerful face. *Pope.*

* INVITINGLY. *adv.* [from *inviting.*] In ſuch a manner as invites or allures.—If he can but dreſs up a temptation to look *invitingly*, the buſineſs is done. *Decay of Piety.*

INULA, ELECAMPANE; a genus of the polygamia ſuperflua order, belonging to the ſyngeneſia claſs of plants; and in the natural method ranking under the 49th order, *Compoſitæ*. The receptacle is naked; the pappus ſimple; the antheræ, at the baſe, ending in two briſtles. There are 22 ſpecies, of which the moſt remarkable is

INULA HELENIUM, or common elecampane. It is a native of Britain; but is cultivated in gardens for the ſake of the root, which is uſed in medicine. The root is perennial, thick, branching, and of a ſtrong odour. The lower leaves are 8 or 9 inches long, and 4 broad in the middle, rough on the upper ſide, but downy on the under. The ſtalks riſe about 4 feet high, and divide toward the top into ſeveral ſmaller branches, garniſhed with oblong oval leaves indented on their edges, ending in acute points. Each branch is crowned with one large yellow radiated flower, ſucceeded by narrow four-cornered ſeeds, covered with down. It may be propagated in autumn by ſeeds or offsets. The root, eſpecially when dry, has an agreeable aromatic ſmell; its taſte, on chewing, is glutinous and ſomewhat rancid; in a little time it diſcovers an aromatic bitterneſs, which by degrees becomes conſiderably acrid and pungent. It poſſeſſes the general virtues of alexipharmics, and is principally recommended for promoting expectoration in humoral aſthmas and coughs. Liberally taken, it is ſaid to excite urine, and to looſen the belly. In ſome parts of Germany, large quantities of this root are candied, and uſed as a ſtomachic for ſtrengthening the tone of the viſcera in general, and for attenuating tenacious juices. Spirituous liquors extract its virtues in greater perfection than water. The former ſcarce elevate any thing in diſtillation: with the latter an eſſential oil ariſes, which concretes into white flakes; this poſſeſſes at firſt the flavour of the elecampane, but is very apt to loſe in keeping. Outwardly applied, a decoction of it is ſaid to cure the itch. The root bruiſed and macerated in urine with balls of aſhes and whortle berries, dyes a blue colour.

* *To* INUMBRATE. *v. a.* [*inumbro*, Lat.] To ſhade; to cover with ſhades. *Diſ.*

* INUNCTION. *n. ſ.* [*inungo*, *inunctus*, Lat.] The act of ſmearing or anointing.—The wiſe Author of Nature hath placed on the rump two glandules, which the bird catches hold upon with her bill, and ſqueezes out an oily liniment, fit for the *inunction* of the feathers, and cauſing their filaments to cohere. *Ray.*

INUNDATÆ. See BOTANY, *Index.*

(1.) * INUNDATION. *n. ſ.* [*inundation*, Fr. *inundatio*, Lat.] 1. The overflow of waters; flood; deluge. *Inundation*, ſays *Cowley*, implies leſs than deluge.—

Her father counts it dangerous,
That ſhe ſhould give her ſorrow ſo much ſway;
And in his wiſdom haſtes our marriage,
To ſtop the *inundation* of her tears. *Shak.*

—The ſame *inundation* was not paſt forty feet in moſt places; ſo that ſome few wild inhabitants of the woods eſcaped. *Bacon.*—

All fountains of the deep,
Broke up, ſhall heave the ocean to uſurp
Beyond all bounds, 'till *inundation* riſe
Above the higheſt hills. *Milton.*

—This *inundation* unto the Egyptians happeneth when it is winter unto the Ethiopians. *Brown's Vulgar Errours.*—

Your care about your banks infers a fear
Of threatening floods, and *inundations* near.
*Dryden.*

No ſwelling *inundation* hides the grounds,
But cryſtal currents glide within their bounds.
*Gay.*

2. A confluence of any kind.—Many good towns, through that *inundation* of the Iriſh, were utterly waſted. *Spenſer.*

(2.) INUNDATIONS OF THE SEA, METHOD OF GUARDING AGAINST. In the *Tranſactions of the Society for the Encouragement of Arts*, for 1796, p. 238, Mr Bramley, of Leeds, propoſes the following method of conſtructing banks to guard againſt the inundations of the ſea, by the application of the ſyſtem of puddling. "In embankments (ſays he) made near to the ſea, and liable to be overflowed at ſpring tides, water is to be found almoſt with certainty at a few feet under the ſurface; and the great bar to incloſure or embankment in ſuch ſituations being the difficulty which occurs in giving ſufficient denſity to the bank, and thereby enabling it to reſiſt the ſpring tides, the following mode would, it is ſuppoſed (where a ſmall portion of ooze is intermixed with the ſand,) be capable of binding the ſame ſo firmly, as to give it a denſity ſufficient to reſiſt the impulſe of the tide. Having firſt laid out the ground intended to be embanked, it will be neceſſary to fix pumps at one or both ends of, or more ſpaces in the line, capable of throwing up conſiderable quantities of water, and, in proportion to the work intended to

to be done, to have extra hands, rather than be in any respect deficient: the line should then be drawn with a convexity to the water, and the soil dug over and puddled as a base, continuing the same mode for every 5 or 6 inches thickness of soil thrown on above the surface, and guarded by an external wall of loose earth or silt: the pumps at each end should be set to work, making a channel for the water to run centrally along the bank, and, as fast as it could proceed, to have parties stationed ready to puddle it nearly from side to side; which being brought to a proper consistence, another layer should be thrown thereon, and in a curving shape, narrowing upwards from the base: the same process in puddling should then be renewed, alternate applications of fresh soil and puddling be proceeded on, until the bank is raised to the height sufficient to guard against the highest tides. Earth in this puddled state becomes so dense as to resist the impression of water, which can by no means penetrate it; and though the experiment has not to my knowledge been before thought of, or tried in such a situation, yet I apprehend it will, by this means, acquire a compactness of substance, sufficient to withstand every common effort of the tides: after it is once completed, and, by strewing a few hay seeds on the curving sides, it would probably soon be covered with a complete green sward, which would be forwarded much by the moisture exhaling from the adjoining puddled earth; thus answering the double purpose of making the internal earth cohesive, and promoting vegetation on the surface. The idea originated in reflecting on the solidity attained in the puddled banks of canals, &c. which mode might probably be thus applied to purposes of unbounded utility; and where underdrains are necessary to quit land floods or streams, care might be taken, prior to forming the bank, to leave proper vacancies for their reception, after its completion."

* *To* INVOCATE. *v. a.* [*invoco*, Lat.] To invoke; to implore; to call upon; to pray to.—

Poor key-cold figure of a holy king!
Be't lawful, that I *invocate* thy ghost,
To hear the lamentations of poor Anne. *Shak.*

If Dagon be thy god,
Go to his temple, *invocate* his aid
With solemnest devotion. *Milton.*

Here rather let me drudge and earn my bread,
'Till vermin or the draff of servile food
Consume me, and oft *invocated* death
Hasten the welcome end of all my pains. *Milt.*

(1.) * INVOCATION. *n. s.* [*invocation*, Fr. *invocatio*, Latin.] 1. The act of calling upon in prayer.—Is not the name of prayer usual to signify even all the service that ever we do unto God? And that for no other cause, as I suppose, but to shew that there is in religion no acceptable duty, which devout *invocation* of the name of God doth not either presuppose or infer. *Hooker.* 2. The form of calling for the assistance or presence of any being.—

My *invocation* is
Honest and fair, and in his mistress' name. *Shak.*

—The proposition of Grotius is contained in a line, and that of *invocation* in half a line. *Wake.*

—I will strain myself to breathe out this one *invocation*. *Howel.*—The whole poem is a prayer to fortune, and the *invocation* is divided between the two deities. *Addison.*

(2.) INVOCATION, in divinity, (§ 1, *def.* 1.) See ADORATION, and PRAYER. The difference between the invocation of God and of the saints, as practised by the Papists, is thus explained in the catechism of the council of Trent: We beg of God, to give us good things, and to deliver us from evil; but we pray to the saints, to intercede with God and obtain those things which we stand in need of. Hence we use different forms in praying to God and to the saints: to the former we say, *hear us, have mercy on us*; to the latter we only say, *pray for us.*" The council of Trent expressly teaches, that the saints who reign with Jesus Christ offer up their prayers to God for men; and condemn those who maintain the contrary doctrine. The Protestants reject this practice as contrary to scripture, deny the truth of the fact, and think it absurd to suppose, that a limited finite being should be in a manner *omnipresent*, and at one and the same time hear and attend to prayers offered to him in England, China, and Peru. Hence they infer, that if the saints cannot hear us, it is folly to pray to them.

(3.) INVOCATION, in poetry, an address at the beginning of a poem, wherein the poet calls for the assistance of some divinity, particularly of his Muse, or the deity of his poetry.

(1.) * INVOICE. *n. s.* [This word is perhaps corrupted from the French word *envoyez*, send.] A catalogue of the freight of a ship, or of the articles and price of goods sent by a factor.

(2.) INVOICE is more accurately defined, an account in writing of the particulars of merchandise, with their value, custom, charges, &c. transmitted by one merchant to another in a distant country.

* *To* INVOKE. *v. a.* [*invoco*, Lat: *invoquer*, Fr.] To call upon; to implore; to pray; to invocate.

The power I will *invoke* dwells in her eyes. *Sidney.*

One peculiar nation to select
From all the rest, of whom to be *invok'd*. *Milt.*

The skilful bard
Striking the Thracian harp, *invokes* Apollo,
To make his hero and himself immortal. *Prior.*

INVOLUCELLUM. See BOTANY, *Glossary.*

INVOLUCRUM, in botany, that sort of cup which surrounds a number of flowers together, every one of which has also its particular perianthium. It consists of a multitude of little leaves disposed in a radiated manner. See BOTANY, *Index.*

* *To* INVOLVE. *v. a.* [*involvo*, Latin.] 1. to inwrap; to cover with any thing circumfluent.—

Leave a singed bottom all *involv'd*
With stench and smoke. *Milton.*

—No man could miss his way to heaven for want of light; and yet so vain are they as to think they oblige the world by *involving* it in darkness. *Decay of Piety.*—

In a cloud *involv'd* he takes his flight,
Where Greeks and Trojans mix'd in mortal fight. *Dryden.*

2. To imply; to comprise.—We cannot demonstrate these things so as to shew that the contrary

neceſſarily *involves* a contradiction. *Tillotſon.* 3. To entwiſt; to join.—

He knows his end with mine *involv'd*. *Milt.*

4. To take in; to catch; to conjoin.—

The gath'ring number, as it moves along,
*Involves* a vaſt involuntary throng. *Pope.*

—Sin we ſhould hate altogether; but our hatred of it may *involve* the perſon which we ſhould not hate at all. *Spratt.*—

One death *involves*
Tyrants and ſlaves. *Thomſon's Summer.*

5. To entangle.—This reference of the name to a thing whereof we have no idea, is ſo far from helping at all, that it only ſerves the more to *involve* us in difficulties. *Locke.*—As obſcure and imperfect ideas often *involve* our reaſon, ſo do dubious words puzzle men's reaſon. *Locke.* 6. To complicate; to make intricate.—

Some *involv'd* their ſnaky folds. *Milton.*

—Syllogiſm is of neceſſary uſe, even to the lovers of truth, to ſhew them the fallacies that are often concealed in florid, witty, or *involved* diſcourſes. *Locke.* 7. To blend; to mingle together confuſedly.—

Earth with hell mingle and *involve*. *Milt.*

* INVOLUNTARILY. *adv.* [from *involuntary*.] Not by choice: not ſpontaneouſly.

* INVOLUNTARY. *adj.* [*in* and *voluntarius*, Lat. *involontaire*, Fr.] 1. Not having the power of choice.—

The gath'ring number, as it moves along,
Involves a vaſt *involuntary* throng,
Who gently drawn, and ſtruggling leſs and leſs,
Roll in her vortex, and her pow'r confeſs. *Pope.*

2. Not choſen; not done willingly.—The forbearance of that action, conſequent to ſuch command of the mind, is called voluntary; and whatſoever action is performed without ſuch a thought of the mind, is called *involuntary*. *Locke.*—

But why, ah tell me, ah too dear!
Steals down my cheek th' *involuntary* tear? *Pope.*

INVOLUTA FOLIA. See BOTANY, *Gloſſary.*

(1.) * INVOLUTION. *n. ſ.* [*involutio*, Latin.] 1. The act of involving or inwrapping. 2. The ſtate of being entangled; complication.—All things are mixed, and cauſes blended by mutual *involutions*. *Glanville's Sceptis.* 3. That which is wrapped round any thing.—Great conceits are raiſed of the *involution* or membranous covering called the ſilly-how, ſometimes found about the heads of children. *Brown's Vulgar Errours.*

(2.) INVOLUTION, in algebra, the raiſing any quantity from its root to any height or power aſſigned. See ALGEBRA, *Chap.* III.

* *To* INURE. *v. a.* [*in* and *ure*.] To habituate; to make ready or willing by practice and cuſtom; to accuſtom. It had anciently *with* before the thing practiſed, now *to*.—Becauſe they ſo proudly inſult, we muſt a little *inure* their ears *with* hearing how others, whom they more regard, are accuſtomed to uſe the ſelf-ſame language with us. *Hooker.*—If there might be added true art and learning, there would be as much difference, in maturity of judgment, between men *therewith inured*, and that which now men are, as between men that are now and innocents. *Hooker.*—

That it may no painful work endure,
It *to* ſtrong labour can itſelf *inure*. *Hubberd.*

—England was a peaceable kingdom, and but lately *inured to* the mild and goodly government of the Confeſſor. *Spenſer.*—

The forward hand, *inur'd* to wounds, makes way
Upon the ſharpeſt fronts of the moſt fierce. *Daniel.*

Then cruel, by their ſports *to* blood *inur'd*
Of fighting beaſts, and men to beaſts expos'd. *Milton.*

To *inure*
Our prompt obedience. *Milton's Par. Loſt.*

—They who had been moſt *inur'd to* buſineſs, had not in their lives ever undergone ſo great fatigue for twenty days together. *Clarendon.*—We may *inure* ourſelves by cuſtom *to* bear the extremities of weather without injury. *Addiſon.*

* INUREMENT. *n. ſ.* [from *inure*.] Practice; habit; uſe; cuſtom; frequency.—If iron will acquire by mere continuance a ſecret appetite, and habitual inclination to the ſite it held, then how much more may education, being nothing elſe but a conſtant plight and *inurement*, induce by cuſtom good habits into a reaſonable creature. *Wotton.*

* *To* INURN. *v. a.* [*in* and *urn*.] To intomb; to bury.—

The ſepulchre
Wherein we ſaw thee quietly *inurn'd*,
Hath op'd its ponderous and marble jaws
To caſt thee up again. *Shak. Hamlet.*

Amid'ſt the tears of Trojan dames *inurn'd*,
And by his loyal daughters truly mourn'd. *Dryden.*

* INUSTION. *n. ſ.* [*inuſtio*, Latin.] The act of burning.

* INUTILE. *adj.* [*inutile*, Fr. *inutilis*, Latin.] Uſeleſs; unprofitable.—To refer to heat and cold is a compendious and *inutile* ſpeculation. *Bacon.*

* INUTILITY. *n. ſ.* [*inutilité*, Fr. *inutilitas*, Lat.] Uſeleſſneſs; unprofitableneſs.

* INVULNERABLE. *adj.* [*invulnerable*, Fr. *invulnerabilis*, Latin.] Not to be wounded; ſecure from wound.—

Our canon's malice vainly ſhall be ſpent
Againſt th' *invulnerable* clouds of heav'n. *Shak.*

Nor vainly hope
To be *invulnerable* in thoſe bright arms,
That mortal dint none can reſiſt. *Milton.*

Vaneſſa, though by Pallas taught,
By love *invulnerable* thought,
Searching in books for wiſdom's aid,
Was in the very ſearch betray'd. *Swift.*

INUUS, an ancient deity of Etruria, ſuppoſed to be the ſame with FAUNUS, worſhipped particularly at a town on the coaſt of the Tyrrhene ſea, from him named INUI CASTRUM. *Virg. Æn.* vi. 775.

* *To* INWALL. *v. a.* [*in* and *wall*.] To incloſe or fortify with a wall.—Three ſuch towns in thoſe places with the garriſons, would be ſo augmented as they would be able with little to *inwall* themſelves ſtrongly. *Spenſer on Ireland.*

(1.) * INWARD. INWARDS. *adv.* [*inweard*, Sax.] 1. Towards the internal parts; within.—The parts of living creatures that be more *inwards*,

*wards*, nourish more than the outward flesh. *Bacon.*—The medicines which go to these magical ointments are so strong, that if they were used *inwards*, they would kill; and therefore they work potently, though outwards. *Bacon.* 2. With inflection or incurvity; concavely.—He stretches out his arm in sign of peace, with his breast bending *inward*. *Dryden's Dufresn.* 3. Into the mind or thoughts.—Looking *inward* we are stricken dumb; looking upward we speak and prevail. *Hooker.*—

Celestial lights
Shine *inwards*, and the soul thro' all her pow'rs
Irradiate. *Milton.*

(2.) * INWARD. *adj.* 1. Internal; placed not on the outside but within.—

He could not rest, but did his stout heart eat,
And waste his *inward* gall with deep despight.
*Fairy Queen.*

To each *inward* part
It shoots invisible. *Milton.*

—Sickness, contributing no less than old age to the shaking down this scaffolding of the body, may discover the *inward* structure more plainly. *Pope.* 2. Reflecting; deeply thinking.—

With outward smiles their flatt'ry I receiv'd;
But bent and *inward* to myself again
Perplex'd, these matters I revolv'd, in vain.
*Prior.*

3. Intimate; domestic; familiar.—Though the lord of the liberty do pain himself all he may to yield equal justice unto all, yet can there not but great abuses lurk in so *inward* and absolute a privilege. *Spenser.*—All my *inward* friends abhorred me. *Job* xix. 19. 4. Seated in the mind.—

Princes have but their titles for their glories,
An outward honour for an *inward* toil;
And for unfelt imaginations,
They often feel a world of restless cares. *Shak.*

(3.) * INWARD. *n. s.* 1. Any thing within; generally the bowels. Seldom has this sense a singular.

Then sacrificing, laid
The *inwards*, and their fat, with incense strew'd
On the cleft wood, and all due rites perform'd.
*Milton.*

—They esteem them most profitable; because of the great quantity of fat upon their *inwards*. *Mortim.* 2. Intimate; near acquaintance. Little used.—Sir, I was an *inward* of his; a shy fellow was the duke; and I know the cause of his withdrawing. *Shakespeare.*

* INWARDLY. *adv.* [from *inward*.] 1. In the heart; privately.—That which *inwardly* each man should be, the church outwardly ought to testify. *Hooker.*—

I bleed *inwardly* for my lord. *Shak.*
Meantime the king, tho' *inwardly* he mourn'd,
In pomp triumphant to the town return'd,
Attended by the chiefs. *Dryden.*

2. In the parts within: internally.—

Let Benedick, like covered fire,
Consume away in sighs, waste *inwardly*. *Shak.*

—Cantharides he prescribes both outwardly and *inwardly*. *Arbuthnot.* 3. With inflexion or concavity.

* INWARDNESS. *n. s.* [from *inward*.] Intimacy; familiarity.—

You know my *inwardness* and love
Is very much unto the prince and Claudio.
*Shak.*

INWARDS. See INWARD, § 1, 3.

* *To* INWEAVE. preter. *inwove* or *inweaved*, part. pass. *inwove*, *inwoven*, or *inweaved*. [*in* and *weave*.] 1. To mix any thing in weaving, so that it forms part of the texture.—

A fair border, wrought of sundry flowers,
*Inwoven* with an ivy winding trail. *Spenser.*

Down they cast
Their crowns, *inwove* with amaranth and gold.
*Milton.*

And o'er soft palls of purple grain unfold
Rich tap'stry, stiffen'd with *inwoven* gold. *Pope.*

2. To intertwine; to complicate.—

The roof
Of thickest covert was *inwoven* shade. *Milton.*

* *To* INWOOD. *v. a.* [*in* and *wood*.] To hide in woods. Not used.—He got out of the river, *inwooded* himself so as the ladies lost the marking his sportfulness. *Sidney.*

*To* INWRAP. *v. a.* [*in* and *wrap*.] 1. To cover by involution; to involve.—

And over him Arachne high did lift
Her cunning web, and spread her subtile net,
*Inwrapped* in foul smoke. *Fairy Queen.*

This, as an amber drop *inwraps* a bee,
Covering discovers your quick soul; that we
May in your through-shine front our hearts thoughts see. *Dryden.*

2. To perplex; to puzzle with difficulty or obscurity.—The case is no sooner made than resolv'd: if it be made not *inwrapped*, but plainly and perspicuously. *Bacon.* 3. It is doubtful whether the following examples should not be *enrap* or *inrap*, from *in* and *rap*, *rapio*, Latin, to ravish or transport.—

This pearl she gave me I do feel't and see't;
And though 'tis wonder that *inwraps* me thus,
Yet 'tis not madness. *Shak.*

For if such holy song
*Enwrap* our fancy long,
Time will run back, and fetch the age of gold.
*Milton.*

* *To* INWREATHE. *v. a.* [*in* and *wreath*.] To surround as with a wreath.—

Bind their resplendent locks *inwreath'd* with beams. *Milton.*
Nor less the palm of peace *inwreathes* thy brow. *Thomson.*

* INWROUGHT. *adj.* [*in* and *wrought*.] Adorned with work.—

Camus, reverend sir, went footing slow,
His mantle hairy and his bonnet sedge,
*Inwrought* with figures dim, and on the edge
Like to that sanguine flower inscrib'd with woe. *Milton.*

INYAMI, a town of Africa, in Loango.

INYCUS, an ancient town of Sicily.

INZACRES, a town of Dorsetshire.

IO, in fabulous history, the daughter of Inachus, or, according to others, of Jasus and Pirene, was priestess of Juno at Argos. Jupiter became enamoured of her, but Juno having surprised him in her company, Jupiter changed Io into a beautiful heifer; and the goddess, knowing the fraud,

obtained from her husband the animal whose beauty she pretended to commend. Juno commanded the hundred-eyed Argus to watch the heifer; but Jupiter sent Mercury to destroy Argus, and restore Io to her liberty. Juno then sent one of the Furies to torment her. She wandered over the greatest part of the earth, and crossed over the sea, till at last she stopped on the banks of the Nile, still exposed to the torments of the Fury. Here Jupiter restored her to her natural form, after which she brought forth Epaphus. Afterwards she married Osiris, king of Egypt, and treated her subjects with such mildness, that after death she was worshipped under the name of Isis. According to Herodotus, Io was carried away by Phœnician merchants, who wished to make reprisals for Europa, who had been stolen by the Greeks.

JOAB. [אב, Heb. *i. e.* Fatherhood.] a brave general of the Israelites under K. David, the son of Zeruiah, David's sister, and brother of Abishai and Asahel. His defeat of the army under Abner, his capture of the fort of Zion from the Jebusites, and his victories over the Moabites, Philistines, Edomites, Syrians, Ammonites, and the rebels under Absalom and Sheba; as well as his intercession for Absalom, and his judicious advices to David against mourning for his death, and against numbering the people, are recorded in 2 Sam. ii.—xxiv. He was a faithful adherent to his royal uncle, in his adversity as well as in his prosperity, and seems to have merited a more grateful return, than he met with on several occasions. In one instance, indeed, he served David rather too faithfully, by procuring the murder of the brave Uriah. But his disobedience to David's orders respecting Absalom, by putting to death that ungrateful monster, was certainly an act of public justice, as well as of mercy to his deluded followers. (See Absalom.) Joab's greatest crimes appear to have been his treacherously murdering Abner and Amasa; (See these articles.) for there seems to have been nothing criminal or treasonable in his joining the party of Adonijah, the heir apparent; and for these murders he was justly put to death by Solomon's order, A. A. C. 1014.

JOACHIM, a celebrated monk, born at Celico, near Cosenza. He went on a pilgrimage to the Holy Land, and on his return joined the Cistercians; became abbot of Flora in Calabria, and founded several other monasteries, which he governed with great discretion. He was regarded by his followers (See next article,) as a prophet, and his predictions were printed in a work, entitled, *The Everlasting Gospel*. He wrote several other books, and died in 1202.

JOACHIMITES, in church history, the disciples of Joachim. They were particulary fond of certain ternaries: The Father, they said, operated from the beginning till the coming of the Son; the Son, from that time to theirs; (A. D. 1260;) and from that time the Holy Spirit was to operate. They also divided every thing relating to men, to doctrine, and the manner of living, into three classes, according to the three persons in the Trinity: The first ternary was that of men, of whom the 1st class was that of married men, which had lasted during the whole period of the Father; the 2d was that of clerks, which had lasted during the time of the Son; and the last was that of the monks, in which there was to be an uncommon effusion of grace by the Holy Spirit: The second ternary was that of doctrine, viz. the Old Testament, the New, and the everlasting Gospel; the 1st they ascribed to the Father, the 2d to the Son, and the 3d to the Holy Spirit: A third ternary consisted in the manner of living, viz. under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the Spirit; and under the Holy Ghost, they were to live according to the Spirit only.

JOACHIMSPERG, St, a town of Austria, 28 miles S. of St Polten.

(1.) JOACHIMSTHAL, a town and valley of Bohemia, in the circle of Elnbogen, famous for silver mines; which, from A. D. 1586 to 1601, yielded 305,790 marks. The town lies 11 miles N. of Elnbogen, and 32 SSE. of Dresden.

(2.) Joachimsthal, a town of Brandenburgh, 17 miles S. of Prenzlow, and 31 NNE. of Berlin. Lon 31. 28. E. of Ferro. Lat. 53. 0. N.

JOAG, the frontier town of the kingdom of Kajaaga, in Africa, at its entry from Pisania. It contains about 2000 people. It is surrounded by a high wall; and every man's possession is also walled. Mr Mungo Park was here plundered of half his effects by order of the king of Kajaaga, because he had not paid the usual duties before entering it. He was at last rescued by a nephew of the king of Kasso. Major Rennel places Joag in Lon. 9. 46. W. Lat. 14. 25. N.

JOAL, or Jula, a town of Africa, in the kingdom of Sin, on the sea-coast, where the French have a factory.

(1.) JOAN I. Q. of Naples, daughter of Charles K. of Sicily, was born in 1326; and began to reign in 1345. She married Andrew K. of Hungary, whom she murdered, to make room for another husband, whom she also murdered. Lewis, K. of Hungary, marched to avenge his brother's death, and compelled her to fly to Provence. Having afterwards recovered her kingdom, she married a 3d and 4th husband, but having no children by any of them, adopted Charles de Duras, who at the instigation of the king of Hungary, put her to death between two matresses, in 1381.

(2.) Joan II. Q. of Naples, succeeded her brother Ladislaus in 1414, and became as infamous for her debaucheries as Joan I. was for her parricides. Her 2d husband, John count of March, imprisoned her and put to death her paramour Pandolfus. She was liberated by her subjects, but continued her infamous courses, till she died, A. D. 1434.

(3.) Joan, Pope, called by Platina John VIII. is said to have held the holy see between Leo IV. who died in 855, and Benedict III. who died in 858. Marianus Scotus says, she sat 2 years, 5 months, and 4 days. Numberless have been the controversies, fables, and conjectures, relating to this pope. It is said that a German girl, pretending to be a man, went to Athens, where she made great progress in the sciences; and afterward came

tank to Rome in the same habit. As she had a quick genius, and spoke with a good grace in the public disputations, her great learning was so much admired, that after the death of Leo, she was chosen pope, and performed all offices as such. But while she was in possession of this high dignity, she was got with child; and as she was going in a solemn procession to the Lateran church, she was delivered, between the Coliseum and St Clement's church, in a public street, before a crowd of people, and died on the spot, in 857. A precaution is reported to have been afterwards taken to avoid such another accident, by placing the pope, after his election, on a chair with an open seat, called the *groping-chair*, when a deacon came most devoutly behind, and satisfied himself of the pontiff's sex by feeling. But this precaution, if it ever obtained, has been long disused.

(4.) JOAN OF ARC, or the MAID OF ORLEANS, the greatest female patriot that any age or country has produced. Her enthusiastic patriotism, astonishing intrepidity, and melancholy fate, according to most historians, are related under the article FRANCE, § 34, 35. But a judicious writer in the *Monthly Mag.* has lately proved that she did not suffer the horrid death to which she was condemned. "The bishop of Beauvois (says he) is accused by all parties of treachery and trick in the conduct of the trial. It was his known propensity to gain his ends by stratagem, craft, manœuvre, fraud, and dexterity. He seeks out and brings forward such testimony only as relates to ecclesiastical offences, and then hands over the decision to the secular judges, whose clemency he invokes. Joan says to him publicly, "You *promised* to restore me to the church, and you deliver me to my enemies." (*Villaret. Histoire de France*, liv. xv. page 72.) "The intention of the Bishop, then, must have been, that the secular judges, for want of evidence, should see no offence against the state; as the clerical judges, notwithstanding the evidence, had declined to see any against the church. A fatal sentence was, however, pronounced; and the fulfilment of it entrusted to the ecclesiastical authorities. Immediately after the *auto de fe*, one of the executioners ran to two friars, and said, that he had never been so shocked at any execution, and that the English had built up a scaffolding of plaster (*un echafaud de platre*) so lofty, that he could not approach the culprit, which must have caused her sufferings to be long and horrid." (*Paſquier, Hiſt. d'Orleans*, liv. vi.) "She was therefore, by some *unusual* contrivance, kept out of the reach and observation even of the executioners. Some time after, when public commiseration had succeeded to vindictive bigotry, a woman appeared at Metz, who declared herself to be *Joan of Arc*. She was every where welcomed with zeal. At Orleans, especially, where Joan was well known, she was received with the honours due to the liberatress of their town. She was acknowledged by both her brothers, *Jean* and *Pierre d'Arc*. On their testimony she was married by a gentleman of the house of Amboise, in 1436. At their solicitation her sentence was annulled in 1456. (*Hiſt. de la Pucelle, par l'Abbé Lenglet. Melanges Curieux Monſtrelet*, &c.) The Parisians, indeed, long remained incredulous; they must else have punished those ecclesiastics, whose humanity, perhaps, conspired with the Bp. of Beauvais, to withdraw her from real execution down a central chimney of brick and mortar; or, as the executioner called it, *a ſcaffolding of plaſter*. The king (for the woman shunned no confrontation) is stated to have received her with these words; "*Pucelle, m' amie, ſoyez la tres bien revenue, au nom de Dieu.*" She is then said to have communicated to him, kneeling, the artifice practised. Our author cannot think this woman an impostor, and he appeals to Voltaire, who, in his prose works, allows, that she was not one of those half insane enthusiasts, employed as tools to work on the vulgar, whom the one party cry up as a prophetess, and the other cry down as a witch; but that she was a real heroine, superior to vulgar prejudice, and no less remarkable by force of mind, than for a courage and strength unusual in her sex. This opinion is supported by her behaviour in adversity, which was firm without insolence, and exalted without affectation.

JOANINA, or JANNINA. See JANNA, N° 2.

(1.) JOANNA, or HINZUAN, one of the COMORA ISLANDS, between the N. end of Madagascar, and the continent of Africa, has been governed, about two centuries, by a colony of Arabs, and exhibits a curious instance of the slow approaches towards civilization, which are made by a small community, with many natural advantages. Of this African island, in which we find the language and manners of Arabia, an account has been written by the late Sir W. JONES, for the Society for promoting Oriental Knowledge. He visited this island, on board the Crocodile frigate, in 1783. On anchoring in the bay, the frigate was soon surrounded by canoes, and the deck crowded with natives of all ranks, from the high-born chief, who washed linen, to the half-naked slave, who only paddled. Most of them had letters of recommendation from Englishmen, which none of them were able to read, though they spoke English intelligibly; and some appeared vain of titles which our countrymen had given them in play, according to their supposed stations. "We had," says Sir William, "lords, dukes, and princes, on board, soliciting our custom, and importuning us for presents. In fact, they are too sensible to be proud of empty sounds, but justly imagined that those ridiculous titles would serve as marks of distinction, and by attracting notice, procure for them something substantial." The appearance of the island from the bay, is thus described by Sir William; "We were at anchor in a bay, and before us was a vast amphitheatre, of which you may form a general notion by picturing in your minds a multitude of hills, infinitely varied in size and figure, and then supposing them to be thrown together, with a kind of artless symmetry, in all imaginable positions. The back ground was a series of mountains, one of which is pointed, near half a mile perpendicularly high from the level of the sea, and little more than three miles from the shore; all of them richly clothed with wood, chiefly fruit trees, of an exquisite verdure.

I had

I had seen many mountains of a stupendous height in Wales and Switzerland, but never saw one before, round the bosom of which the clouds were almost continually rolling, while its green summit rose flourishing above them, and received from them an additional brightness. Next to this distant range of hills, was another tier, part of which appeared charmingly verdant, and part rather barren; but the contrast of colours changed even this nakedness into beauty; nearer still were innumerable mountains, or rather cliffs, which brought down their verdure and fertility quite to the beach; so that every shade of green, the sweetest of colours, was displayed at one view, by land and by water. But nothing conduced more to the variety of this enchanting prospect than the many rows of palm trees, especially the tall and graceful ARECAS, on the shores, in the valleys, and on the ridges of hills, where one might almost suppose them to have been planted regularly by design. A more beautiful appearance can scarce be conceived, than such a number of elegant palms in such a situation, with luxuriant tops, like verdant plumes, placed at just intervals, and showing between them part of the remoter landscape, while they left the rest to be supplied by the beholder's imagination. Neither the territory of Nice, with its olives, date-trees, and cypresses, nor the isles of Hieres, with their delightful orange-groves, appeared so charming to me as the view from the road of Hinzuan." This island has also been described by Major Rooke; who says, that "Joanna is a proper place of refreshment for the India ships, whose crews, when ill of the scurvy, soon recover by the use of limes, lemons, and oranges, and by the air of the lands. The horned cattle are a kind of buffaloes, having a large hump on their shoulders, which is very delicious eating; but there is not one horse, mule, or ass, in all the island. The original natives, in number about 9000, occupy the hills, and are generally at war with the Arabian interlopers, who established themselves on the sea-coast by conquest, and are about 3000 in number. Though Joanna is not the largest, it may be reckoned the principal of the Comora islands; it claims sovereignty over, and exacts tribute from, all the others. They have a regular form of government, and exercise the Mahometan religion; both being introduced by the Arabians. The colour of these two races of men is very different: the Arabs have not so deep a tinge as the others, being of a copper complexion, with neater features and a more animated countenance. They consider a black streak under the eye as ornamental; and this they make every day, at their toilettes, with a painting brush dipt in a kind of ointment. The custom of chewing the betel-nut prevails greatly here, as in most of the eastern countries. No one is without a purse or bag of betel; and it is looked on as a piece of civility to offer it to their friend when they meet him, or take leave. (See ARECA, N° 1; BETEL, and PIPER, N° IV, § 2.) Their religion licenses a plurality of wives and concubines. They are extremely jealous of them, and never allow any man to see the women: but female strangers are admitted into the haram; and some English women, whose curiosity has led them there, make favourable reports of their beauty, and richness of apparel, displayed in a profusion of ornaments of gold, silver, and beads, in form of necklaces, bracelets, and ear-rings: they wear half a dozen or more in each, through holes bored along the outer rim of the ear. The men seem not to look with an eye of indifference on our fair countrywomen, notwithstanding they are of so different a complexion. One of the first rank among them being much smitten with an English young lady, wished to make a purchase of her at the price of 5000 dollars; but on being informed, that the lady would fetch at least 20 times that sum in India, he lamented that her value was so far superior to what he could afford to give. These people are very temperate and abstemious, wine being forbidden them by the law of Mahomed. They are frequent in prayer, attending their mosques 3 or 4 times a-day. We are allowed to enter them on condition of taking off our shoes. These buildings are regular, but quite plain. In prayer the people prostrate themselves on the ground, frequently kissing it and expressing very fervent devotion. Most of the people speak a little English: they profess a particular regard for our nation; repeat that "Jouna-man and English-man all brothers;" and never fail to ask "how King George do?" In general they appear to be a courteous and well disposed people, and very fair and honest in their dealings, though there are amongst them, as in all other nations, some viciously inclined; and theft is much practised by the lower class, notwithstanding the punishment of it is very exemplary, being amputation of both hands of the delinquent. The inhabitants, like those of most hot and tropical countries, are indolent, and do not improve by their labour the richness of that soil with which nature has blessed them. Climate favours vegetation to such a degree as requires little toil in the husbandman; but that little is denied; so that beyond oranges, bananas, pine apples, cocoa nuts, yams, and purslain (all growing spontaneously), few vegetables are met with. Nor are the natural beauties of the island inferior to its other advantages of plenty and fertility; the face of the country is very picturesque and pleasing; lofty mountains clothed to their very summits, deep and rugged valleys adorned by frequent cataracts, cascades, woods, rocks, and rivulets, intermixed, form the landscape. Groves are seen extending over the plains to the very edge of the sea, formed principally by the cocoa-nut trees, whose long and naked stems leave a clear uninterrupted passage beneath; while their tufted and overspreading tops form a thick shade above, and keep off the scorching rays of the sun. In the interior part of the island, surrounded by mountains of a prodigious height, and about 15 miles from this town, is situated a sacred lake half a mile in circumference. The adjacent hills covered with lofty trees, and the unfrequented solitude of the place, seem more calculated to inspire religious awe in those who visit this sequestered spot, than any sanctity in a parcel of wild ducks inhabiting it, which are deified and worshipped by the original natives, who

consult

conſult them as their oracles on all important affairs, and ſacrifice to them. Being extremely averſe to conduct ſtrangers there, they ſtipulate that all guns ſhall be left at a place five miles from the lake. The worſhip paid to theſe birds enſures their ſafety and tranquillity; and rendering them of courſe perfectly tame, they fearleſsly approach any one who goes there. The Arabian part of the iſlanders hold this barbarous ſuperſtition in the utmoſt deteſtation; but dare not forbid the practice of it, ſo bigoted to it are the others."

(2.) JOANNA, a town on the eaſt ſide of the above iſland, cloſe to the ſea, at the foot of a very high hill, about a mile and a half in circuit, and 3-4ths of a mile long. It is the royal reſidence, and contains about 200 houſes, which are incloſed either with high ſtone walls or palings made with a kind of reed; and the ſtreets are little narrow alleys, extremely intricate, and forming a perfect labyrinth. The better kind of houſes are built of ſtone within a court-yard, have a portico to ſhield them from the ſun, and one long lofty room where they receive gueſts, the other apartments being ſacred to the women. The ſides of their rooms are covered with a number of ſmall mirrors, bits of china ware, and other ornaments that they procure from ſhips which come here to refreſh: the moſt ſuperb of them are furniſhed with cane ſophas, covered with chintz and ſattin mattreſſes. Lon. 44. 15. E. Lat. 12. 30. S.

JOAO, ST, the name of 5 towns in Portugal, thus diſtinguiſhed:

1. JOAO, ST DE FUNDO, in the province of Eſtremadura, 33 miles NE. of Thomar.

2. JOAO, ST DE MONTE, in Beira, 13 miles SW. of Viſeu.

3. JOAO, ST DE PESQUIERA, in Beira, on the Duero, near a cataract 21 miles ESE. of Lamego, and 12 NE. of Viſeu; containing 600 people. Lon. 11. 36. E. of Ferro. Lat. 51. 1. N.

4. JOAO, ST DE PO, in Beira, 7½ miles NE. of Braganza.

5. JOAO, ST DE SINES, in Eſtremadura, 5 miles SSE. of Sines.

JOAR, a town of Africa, in Burſalli.

JOARTAM, a town and kingdom of JAVA.

(1.) JOASH, [יואש, Heb. *i. e.* the fire of the Lord.] The ſon of Ahaziah, king of Judah, the only one of the blood royal who was preſerved from his grandmother's bloody maſſacre. See ATHALIAH. His preſervation, coronation, relapſe into idolatry, and ungrateful murder of his couſin Zechariah, the ſon of his benefactors, with his conſequent misfortunes, and merited death, A. M. 3116, and A. A. C. 843, are recorded in 2 Kings xi. xii. and 2 Chron. xxiii. xxiv.

(2.) JOASH, the ſon of Jehoahaz, king of Iſrael. Though he copied the political idolatry of Jeroboam I. he ſeems to have had an uncommon reſpect for Eliſhah. His laſt viſit to that prophet, with his repeated victories over the Syrians, and over Amaziah king of Judah, with his pillage of Jeruſalem, are recorded in 2 Kings xiii. xiv. and 2 Chron. xxv. He died A. M. 3179, and A. A. C. 826; and was ſucceeded by Jeroboam II.

(1.) JOB, [ Heb. *i. e.* patient.] an ancient inhabitant of the land of Uz, eaſt of Gilead, remarkable for his patience in the midſt of the moſt accumulated and extreme adverſity. Many authors have ſuppoſed, with the Jewiſh rabbins, that the character of Job is entirely parabolical, or fictitious; but this is highly improbable, as not only the apoſtle James (ch. v. 11.) mentions him as a real character, but the language applied to him by the Almighty himſelf in Ezekiel xiv. 14, 20. puts the matter beyond all poſſibility of doubt. In that paſſage he is ranked with Noah and Daniel, (who, we are ſure, were no fictitious characters,) as one of the three moſt righteous perſons that had ever exiſted. The period in which Job lived has alſo been much diſputed, but many paſſages in the book of Job plainly ſhow, that he flouriſhed in the patriarchal age. The alluſions to the deluge and the deſtruction of Sodom, and the total ſilence of Job and his friends with reſpect to the law, (which is never once quoted) and to the departure of the Iſraelites out of Egypt, ſhow that he muſt have lived between the former and the latter of theſe events. But what fixes the chronology of Job almoſt to a certainty, is that his aged friend, *Eliphaz the Temanite*, is expreſsly recorded to have been the ſon of ESAU, and the father of TEMAN; (Gen. xxxvi. 10, 11.) who is ſaid to have built a city named after himſelf, in which his father reſided, and was hence called a *Temanite*. Alſtedius, in his *Theſaurus Chronologiæ*, proceeding upon this probability, fixes the æra of Job's ſufferings in the years of the world 2330, and 2331; and gives two genealogies of Job, by one of which he makes him the ſon of Uz, or *Hus*, (mentioned, Gen. xxii. 21.) the eldeſt ſon of Nahor, Abraham's brother; and by the other, for which he quotes the authority of the LXX. in their appendix to the book of Job, he makes him the ſame with JOBAB, king of Edom, (mentioned, Gen. xxxvi. 33.) the ſon of Zerah, or Serah, the ſon of Reuel, and grandſon of Eſau, by Baſhemath, the daughter of Iſhmael. According to this genealogy, Eliphaz was Job's grand-uncle, which is not improbable. Alſtedius alſo tells us, that Dinah, Jacob's daughter, was Job's wife. Dr Watkins, in his *Biogr.* and *Hiſt. Dict.* fixes the birth of Job to about A. A. C. 1700. The deſcent of ELIHU, alſo (mentioned in chap. xxxii. ver. 2.) from *Buz*, the ſecond ſon of Nahor, (Gen. xxii. 21.) is an additional confirmation, that Job lived about this period.

(2.) JOB, THE BOOK OF, a canonical book of the Old Teſtament, containing a narrative of Job's misfortunes, the uncharitable ſurmiſes of his friends, and his final reſtoration to proſperity. Thoſe who have ſuppoſed JOB to be a fictitious character, have fancied the book of Job to be dramatic. But this book will be read with moſt inſtruction by thoſe who conſider it as a ſimple narrative of facts, left on record to remind us, that though "Man is born to trouble," and although many trials and difficulties frequently embitter the cup of mortals, yet the deſign of the Almighty in permitting theſe afflictions, is for our ultimate profit and welfare. In the account we have of the "Sons of God preſenting themſelves," &c. and the agency by which Job was tried and afflicted, the attentive ſtudent of Scripture will find

find interesting information as to the nature and operation of that Evil Spirit, distinguished by the name SATAN. The style of this book is highly poetical, and it abounds with such sublime imagery, that it has extorted a compliment even from *Thomas Paine* himself. It is uncertain who was the writer of this book. Some think JOB himself, others MOSES, in which opinion many Christian writers agree with the rabbins; but from chap. xxxii. ver. 15. and 16. it appears most probable, that ELIHU was the author. See ELIHU.

(3.) JOB, a son of Issachar, and grandson of Jacob, by some confounded with the patriarch of Uz.

(4.) * JOB. *n. s.* [A low word now much in use, of which I cannot tell the etymology.] 1. Petty, piddling work; a piece of chance work. 2. A low mean lucrative busy affair.—He was now with his old friends, like an old favourite of a cunning minister after the *job* is over. *Arbuthnot.*—

No cheek is known to blush, no heart to throb,
Save when they lose a question, or a *job*. *Pope.*

—Such patents as these never were granted with a view of being a *job*, for the interest of a particular person to the damage of the public. *Swift.* 3. A sudden stab with a sharp instrument.

(5.) JOB, ST, a town of Hungary, with an ancient castle, and a celebrated abbey. It was taken and plundered by the Imperialists in 1604; and again taken and burnt by them in 1661. It is 24 miles SE. of Debreczin, and 48 W. of Colosvar.

(1.) * *To* JOB. *v. a.* 1. To strike suddenly with a sharp instrument.—As an ass with a galled back was feeding in a meadow, a raven pitched upon him, and sat *jobbing* of the sore. *L'Estrange.* 2. To drive in a sharp instrument.—

Let peacock and turkey leave *jobbing* their bex. *Tusser.*

—The work would, where a small irregularity of stuff should happen, draw or *job* the edge into the stuff. *Moxon.*

(2.) * *To* JOB. *v. n.* To play the stockjobber; or buy and sell as a broker.—

The judge shall *job*, the bishop bite the town,
And mighty dukes pack cards for half a crown.
*Pope.*

JOBAB. See JOB, N° 1.

JOBATES, K. of Lycia. See BELLEROPHON.

(1.) * JOBBER. *n. s.* [from *job*.] 1. A man who sells stock in the public funds.—

So casts it in the southern seas,
And view it through a *jobber's* bill;
Put on what spectacles you please,
Your guinea's but a guinea still. *Swift.*

2. One who does chancework.

(2.) JOBBER, in some statutes, is used for a person who buys and sells for others. See BROKER.

* JOBBERNOWL. *n. s.* [most probably from *jobbe*, Flemish, dull, and *nowl*, *thnol*, Saxon, a head.] Loggerhead; blockhead.—

And like the world, men's *jobbernowls*
Turn round upon their ears, the poles. *Hudib.*

JOBBING. *n. s.* the business of a jobber. See STOCK-JOBBING.

JOBERT, Lewis, a pious and learned Jesuit, born at Paris in 1647. He distinguished himself as a preacher; and wrote a treatise, entitled *La Science des Medailles*, which is in good esteem; with several other tracts. He died in 1719; and the best edition of this work is that of Paris in 1739, 2 vols. 12mo.

(1.) * JOB'S TEARS. *n. s.* An herb. *Ainsw.*

(2.) JOB'S TEARS. See COIX.

JOCASTA, in fabulous history, the daughter of Menœceus, and wife of LAIUS king of Thebes, by whom she had ŒDIPUS. Having afterwards married Œdipus, without knowing who he was, and had by him Eteocles, Polynices, &c. when she discovered that she had been guilty of incest, she hanged herself in despair. She is called *Epicasta* by some mythologists. See ŒDIPUS.

* JOCKEY. *n. s.* [from *Jack*, the diminutive of *John*, comes *Jackey*, or, as the Scotch, *Jockey*, used for any boy, and particularly for a boy that rides race-horses.] 1. A fellow that rides horses in the race.—Those were the wise ancients, who heaped up greater honours on Pindar's *jockies* than on the poet himself. *Addison.* 2. A man that deals in horses. 3. A cheat; a trickish fellow.

* *To* JOCKEY. *v. a.* [from the noun.] 1. To justle by riding against one. 2. To cheat; to trick.

JOCKGRIM, a town of France, in the dep. of the Lower Rhine, seated on an eminence near the Rhine; 7½ miles NNE. of Lauterburg, and 9 miles SE. of Landau.

* JOCOSE. *adj.* [*jocosus*, Lat.] Merry; waggish; given to jest.—If the subject be sacred, all ludicrous turns, and *jocose* or comical airs, should be excluded, lest young minds learn to trifle with the awful solemnities of religion. *Watts.*

* JOCOSELY. *adv.* [from *jocose*.] Waggishly; in jest; in game.—Spondanus imagines that Ulysses may possibly speak *jocosely*, but in truth Ulysses never behaves with levity. *Broome.*

* JOCOSENESS. } *n. s.* [from *jocose*.] Wag-
* JOCOSITY. } gery; merriment.—A laugh there is of contempt or indignation, as well as of mirth or *jocosity*. *Brown's Vulgar Errours.*

* JOCULAR. *adj.* [*jocularis*, Lat.] Used in jest; merry; jocose; waggish; not serious: used both of men and things.—These *jocular* slanders are often as mischievous as those of deepest design. *Government of the Tongue.*—The satire is a dramatic poem; the style is partly serious, and partly *jocular*. *Dryden.*—Good Vellum, don't be *jocular*. *Addison.*

* JOCULARITY. *n. s.* [from *jocular*.] Merriment; disposition to jest.—The wits of those ages were short of those of ours; when men could maintain immutable faces, and perfist unalterably at the efforts of *jocularity*. *Brown's Vulgar Errours.*

* JOCUND. *adj.* [*jocundus*, Lat.] Merry; gay; airy; lively.—

There's comfort yet; then be thou *jocund*.
*Shak.*

No *jocund* health, that Denmark drinks today,
But the great cannon to the clouds shall tell.
*Shak.*

They on their mirth and dance
Intent, with *jocund* music charms his ear. *Milt.*

Alexis shunn'd his fellow swains,
Their rural sports, and *jocund* strains. *Prior.*

* JOCUNDLY. *adv.* [from *jocund*.] Merrily; gaily.—He has no power of himself to leave it; but

but he is ruined *jocundly* and pleasantly, and damned according to his heart's desire. *South.*

(1.) JODE, Peter De, an engraver of some note, born at Antwerp. He received his first instructions from Henry Goltzius; and afterwards went to Italy, where he engraved plates from different painters; and returned to Antwerp about 1601, where he resided till his death, A. D. 1634. His works are numerous, and possess considerable merit.

(2, 3.) Jode, Peter De, the younger son to the former, was born in 1606. He learned the art of engraving from his father, and surpassed him in taste and the facility of handling the graver; but can hardly be said to have equalled him in correctness of drawing the naked parts of the human figure. They went to Paris, where they engraved conjointly a considerable number of plates. The son's most capital performances are from Rubens and Vandyck. Basan says of him, that in several of his engravings he has "equalled the best engravers, and in others he has sunk below himself."—His son, Arnold, was also an engraver, but of very inferior merit.

JODELLE, Stephen, lord of Limodin, was born at Paris in 1532; and distinguished himself so greatly by his poetical talents, that he was reckoned one of the *Pleiades*, celebrated by Ronsard. He is said to have been the first Frenchman who wrote plays in his own language according to the ancient form. He was remarkably ready at composition, and well skilled in polite arts and genteel exercises. In his younger years he embraced the reformed religion, and wrote a satire on the mass in 100 Latin verses; yet all of a sudden returned to that mass again. He died in 1579, very poor.

(1.) JOEL, the son of Pethuel, the second of the 12 minor prophets. His style is figurative, strong, and expressive.

(2.) Joel, the prophecy of, a canonical book of the Old Testament, wherein the prophet upbraids the Israelites for their idolatry, and foretels the calamities they should suffer as the punishment of that sin; but endeavours to support them with the comfort that their miseries should have an end upon their reformation and repentance. Some writers, inferring the order of time in which the minor prophets lived, from the order in which they are placed in the Hebrew copies, conclude that Joel prophesied before Amos, who was contemporary with Uzziah, king of Judah. Abp. Usher infers this from Joel's foretelling that drought, ch. i. which Amos mentions as having happened, ch. iv. 7, 8, 9. But if we consider the main design of Joel's prophecy, we shall be apt to conclude, that it was uttered after the captivity of the ten tribes; for he directs his discourse only to Judah, and speaks distinctly of the sacrifices and oblations that were daily made in the temple.

* JOG. *n. s.* [from the verb.] 1. A push; a slight shake; a sudden interruption by a push or shake; a hint given by a push.—As a leopard was valuing himself upon his party-coloured skin, a fox gave him a *jog*, and whispered, that the beauty of the mind was above that of the painted outside. *L'Estrange.*—Nick found the means to slip a note into Lewis's hands, which Lewis as slily put into John's pocket, with a pinch or a *jog* to warn him what he was about. *Arbuthnot.*—

A letter when I am inditing,
Comes Cupid and gives me a *jog*,
And I fill all the paper with writing
Of nothing but sweet Molly Mog. *Swift.*

2. A rub; a small stop; an irregularity of motion.—How that which penetrates all bodies without the least *jog* or obstruction, should impress a motion on any is inconceivable. *Glanville.*

(1.) * *To* Jog. *v. a.* [*schoken*, Dutch.] To push; to shake by a sudden impulse; to give notice by a sudden push.—

Now leaps he upright, *jogs* me and cries, Do you see
Yonder well-favour'd youth? *Donne.*
This said, he *jogg'd* his good steed nigher,
And steer'd him gently t'ward the squire.
*Hudibras.*

—I was pretty well pleased while I expected, till fruition *jogged* me out of my pleasing slumber, and I knew it was but a dream. *Norris.*—

Sudden I *jogg'd* Ulysses, who was laid
Fast by my side. *Pope.*

(2.) * *To* Jog. *v. n.* 1. To move by succussation; to move with small shocks like those of a low trot.—

The door is open, Sir, there lies good way,
You may be *jogging* while your boots are greem
*Shak.*

Here lieth one, who did most truly prove
That he could never die while he could move;
So hung his destiny, never to rot
While he might still *jog* on and keep his trot.
*Milton.*

2. To travel idly and heavily.—

*Jog* on, *jog* on the foot-path way,
And merrily hent the stile-a,
A merry heart goes all the day,
Your sad tires in a mile-a. *Shak.*

—Away they trotted together: but as they were *jogging* on, the wolf spy'd a bare place about the dog's neck. *L'Estrange.*—

Thus they *jog* on, still tricking never thriving,
And murd'ring plays, which they miscal reviving. *Dryden.*

* JOGGER. *n. s.* [from *jog*.] One who moves heavily and dully.—

They, with their fellow *joggers* of the plough.
*Dryden.*

* *To* JOGGLE. *v. n.* To shake.—In the head of man, the base of the brain is parallel to the horizon; by which there is less danger of the two brains *joggling*, or slipping out of their place.

JOGHIS, a sect of heathen religious in the East Indies, who never marry, nor hold any thing in private property; but live on alms, and practise strange severities on themselves. They are subject to a general, who sends them from one country to another to preach. They are, properly, a kind of penitent pilgrims; and are supposed to be a branch of the ancient Gymnosophists. They frequent principally such places as are consecrated by the devotion of the people, and pretend to live several days together without eating or drinking. After having gone through a course of discipline for a certain time, they look on themselves as impeccable, and privileged to do any

thing; upon which they give a looſe to their paſſions, and run into all kinds of debauchery.

JOGUES, or YOOGS, four ages, eras, or periods, of extraordinary length, in the chronology of the Hindoos. Of theſe we have already given ſome account under the article GENTOOS. But we ſhall here add Dr Robertſon's obſervations on theſe periods, from the Notes to his *Hiſtorical Diſquiſition concerning India*. "If, ſays he, (p. 360.) we ſuppoſe the computation of the time in the Indian chronology, to be made by ſolar or even by lunar years, nothing can be more extravagant in itſelf, or more repugnant to our mode of calculating the duration of the world, founded on ſacred and infallible authority. From one circumſtance, however, which merits attention, we may conclude, that the information which we have hitherto received concerning the chronology of the Hindoos is very incorrect. We have, as far as I know, only five original accounts of the different Jogues or eras of the Hindoos. The firſt is given by M. Roger, who received it from the Brahmins on the Coromandel coaſt. According to it, the Suttee Jogue is a period of 1,728,000 years; the Tirtah Jogue is 1,296,000 years; the Dwapaar Jogue is 864,000. The duration of the Collee Jogue he does not ſpecify. (*Porte Ouverte*, p. 179.) The next is that of M. Bernier, who received it from the Brahmins of Benares. According to him, the duration of the Suttee Jogue was 2,500,000 years; that of the Tirtah Jogue 1,200,000 years; that of the Dwapaar Jogue 864,000 years. Concerning the period of the Collee Jogue, he likewiſe is ſilent; (*Voyages*, tom. ii. p. 160.) The 3d is that of Colonel Dow; according to which, the Suttee Jogue is a period of 14,000,000 of years, the Tirtah Jogue 1,080,000, the Dwapaar Jogue 72,000, and the Collee Jogue 36,000 years; (*Hiſt. of Hindoſt.* vol. i. p. 2.) The 4th account is that of M. Le Gentil, who received it from the Brahmins of the Coromandel coaſt; and as his information was acquired in the ſame part of India, and derived from the ſame ſource with that of M. Roger, it agrees with his in every particular. (*Mem. de l'Academ. des Sciences pour* 1772, tom. ii. part i. p. 176.) The fifth is the account of Mr Halhed. See GENTOOS. From this diſcrepancy, not only of the total numbers, but of many of the articles in the different accounts, it is manifeſt, that our information concerning Indian chronology is hitherto as uncertain, as the whole ſyſtem of it is wild and fabulous. To me it appears highly probable, that when we underſtand more thoroughly the principles upon which the fictitious eras or jogues of the Hindoos have been formed, we may be more able to reconcile their chronology to the true mode of computing time, founded on the authority of the Old Teſtament; and may likewiſe find reaſon to conclude, that the account given by their aſtronomers, of the ſituation of the heavenly bodies at the beginning of the Collee Jogue, is not eſtabliſhed by actual obſervation, but the reſult of a retroſpective calculation."

JOHAN, or ST JOHAN, the name of 6 towns in Germany, viz.

1. JOHAN, ST, in the circle of Bavaria, and archbiſhopric of Salzburg, 11 miles WNW. of Radſtadt, and 30 SSE. of Salzburg.

2. JOHAN, ST, in the ci-devant principality of Naſſau Saarbruck, now included in the French republic, and department of Mont Tonnere; ſeated on the Saar, oppoſite Saarbruck, with which it is connected by a bridge.

3. JOHAN, ST, in the late county of Sponheim, now included in the French empire, and department of the Rhine and Moſelle; 9 miles E. of Creutznach, and 14 SW. of Mentz.

4—6. JOHAN, ST, 3 towns in the duchy of Stiria: viz. 1. eight miles ESE. of Landſperg: 2. ſeven miles WNW. of Pettaw: and, 3. five miles NNW. of Windiſch Gratz.

JOHAN-GEORGEN-STADT, a town of Upper Saxony, in Erzgeburg, founded in 1654, by the proteſtant miners, who were driven out of Bohemia, and named after the elector John-George I. The mines afford ſilver, copper, tin, emery, and other minerals. It lies 7 miles S. of Schwartzenberg.

JOHANNESBERG, or BISCHOFSBERG, a town of Germany, lately in the electorate of Mentz, now annexed to France, and by the diviſion of 1797 included in the dep. of the Rhine and Nahe; but now, by the laſt diviſion in 1801, in that of Mont Tonnere. It lies 16 miles W. of Mentz.

JOHANNESBURG, a town of Poliſh Pruſſia, 84 miles SSE. of Konigſberg. Lon. 40. 14. E. of Ferro. Lat. 53. 15. N.

JOHANNITICS, an order of Monks, who wear the figure of a chalice on their breaſts.

JOHANNS, ST, two towns of Auſtria, viz. 1. eleven miles E. of Bavarian Wajdthoven; and, 2. eleven miles SSE. of Glaggnitz.

JOHANSBERG, a town of W. Pruſſia, with a citadel, on the Pych. Lon. 22. 39. E. Lat. 53. 16. N.

JOHANSDORP, a town of Holſtein, 2 miles S. of Oldenburg.

JOHANSTHAL, a town of Moravia, in the circle of Prerau, ſituated in Sileſia; 12 miles NNW. of Jagendorf.

JOHERS, or JOWERS, a numerous and powerful tribe of Africans, in the kingdom of KAARTA, who, though converts to the Mahometan faith, at leaſt to the ceremonial part of it, retain all their ancient ſuperſtitions, and even drink ſtrong liquors. One of them conducted Mr Mungo Park to KEMMOO, the capital, and alarmed him much by his ſuperſtitions.

JOHN, [יוחנן Heb. *i. e.* God's grace.] the name of many kings, emperors, ſaints, popes, and other ſovereign princes; and the moſt univerſal name among ſubjects in modern Europe.

(1.) JOHN, king of Bohemia, a brave but unfortunate monarch, the ſon of the emperor Henry VII. He was elected king in 1309, when he was only 14; and after defeating the Lithuanians, he aſſumed the title of king of Poland. He loſt an eye in that expedition, and upon conſulting the phyſicians to reſtore the ſight of it, a Jewiſh doctor deprived him of the other. Still, however, his military ardour remained undaunted; he accompanied Philip VI. of France, guided by two knights, to the battle of Creſſy, where he fell in 1346. See CRESSY.

(2—8.)

(2—8.) JOHN, the name of 7 emperors of Conſtantinople, of the families of *Cantacuzenus*, *Comnenus*, *Ducas*, *Laſcaris*, *Palæologus*, and *Zimiſces*. See CANTACUZENUS, and CONSTANTINOPLE.

(9.) JOHN K. of England, See ENGLAND, § 25.

(10.) JOHN, king of France. See FRANCE, § 30, 31.

(11—15.) JOHN, the name of two kings of Poland. See POLAND. Of theſe the moſt celebrated was

JOHN SOBIESKI, one of the greateſt warriors in the 17th century. In 1665 he was made grand marſhal of the crown; and, in 1667, grand general of the kingdom. His victories over the Tartars and the Turks procured him the crown, to which he was elected in 1674. He was an encourager of arts and ſciences, and the protector of learned men. He died in 1696, aged 72.

(16—20.) JOHN, the name of 5 kings of Portugal. See PORTUGAL. Of theſe the moſt famous were

JOHN II. ſurnamed the GREAT, born in 1455. He ſucceeded his father Alphonſus V. in 1481; defeated ſeveral conſpiracies; conquered ſome places in Africa, and obtained a victory over the Caſtilians in 1476. He encouraged navigation, and obtained ſettlements in INDIA. He died in 1495.

JOHN III. ſucceeded his father Emmanuel, in 1521, and greatly encouraged the arts, ſciences, trade, and navigation. Under him Japan was diſcovered. He died in 1557, aged 55.

JOHN IV. ſurnamed *the Fortunate*. He was born in 1604. The Spaniards had kept poſſeſſion of Portugal from 1580 to 1640, when the Portugueſe revolted, and made John duke of Braganza king. See PORTUGAL. He died in 1656.

(21.) JOHN, K. of Scotland. See BALIOL, N° 1, and SCOTLAND.

(22—24.) JOHN, the name of 3 kings of Sweden. See SWEDEN.

(25—47.) JOHN, the name of 23 Popes of Rome. See ITALY.

JOHN VIII. a native of Rome, elected on the death of Adrian II. in 872. He correſponded with Photius, patriarch of Conſtantinople, who had expelled Ignatius. Many of his letters are extant. He is by ſome confounded with Pope JOAN. He died in 882.

JOHN XV. a native of Rome, ſucceeded John XIV. in 984; and was eſteemed a very learned man. He wrote ſeveral works, and died in 985.

JOHN XXI. a native of Portugal, and the ſon of a phyſician, was elected Pope in 1276, but reigned only 8 months. His works on philoſophy, divinity, and medicine, are extant.

JOHN XXII. a native of Cahors, before called *James d'Euſe*, was ſkilled in the civil and canon law; and was elected pope after the death of Clement V. on the 7th Aug. 1316. He publiſhed the Conſtitutions called CLEMENTINES, which were made by his predeceſſor; and drew up the other Conſtitutions called *Extravagantes*. Lewis of Bavaria being elected emperor, John oppoſed him, which made much noiſe, and was attended with fatal conſequences. That prince, in 1329, cauſed the antipope Peter de Coribero, a cordelier, to be elected, who took the name of Nicholas V. and was ſupported by Michael de Ceſenne, general of his order; but that antipope was the following year taken and carried to Avignon, where he begged pardon of the pope with a rope about his neck, and died in priſon 2 or 3 years after. Under this pope aroſe the famous queſtion among the cordeliers, called *the bread of the cordeliers*; which was, Whether thoſe monks had the property of the things given them, at the time they were making uſe of them? for example, Whether the bread belonged to them when they were eating it, or to the pope, or to the Roman church? This frivolous queſtion gave great employment to the pope; as well as thoſe which turned upon the colour, form, and ſtuff, of their habits, whether they ought to be white, grey, or black? whether the coul ought to be pointed or round, large or ſmall? whether their robes ought to be full, ſhort, or long; of cloth, or of ſerge, &c? The diſputes on all theſe minute trifles were carried ſo far between the minor brothers, that ſome of them were burnt. He died at Avignon in 1334, aged 90. Many of his works are extant, "which (ſays Dr Watkins) ſhew him to advantage, as a man of ſcience."

(48.) JOHN MARK, the nephew of St Barnabas. See BARNABAS, and MARK, II. 1.

(49.) JOHN OF FORDOUN. See FORDOUN, N° 1.

(50) JOHN OF GAUNT, duke of Lancaſter, a renowned general, father of Henry IV. king of England, died in 1438.

(51.) JOHN OF LEYDEN. See BOCKHOLDT.

(52.) JOHN OF SALISBURY, Bp. of Chartres in France, was born at Saliſbury in Wiltſhire, in the beginning of the 12th century. In 1136, he was ſent to Paris, where he ſtudied under ſeveral eminent profeſſors, and acquired conſiderable fame for his proficiency in rhetoric, poetry, divinity, and the learned languages. Thence he travelled to Italy; and during his reſidence at Rome, was in high favour with popes Eugene III. and Adrian IV. After his return to England, he became the intimate friend and companion of the famous BECKET, Abp. of Canterbury, whom he attended in his exile, and is ſaid to have been preſent when he was murdered in his cathedral. In 1176 he was promoted by Henry II. to the biſhopric of Chartres, where he died in 1182. He was one of the firſt reſtorers of the Greek and Latin languages in Europe; a claſſical ſcholar, a philoſopher, a learned divine, and an elegant Latin poet. He wrote ſeveral books; the principal of which are, his *Life of St Thomas of Canterbury*, a collection of letters, and *Polycraticon*.

(53.) JOHN, ST, THE BAPTIST, the fore-runner of Jeſus Chriſt, was the ſon of Zacharias and Elizabeth. He retired into a deſert, where he lived on locuſts and wild honey; and about the year 29 began to preach repentance, and to declare the coming of the Meſſiah. He baptized his diſciples, and the following year Chriſt himſelf was baptized by him in the Jordan. Some time after, having reproved Herod Antipas for his adultery and inceſt, he was caſt into priſon, where he was beheaded. (See HEROD, N° 4.) His head was brought to Herodias, who, according to St Jerome, pierced his tongue with a bodkin in revenge for his reproof.

(54.) JOHN, ST, THE EVANGELIST, and Apoſtle,

postle, was the son of Zebedee, and brother of St James the Great. He quitted the business of fishing to follow Jesus, and was his beloved disciple. He was witness to the actions and miracles of his Master; was present at his transfiguration, and was with him in the garden of Olives. He was the only apostle who followed him to the cross; and to him Jesus left the care of his mother. He was also the first apostle who knew him again after his resurrection. He preached the faith in Asia; and principally resided at Ephesus, where he maintained the mother of our Lord. He is said to have founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. He is also said to have preached the gospel among the Parthians, and to have addressed his first epistle to that people. It is related, that, when at Rome, the emperor Domitian caused him to be thrown into a caldron of boiling oil, when he came out unhurt; on which he was banished to the isle of Patmos, where he wrote his Apocalypse. After the death of Domitian, he returned to Ephesus, where he composed his Gospel, about the year 96; and died there, in the reign of Trajan, about the year 100, aged 94.

i. JOHN, ST, THE GOSPEL OF, a canonical book of the New Testament, containing a recital of the life, actions, doctrine, and death, of our Saviour Jesus Christ, written by St John the apostle, (See N° 54) at Ephesus, after his return from Patmos, at the desire of the Christians of Asia. St Jerome says, he would not undertake it, but on condition that they should appoint a public fast to implore the assistance of God; and that, the fast being ended, St John, filled with the Holy Ghost, broke out into these words, "In the beginning was the Word," &c. The ancients assign two reasons for the undertaking: the first was, because, in the other three Gospels, there was wanting the history of the beginning of Jesus Christ's preaching, till the imprisonment of John the Baptist, which, therefore, he applied himself particularly to relate. The second was to remove the errors of the Cerinthians, Ebionites, and other sects. But Mr Lampe and Dr Lardner have urged several reasons to show that St John did not write against Cerinthus or any other heretics in his Gospel.

ii. JOHN, ST, THE REVELATION OF. See APOCALYPSE, § 1, 2.

*JOHNAPPLE. *n. s.*—A *johnapple* is a good relished sharp apple the spring following, when most other fruit is spent: they are fit for the cyder plantations. *Mortimer.*

JOHNBY, a town of Cambridgeshire, near Penrith.

JOHN O'GROAT'S HOUSE, an ancient house, in Caithness shire, seated on *Dungis-bay*, or DUNCAN'S BAY HEAD, and remarkable for being the most northerly point in Great Britain; on which account it has been often visited by travellers. But if it has acquired fame from its peculiar local situation, it merits no less celebrity on account of its origin, which is not so well known, but is thus related by the Rev. Dr Morison, in his Statistical Account of the parish of CANISBAY:—"In the reign of James IV. *Malcolm*, *Gavin*, and *John de Groat*, (supposed to have been brothers, and originally from Holland,) arrived in Caithness, from the S. of Scotland, bringing with them a letter written in Latin by that prince, recommending them to the countenance and protection of his loving subjects in the county of Caithness. They purchased or got possession of the lands of Warse and Dungisbay, in the parish of Canisbay, on the Pentland Frith, and each of them obtained an equal share of the property they acquired. In process of time their families increased, and there came to be 8 different proprietors of the name of *Groat*. These 8 families, having lived comfortably in their possessions for many years, established an annual meeting to celebrate the anniversary of the arrival of their ancestors on that coast. In the course of their festivity on one of these occasions, a question arose respecting the right of taking the door and sitting at the head of the table, and such like points of precedency, (each contending for the seniority and chieftainship of the clan;) which increased to such a height as would probably have proved fatal to some, if not to all of them, had not John de Groat, who was proprietor of the ferry, interposed. He, having procured silence, expatiated on the happiness they had hitherto enjoyed, owing to the harmony which had subsisted among them. He assured them, that as soon as they appeared to quarrel among themselves, their neighbours would fall upon them, take their property, and expel them from the county. He therefore conjured them, by the ties of blood, and their mutual safety, to return quietly that night to their homes; and pledged himself that he would satisfy them all with respect to precedency, and prevent the possibility of such disputes among them at their future anniversary meetings. They all acquiesced, and departed in peace. In due time John de Groat built a room, distinct by itself, of an octogon shape, with eight doors and windows in it; and, having placed in the middle a table of oak, of the same shape, when the next anniversary took place, he desired each of them to enter at his own door, and sit at the head of the table, he himself taking the seat that was left unoccupied. By this ingenious contrivance, any dispute, in regard to rank, was prevented, as they all found themselves on a footing of equality, and their former harmony and good humour were restored. That building was then named *John O'Groat's House*, and though the house is totally gone, the place where it stood still retains the name, and deserves to be remembered as long as good intentions and good sense are estimable in a country.—The particulars above-mentioned were communicated to John Sutherland, Esq. of Wester, above 50 years ago, by his father, who had seen the letter wrote by James IV. in the possession of George Groat of Warse. The remains of the oak table have been seen by many now living, (1792,) who have inscribed their names on it." *Sir J. Sinclair's Stat. Acc.* VII. 167—169.

JOHNQUERA, a town of Spain, in Catalonia, at the foot of the Pyrenees, 20 miles S. of Perpignan.

JOHN's BAY, St, a bay on the W. coaſt of Curaçoa.

JOHNSBURY, St. a townſhip of Vermont, in Caledonia county.

JOHN's DAY, St, the name of two Chriſtian feſtivals; one obſerved on June 24th, kept in commemoration of the wonderful circumſtances attending the birth of John the Baptiſt; and the other on December 27th, in honour of St John the evangeliſt.

JOHNS-HAVEN, a town of Scotland, on the coaſt of Kincardineſhire, about 8 miles N. of Montroſe, and 4 S. of Bervie; containing 759 inhabitants in 1753, and 1019 in 1793. "About the year 1722" (ſays the Rev. J. Scott, of Benholme) "Johns-haven ranked among the firſt fiſhing towns in Scotland; 26 boats were then employed in the fiſhery, 13 of which carried each from 8 to 10 tons; the other 13 from 5 to 6 tons. A large boat's crew conſiſted of 10 men, a ſmall boat's of 8." Mr Scott, after giving a deſcription of the great ſucceſs with which this fiſhery was carried on till 1743, gives a melancholy account of its decline, owing firſt to two ſhipwrecks, but chiefly to the fiſhermen being repeatedly "haraſſed and perſecuted by *Preſs Gangs*, who paid no regard to protections, even when purchaſed by the *enormous contribution* of 15l. for every man.—By an unwarrantable breach of good faith, (he adds,) protections ſerved only as a *paſſport to the navy*. The exactions made on the fiſhers during the laſt war (the American) gave a deciſive blow to the fiſhery at Johns-haven, and deprived the nation of a valuable nurſery for hardy ſeamen. It is now reduced to one large boat in ſummer, and 4 or 5 yawls in winter, whoſe crews conſiſt of old men and boys, ſcarce fit to manage an oar. Thus do the unjuſtifiable means which are had recourſe to for the temporary ſupport of any ſtate, frequently tend to its deſtruction. Had greater moderation been uſed in demanding levies from Johns-haven, it might ſtill have retained its rank among fiſhing towns, and been able, on the preſent emergency (1793), to contribute to the ſupport of the nation." *Sir J. Sinclair's Stat. Acc.* XV. 231, 232.

JOHN's ISLAND, an iſland of S. Carolina, SW. of Charleſtown harbour, ſeparated from James's Iſland by the Stono.

JOHN's LAKE, St, a large lake of Canada, which receives rivers in every direction, and ſends its waters through the river Saguenay into the St Lawrence. It is about 25 miles every way, and its neareſt part is 36 leagues NNW. of Quebec. Lon. 72. 25. W. Lat. 48. 25. N.

(1.) JOHNSON, Benjamin. See JONSON.

(2.) JOHNSON, Charles, a lawyer and dramatic writer of the 18th century, who having acquired ſome money by his plays, married a widow with a fortune, and ſet up a tavern in Bow-ſtreet, London. Mr Pope ridicules him in his Dunciad, on account of his immoderate ſize. He died about 1744.

(3.) JOHNSON, John. See JOHNSTON, N° 2.

(4.) JOHNSON, Martin, an eminent landſcape painter, who flouriſhed in the reign of James II. His views in England are very ſcarce and valuable, being only to be found in the collections of connoiſſeurs.

(5.) JOHNSON, Maurice, an Engliſh antiquary, born at Spalding in Lincolnſhire, and bred to the law. He eſtabliſhed a literary ſociety at Spalding, and was one of the founders of the Antiquarian Society, to which he ſent numerous contributions. He died in 1755.

(6.) JOHNSON, Samuel, an Engliſh divine, remarkable for his learning, and ſteadineſs in ſuffering for the principles of the Revolution, in 1688. He was born in 1649; and, entering into orders, obtained, in 1670, the rectory of Corringham in Eſſex, worth L.80 a-year; which was the only church preferment he ever had. The air of this place not agreeing with him, he was obliged to place a curate on the ſpot, at the expenſe of half his income, while he ſettled at London. The times were turbulent; the duke of York declared himſelf a Papiſt; his ſucceſſion to the crown began to be warmly oppoſed; and Mr Johnſon, being made chaplain to lord William Ruſſel, engaged Dr Hicks, the eccleſiaſtical champion for paſſive obedience, in a treatiſe, entitled, *Julian the apoſtate, &c.* publiſhed in 1682. He was anſwered by Dr Hicks, in a piece entitled, *Jovian, &c.* To which he drew up, and printed, a reply, under the title of *Julian's arts to undermine and extirpate Chriſtianity, &c.*; but by the advice of his friends ſuppreſſed the publication. For this unpubliſhed work he was committed to priſon; but not being able to procure a copy, the court proſecuted him for the writing the firſt tract, condemned him to pay a fine of 500 merks, and to lie in priſon till it was paid. By the aſſiſtance of Mr Hampden, who was his fellow-priſoner, he was enabled, on the encampment of the army on Hounſlow-heath, in 1686, to print and diſperſe, *An humble and hearty addreſs to all the Proteſtants in the preſent army*; for this he was ſentenced to pay a 2d fine of 500 merks, to be degraded from the prieſthood, to ſtand twice in the pillory, and to be whipped from Newgate to Tyburn. It happened luckily, that, in the degradation, they omitted to ſtrip him of his caſſock; which rendered his degradation imperfect, and preſerved his living. Interceſſion was made to get the whipping omitted: but James replied, "That ſince Mr Johnſon had the ſpirit of martyrdom, it was fit he ſhould ſuffer:" and he bore it with firmneſs, and even alacrity. On the Revolution, the parliament reſolved the proceedings againſt him to be null and illegal; and recommended him to the king, who offered him the rich deanery of Durham: but this he refuſed, as inadequate to his ſervices and ſufferings, which he thought merited a biſhopric. Through Dr Tillotſon he obtained a penſion of L.300 a year, with ſome other gratifications; notwithſtanding which, he wrote againſt a ſtanding army, and the great favour ſhown to the Dutch. He died in 1703, and his works were afterwards collected in one vol. folio.

(7.) JOHNSON, Samuel, LL.D. the celebrated lexicographer, and one of the brighteſt ornaments of the 18th century, was born at Litchfield in Staffordſhire, on the 18th Sept. N. S. 1709. His father Michael was a bookſeller, and more than once bore the office of chief magiſtrate; though he was zealouſly attached to the exiled family, and inſtill-

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ed the ſame principles into his ſon. But political prejudices were not the only evils which young Sam inherited from his father: he derived from him alſo a morbid melancholy, which, though it neither depreſſed his imagination, nor clouded his perſpicacity, filled him with dreadful apprehenſions of inſanity, and rendered him wretched through life. From his nurſe he contracted the king's evil, which diſfigured a face naturally well formed, and deprived him of the ſight of one of his eyes. When arrived at a proper age for grammatical inſtruction, he was placed in the free ſchool of Litchfield, of which one Hunter was then maſter: a man whom his illuſtrious pupil thought '*wrong-headedly* ſevere,' as he would beat a boy for not anſwering queſtions which he could not expect to be aſked. At the age of 15, Johnſon was ſent to the ſchool of Stourbridge in Worceſterſhire, at which he remained little more than a year, and then returned home, where he read a great deal; ſo that, when, in his 19th year, he was entered a commoner of Pembroke college, Oxford, his mind was ſtored with ſuch a variety of knowledge as is ſeldom acquired in univerſities. He had given very early proofs of his poetical genius both in his ſchool exerciſes and in other occaſional compoſitions; but what is more remarkable, as it ſhows that he muſt have thought much on a ſubject, on which other boys at that age ſeldom think at all, he had, before he was 14, entertained doubts of the truth of revelation. From the melancholy of his temper, theſe naturally preyed upon his ſpirits, and gave him great uneaſineſs; but they were happily removed by a proper courſe of reading; for "his ſtudies being honeſt, ended in conviction. He found that religion is true; and what he had learned, he ever afterwards endeavoured to teach." Mrs Piozzi ſays, "that at the age of 10, Johnſon's mind was diſturbed by ſcruples of infidelity, which preyed upon his ſpirits and made him very uneaſy, and that they were afterwards removed by the ſtudy of *Grotius de veritate Religionis Chriſtianæ*." This account Mr Boſwell affects to ridicule, as if it were impoſſible, that a boy of ten years old ſhould have any religious ſcruples. But Boſwell is miſtaken. Many boys, who have had a religious education, have thought as early and as deep as Johnſon on religion.—Sir J. Hawkins and Mr Boſwell differ in their accounts of Johnſon's ſtudies at the univerſity. According to Sir John Hawkins, the time of his continuance at Oxford is diviſible into two periods: Mr Boſwell repreſents it as only one period, with the uſual interval of a long vacation. Sir John ſays, that he was ſupported at college by Mr Andrew Corbet, in quality of aſſiſtant in the ſtudies of his ſon: Mr Boſwell aſſures us, that though he was promiſed pecuniary aid by Mr Corbett, that promiſe was not in any degree fulfilled; and adds, that Johnſon, though his father was unable to ſupport him, continued 3 years at college, and was then driven from it by extreme poverty. For ſome tranſgreſſion or abſence, his tutor impoſed upon him at a Chriſtmas exerciſe the taſk of tranſlating into Latin verſe Pope's *Meſſiah*; which, being ſhown to Mr Pope, was returned with this encomium, "The writer of this poem will leave it a queſtion for poſterity, whether *his* or *mine* be the original." At this period he read much, but his mode of ſtudy was never regular, and at all times he thought more than he read. He informed Mr Boſwell, that what he read *ſolidly* at Oxford was Greek, and that the ſtudy of which he was moſt fond was metaphyſics. In 1731, Johnſon left the univerſity without a degree; and as his father, who died in December that year, had ſuffered great misfortunes in trade, he was excluded from the regular modes of profit and proſperity. Having therefore not only a profeſſion, but the means of ſubſiſtence to ſeek, he accepted, in March 1732, an invitation to the office of under-maſter of a free ſchool at Market-Boſworth in Leiceſterſhire: but being diſguſted at the treatment which he received from the patron of the ſchool, he relinquiſhed in a few months a ſituation which he ever afterwards recollected with horror. Being thus again without any fixed employment, and with very little money in his pocket, he tranſlated *Lobo's Voyage to Abyſſinia*, for the trifling ſum of five guineas, for a bookſeller in Birmingham. This was the firſt attempt which he made to procure pecuniary aſſiſtance by means of his pen. In 1735, being then in his 26th year, he married Mrs Porter, the widow of a mercer in Birmingham; whoſe age was almoſt double his; whoſe external form, according to Garrick and others, had never been captivating; and whoſe fortune amounted to hardly L.800. That ſhe had a ſuperiority of underſtanding and talents is extremely probable, both becauſe ſhe inſpired him with a more than ordinary paſſion, and becauſe ſhe was herſelf ſo delighted with his converſation as to overlook his external diſadvantages, which were many and great. He now ſet up a private academy; for which purpoſe he hired a large houſe near his native city: but his name having then nothing of that celebrity which afterwards commanded the reſpect of mankind, this undertaking did not ſucceed. The only pupils who are known to have been placed under his care, were the celebrated David Garrick, his brother George Garrick, and a young gentleman of fortune, whoſe name was Offely. He kept his academy only a year and a half; and during that time he wrote a great part of his tragedy of *Irene*. The reſpectable character of his parents and his own merit had ſecured him a kind reception in the beſt families at Litchfield; and he was particularly diſtinguiſhed by Mr Walmſley, regiſter of the eccleſiaſtical court, a man of great worth and of very extenſive erudition. That gentleman, upon hearing part of Irene read, thought ſo highly of Johnſon's abilities, that he adviſed him by all means to finiſh the tragedy and produce it on the ſtage. To men of genius the ſtage holds forth temptations almoſt reſiſtleſs. The profits ariſing from a tragedy, including the repreſentation and printing of it, and the connections which it ſometimes enables the author to form, were in Johnſon's imagination ineſtimable. Flattered with theſe hopes, he ſet out ſome time in 1737 with his pupil David Garrick for London, leaving Mrs Johnſon to take care of the houſe and the wreck of her fortune. The two adventurers carried with them from Mr Walmſley an

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earneſt recommendation to the Rev. Mr Colſon, then maſter of an academy, and afterwards Lucaſian profeſſor of mathematics in the univerſity of Cambridge; but from that gentleman it does not appear that Johnſon found either protection or encouragement. His tragedy was refuſed by the managers, and for ſome years the *Gentleman's Magazine* ſeems to have been his principal reſource for employment and ſupport. To enumerate his various communications to that far-famed miſcellany, would extend this article beyond its due limits. Suffice it to ſay, that his connection with Cave the proprietor became very cloſe; that he wrote prefaces, eſſays, reviews of books, and poems; and occaſionally corrected the papers written by other correſpondents. When the complaints of the nation againſt the adminiſtration of Sir Robert Walpole became loud, and a motion was made, on the 13th of February, 1740-1, to remove him from his majeſty's counſels for ever, Johnſon was pitched upon by Cave to write what was in the Magazine entitled *Debates in the Senate of Lilliput*, but was known to be the ſpeeches of the moſt eminent members in both houſes of parliament. Theſe orations, which induced *Voltaire* to compare Britiſh with ancient eloquence, were haſtily ſketched by Johnſon while he was not 32 years old, while he was little acquainted with life, while he was ſtruggling not for diſtinction but for exiſtence. Perhaps in none of his writings has he given a more conſpicuous proof of a mind prompt and vigorous almoſt beyond conception: for they were compoſed from ſcanty notes taken by illiterate perſons employed to attend in both houſes; and ſometimes he had nothing communicated to him but the names of the ſeveral ſpeakers, and the part which they took in the debate. His ſeparate publications which at this time attracted the greateſt notice, were, *London, a Poem in imitation of Juvenal's 3d Satire; Marmor Norfolcienſe, or an Eſſay on an ancient prophetical Inſcription in Monkiſh Rhyme, lately diſcovered near Lynne in Norfolk*; and *A complete Vindication of the Licenſers of the Stage, from the malicious and ſcandalous aſperſions of Mr Brooke, author of Guſtavus Vaſa.* The poem, publiſhed in 1738 by Dodſley, is univerſally known and admired, as the moſt ſpirited inſtance in the Engliſh language, of ancient ſentiments adapted to modern topics. Pope, who then filled the poetical throne without a rival, being informed that the author's name was *Johnſon*, and that he was an obſcure perſon, replied, "he will ſoon be *deterré*;" i. e. dug out of the ground. The other two pamphlets, which were publiſhed in 1739, are filled with keen ſatire on the government: and though Sir John Hawkins aſſerts, that they diſplay neither learning nor wit, Pope was of a different opinion; for in a note of his, preſerved by Mr Boſwell, he ſays, that "the whole of the Norfolk prophecy is very humorous." Mrs Johnſon, who went to London ſoon after her huſband, now lived ſometimes in one place and ſometimes in another, ſometimes in the city and ſometimes at Greenwich: but Johnſon himſelf was often to be found at St John's Gate, where the *Gentleman's Magazine* was publiſhed, than in his own lodgings. There he became acquainted with *Savage*, with whom he was induced, probably by the ſimilarity of their circumſtances, to contract a very cloſe friendſhip; and ſuch was their extreme neceſſities, that they have often wandered whole nights in the ſtreet for want of money to procure a lodging. In 1744, he publiſhed the life of his unfortunate companion; a work which, had he never written any thing elſe, would have placed him very high in the rank of authors. His narrative is remarkably ſmooth and well diſpoſed, his obſervations are juſt, and his reflections diſcloſe the inmoſt receſſes of the human heart. (See SAVAGE, N° 2.) In 1749, when Drury-lane theatre was opened under the management of Garrick, Johnſon wrote a prologue for the occaſion; which, for juſt dramatic criticiſm on the Engliſh ſtage, as well as for poetical excellence, is confeſſedly unrivalled. This year is alſo diſtinguiſhed as the epoch when his arduous and important work, *the Dictionary of the Engliſh Language*, (which forms a conſiderable part of *our Encyclopedia*), was announced to the world, by the publication of its plan or proſpectus, addreſſed to the earl of Cheſterfield. From that nobleman Johnſon was certainly led to expect patronage and encouragement; and it ſeems to be equally certain, that his lordſhip expected, when the book ſhould be publiſhed, to be honoured with the dedication. The expectations of both were diſappointed. Lord Cheſterfield, after ſeeing the lexicographer once or twice, ſuffered him to be repulſed from his door; but afterwards, thinking to conciliate him when the work was upon the eve of publication, he wrote two papers in *The World*, warmly recommending it to the public. This artifice was ſeen through; and Johnſon, in very polite language, rejected his lordſhip's advances, letting him know, that he was unwilling the public ſhould conſider him as owing to a patron, that which Providence had enabled him to do for himſelf. This great and laborious work its author expected to complete in 3 years; but he was certainly employed upon it ſeven; for it was begun in 1747, and the laſt ſheet was ſent to the preſs in the end of 1754. When we conſider the nature of the undertaking, it is indeed aſtoniſhing that it was finiſhed ſo ſoon, ſince it was written, as he ſays, "with little aſſiſtance of the learned, and without any patronage of the great; not in the ſoft obſcurities of retirement, or under the ſhelter of academic bowers, but amidſt inconvenience and diſtraction, in ſickneſs and in ſorrow." The ſorrow to which he here alludes, is probably that which he felt for the loſs of his wife, who died on the 17th of March O. S. 1752, and whom he continued to lament as long as he lived. The Dictionary did not occupy his whole time: for while he was puſhing it forward, he fitted his tragedy for the ſtage; wrote the lives of ſeveral eminent men for the *Gentleman's Magazine*; publiſhed an Imitation of the 10th Satire of Juvenal, entitled, *The Vanity of human Wiſhes*; and began and finiſhed *The Rambler*. This laſt work was publiſhed twice a-week, from the 20th of March 1750 to the 14th of March 1752 incluſive. Notwithſtanding the ſeverity of his other labours, all the aſſiſtance which he received in this work did not amount

to

to five papers; and many of the moſt maſterly of his unequalled eſſays were written on the ſpur of the occaſion, and never ſeen entire by the author till they returned to him from the preſs. Soon after the Rambler was concluded, Dr Hawkeſworth projected *The Adventurer* upon a ſimilar plan; and by the aſſiſtance of friends, he was enabled to carry it on with almoſt equal merit. For a ſhort time, indeed, it was the moſt popular work of the two; and the papers with the ſignature T, which are confeſſedly the moſt ſplendid in the whole collection, are now known to have been communicated by Johnſon, who received for each the ſum of two guineas. This was double the price for which he ſold ſermons, to ſuch clergymen as either would not or could not compoſe their own diſcourſes; and of ſermon-writing he ſeems to have made a kind of trade. Though he had exhauſted, during the time that he was employed on the Dictionary, more than the ſum for which the booksellers had bargained for the copy; yet by means of the Rambler, Adventurer, ſermons, and other productions of his pen, he now found himſelf in affluence; and as the powers of his mind, diſtended by long and ſevere exerciſe, required relaxation, he appears to have done little or nothing from the cloſing of the Adventurer till 1756, when he accepted the office of reviewer in the *Literary Magazine*. Of his reviews, by far the moſt valuable is that of Soame Jenyns's *Free Inquiry into the Nature and Origin of Evil*. Never were wit and metaphyſical acuteneſs more cloſely united than in that criticiſm, which expoſes the weakneſs, and holds up to contempt the reaſonings of thoſe vain mortals, who preſumptuouſly attempt to graſp the ſcale of exiſtence, and to form plans of conduct for the Creator of the univerſe. But the furniſhing of magazines, reviews, and newſpapers, with literary intelligence, and authors of books with dedications and prefaces, was conſidered as an employment unworthy of Johnſon. It was therefore propoſed by the booksellers, that he ſhould give a new edition of the dramas of Shakeſpeare; a work which he had projected many years before, and of which he had publiſhed a ſpecimen, which was commended by Warburton. When one of his friends expreſſed a hope, that this employment would furniſh him with amuſement and add to his fame, he replied, "I look upon it as I did upon the Dictionary; it is all *work;* and my inducement to it is not love or deſire of fame, but the want of money, which is the only motive to writing that I know of." He iſſued propoſals, however, of conſiderable length; in which he ſhowed, that he knew perfectly what a variety of reſearch ſuch an undertaking required: but his indolence prevented him from purſuing it with diligence, and it was not publiſhed till many years afterwards. On the 15th April 1758, he began a new periodical paper, entitled *The Idler*, which came out every Saturday in a weekly newſpaper, called *The Univerſal Chronicle*, or *Weekly Gazette*, publiſhed by *Newberry*. Of theſe eſſays, which were continued till the 5th of April 1760, many were written as haſtily as an ordinary letter; and one in particular, compoſed at Oxford, was begun only half an hour before the departure of the poſt which carried it to London. About this time he had the offer of a living, of which he might have rendered himſelf capable by entering into orders. It was a rectory in a pleaſant country, of ſuch yearly value as would have been an object to one in much better circumſtances; but ſenſible of the aſperity of his temper, he declined it, ſaying, "I have not the requiſites for the office, and I cannot in my conſcience *ſhear the flock* which I am unable to *feed*." In January 1759, his mother died at the great age of 90; an event which deeply affected him, and gave birth to the 41ſt Idler, in which he laments, that "the life which made his own life pleaſant was at an end, and that the gate of death was ſhut upon his proſpects". Soon afterwards he wrote his *Raſſelas Prince of Abyſſinia*; that with the profits he might defray the expenſe of his mother's funeral, and pay ſome debts which ſhe had left. He told a friend, that he received for the copy L.100, and L.25 more when it came to a 2d edition; that he wrote it in the evenings of one week, ſent it to the preſs in portions as it was written, and had never ſince read it over. Having been early in 1762 repreſented to the king as a very learned and good man without any certain proviſion, his majeſty was pleaſed to grant him a penſion, which Lord Bute, then firſt miniſter, aſſured him "was not given for any thing which he *was to do*, but for what he *had already done*." A fixed annuity of L.300 a year, if it diminiſhed his diſtreſs, increaſed his indolence; for as he conſtantly avowed, that he had no other motive for writing than to gain money, as he had now what was abundantly ſufficient for all his purpoſes, as he delighted in converſation, and was viſited and admired by the witty, the elegant, and the learned, very little of his time was paſt in ſolitary ſtudy. Solitude was indeed his averſion; and that he might avoid it as much as poſſible, Sir Joſhua Reynolds and he, in 1764, inſtituted a club, afterwards known by the title of the *Literary Club*. It conſiſted of ſome of the moſt enlightened men of the age, who met weekly at the Turk's Head in Gerard ſtreet, Soho, at 7, and till a late hour enjoyed

"The feaſt of reaſon and the flow of ſoul."

In Feb. 1765, Johnſon had the honour of a converſation with the king in the Library of Buckingham Houſe, when his majeſty aſked him, if he intended to publiſh any more works? To which he anſwered, that he thought he had written *enough*:—"And ſo ſhould I too (replied the king) if you had not written *ſo well*." This year, when Johnſon was more than uſually oppreſſed with conſtitutional melancholy, he was fortunately introduced into the family of Mr Thrale, one of the moſt eminent brewers in England, and M. P. for Southwark; and it is but juſtice to acknowledge that, to the aſſiſtance which Mr and Mrs Thrale gave him, to the ſhelter which their houſe afforded him for 16 or 17 years, and to the pains which they took to ſoothe his uneaſy fancies, the public are probably indebted for ſome of the moſt maſterly as well as moſt popular works which he ever produced. In October 1765, he publiſhed his edition of Shakeſpeare, which is chiefly valuable

for the preface, where the excellencies and defects of that immortal bard are diſplayed with ſuch judgment, as muſt pleaſe every man whoſe taſte is not regulated by faſhion or prejudice. In 1767 he was honoured by a private converſation with the king in his library at the queen's houſe: and two years afterwards, upon the eſtabliſhment of the royal academy of painting, ſculpture, &c. he was nominated profeſſor of ancient literature; an office merely honorary, and conferred on him, at the recommendation of his friend the preſident. In the variety of ſubjects on which he had hitherto exerciſed his pen, he had forborn, ſince the adminiſtration of Sir Robert Walpole, to meddle with the diſputes of contending factions; but having ſeen with indignation the methods which, in the buſineſs of Mr Wilkes, were taken to work upon the populace, he publiſhed in 1770 a pamphlet entitled *The Falſe Alarm;* in which he aſſerts, and labours to prove, by a variety of arguments founded on precedents, that the expulſion of a member of the houſe of commons is equivalent to excluſion, and that no ſuch calamity as the ſubverſion of the conſtitution was to be feared from an act warranted by uſage, which is the law of parliament. Whatever may be thought of the principles maintained in this publication, it unqueſtionably contains much wit and argument, expreſſed in the author's beſt ſtyle of compoſition; and yet it is known to have been written between 8 o'clock on Wedneſday night and 12 on Thurſday night, when it was read to Mr Thrale upon his coming from the houſe of commons. In 1771 he publiſhed another political pamphlet, entitled, *Thoughts on the late tranſactions reſpecting Falkland's Iſlands;* in which he attacked *Junius:* and he ever afterwards delighted himſelf with the thought of having defeated that able writer, whom he certainly ſurpaſſed in nervous language and pointed ridicule. In 1773 he viſited with Mr Boſwell ſome of the moſt conſiderable of the Hebrides, and publiſhed an account of his journey in a volume which abounds in extenſive philoſophical views of ſociety, ingenious ſentiments, and lively deſcription; but which offended many perſons, by the violent attack which it made on the authenticity of the poems attributed to Ossian. In 1774, the parliament being diſſolved, he addreſſed to the electors of Great Britain a pamphlet, entitled, *The Patriot;* of which the deſign was to guard them from impoſition, and teach them to diſtinguiſh true from falſe patriotiſm. In 1775, he publiſhed *Taxation no tyranny; in anſwer to the reſolutions and addreſs of the American Congreſs.* In this performance his admirer Mr Boſwell cannot, he ſays, perceive that ability of argument, or that felicity of expreſſion, for which on other occaſions Johnſon was ſo eminent. This is a ſingular criticiſm. To the aſſumed principle, upon which the reaſoning of the pamphlet reſts, many have objected, and perhaps their objections are well founded; but as to the *expreſſion*, it muſt be acknowledged that it is uncommonly happy; and that the whole performance is one of the moſt brilliant and correct pieces of compoſition, that ever fell from the pen of its author. Theſe eſſays drew upon him numerous attacks, all of which he deſpiſed; for though it has been ſuppoſed that *A letter addreſſed to Dr Samuel Johnſon, occaſioned by his political publications*, gave him great uneaſineſs, the contrary is manifeſt, from his having, after the appearance of that letter, collected them into a volume, with the title of *Political Tracts by the author of the Rambler.* In 1765, Trinity College, Dublin, had created him L.L.D. by *diploma*, and he now received the ſame honour from the Univerſity of Oxford; an honour with which he was highly gratified. In 1777, he was induced, by a caſe of a very extraordinary nature, to exerciſe that humanity which in him was obedient to every call. Dr Dodd, then under ſentence of death for forgery, procured from him two of the moſt energetic compoſitions of the kind ever ſeen; the one a petition from himſelf to the king, the other a like addreſs from his wife to the queen. Theſe petitions, however, failed of ſucceſs. The principal bookſellers in London having determined to publiſh a body of Engliſh poetry, Johnſon was prevailed upon to write the lives of the poets, and give a character of the works of each. This taſk he undertook with alacrity, and executed it in ſuch a manner, as muſt convince every competent reader, that, as a biographer and a critic, no nation can produce his equal. The work was publiſhed in 10 ſmall volumes, of which the firſt four came abroad in 1778, and the others in 1781. While the world in general was filled with admiration of the ſtupendous powers of that man, who at the age of 72, and labouring under a complication of diſeaſes, could produce a work which diſplays ſo much genius and ſo much learning; there were narrow circles in which prejudice and reſentment were foſtered, and whence attacks of different ſorts iſſued againſt him. Theſe gave him no diſturbance. When told of the outcry that had been raiſed, he ſaid, "Sir, I conſider myſelf as entruſted with a certain portion of truth. I have given my opinion ſincerely; let them ſhow where they think me wrong." He had hardly begun to reap the laurels gained by this performance, when death deprived him of Mr Thrale, in whoſe houſe he had enjoyed the moſt comfortable hours of his life; but it abated not in Johnſon that care for the intereſts of thoſe whom his friend had left behind him, which he thought himſelf bound to cheriſh, both from duty, as one of the executors of his will, and from gratitude. On this account his viſits to Streatham, Mr Thrale's villa, were for ſome time after his death regularly made on Monday and protracted till Saturday, as they had been during his life; but they ſoon became leſs and leſs frequent, upon the proſpect of Mrs Thrale's marriage with Mr Piozzi, when he ſtudiouſly avoided the mention of the place or the family. In June 1783 his conſtitution ſuſtained a ſhock by a ſtroke of the palſy, ſo ſudden and violent, that it awakened him out of a ſound ſleep, and rendered him for ſome time ſpeechleſs. As uſual, his recourſe was to piety. He tried to repeat the Lord's Prayer firſt in Engliſh, then in Latin, and afterwards in Greek; but ſucceeded only in the laſt. From this alarming attack he ſoon recovered, but it left preſages of an hydropic affection; and he was not long afterwards ſeized with a ſpaſmodic aſthma, ſo violent that it confined him to the houſe in great pain, while his

dropſy increaſed, notwithſtanding the beſt advice of the moſt eminent phyſicians in London and Edinburgh. He had, however, ſuch an interval of eaſe as enabled him in ſummer 1784 to viſit his friends at Oxford, Litchfield, and Aſhbourne. His conſtant dream of death was ſo great, that it aſtoniſhed all who had acceſs to know the piety of his mind and the virtues of his life. This, however, was the caſe only while death was at ſome diſtance. From the time that he was certain that it was near, all his fears were calmed; and he died on the 13th Dec. 1784, full of reſignation, faith, and hope. Dr Gleig ſums up the character of this great man nearly in the following words:—"His ſtature was tall, his limbs were large, his ſtrength was more than common, and his activity in early life had been greater than ſuch a form gave reaſon to expect: but he was ſubject to an infirmity of the convulſive kind, reſembling the diſtemper called St Vitus's dance; and he had the ſeeds of ſo many diſeaſes in his conſtitution, that a ſhort time before his death, he declared, that he hardly remembered to have paſſed one day wholly free from pain. He poſſeſſed very extraordinary powers of underſtanding; which were much cultivated by reading, and ſtill more by reflection. His memory was remarkably retentive, his imagination uncommonly vigorous, and his judgment penetrating. He read with great rapidity, retained with wonderful exactneſs what he ſo eaſily collected, and poſſeſſed the power of reducing to order and ſyſtem the ſcattered hints on any ſubject which he had gathered from different books. Without claiming for him the higheſt place among his contemporaries, in any *ſingle* department of literature, we may uſe one of his own expreſſions, "that he brought more *mind* to every ſubject, and had a greater variety of knowledge *ready* for all occaſions, than almoſt any other man." Though religious almoſt to a degree of ſuperſtition, he was in every other reſpect ſo remarkably incredulous, that Hogarth ſaid, while Johnſon firmly believed the Bible, he ſeemed determined to believe nothing elſe. Of the importance of religion he had a ſtrong ſenſe, and his zeal for its intereſts was always awake, ſo that profaneneſs of every kind was abaſhed in his preſence. The ſame energy which was diſplayed in his literary productions, was exhibited alſo in his converſation, which was various, ſtriking, and inſtructive: like the ſage in Raſſelas, he ſpoke, and attention watched his lips; he reaſoned, and conviction cloſed his periods: when he pleaſed, he could be the greateſt ſophiſt that ever contended in the liſts of declamation; and perhaps no man ever equalled him in nervous and pointed repartees. His veracity, from the moſt trivial to the moſt ſolemn occaſions, was ſtrict even to ſeverity: he ſcorned to embelliſh a ſtory with fictitious circumſtances; for what is not a repreſentation of reality, he uſed to ſay, is not worthy of our attention. As his purſe and his houſe were ever open to the indigent, ſo was his heart tender to thoſe who wanted relief, and his ſoul was ſuſceptible of gratitude and every kind of impreſſion. He had a roughneſs in his manner, which ſubdued the ſaucy and terrified the meek; but it was *only* in his *manner*; for no man was more loved than Johnſon was by thoſe who knew him; and his works will be read with veneration for their author, as long as the language in which they are written ſhall be underſtood." *Encyc. Brit.*

(8.) JOHNSON, in geography, a county of N. Carolina, in Newbern diſtrict; bounded by thoſe of Franklin, Wayne, Glaſgow, and Samſon. It contained 4205 citizens and 1329 ſlaves in 1795.

(9.) JOHNSON, FORT, a fort of S. Carolina, on the NE. ſide of James's Iſland, and S. of Charlestown.

JOHNSONIA, or CALLICARPA, in botany, a genus of the monogynia order, belonging to the tetrandria claſs of plants. Its characters are theſe: the flower has an empalement of one leaf, cut at the brim into 4 ſhort ſegments: it has one tubulous petal divided into 4 parts at the brim, and 4 ſlender ſtamina, which are longer than the petal. In the centre is a roundiſh germen, which afterward becomes a ſmooth globular berry, incloſing 4 hard oblong ſeeds. Linnæus mentions two ſpecies, but Miller reckons only one, a native of S. Carolina; the leaves of which were uſed by Dr Dale in dropſical caſes with advantage.

JOHNSONSBOROUGH, a town of New Jerſey.

JOHN'S, POINT, ST, a cape of Ireland, on the S. coaſt of the county of Down. Lon. 5. 34. W. Lat. 54. 9. N.

(1.) JOHN'S RIVER, LITTLE, ST, a river of W. Florida, which falls into Apalache Bay, 10 miles E. of the Apalache. It is 200 yards broad, and is ſaid to contain the cleareſt and pureſt water of any river in America.

(2.) JOHN'S RIVER, ST, a river of North America, which riſes near a large ſwamp, in the heart of E. Florida, and runs a N. courſe, in a broad navigable ſtream, which, in different places, ſpreads into broad lakes, of which Lake George is the chief. The bar at the mouth, which is 31½ miles N. of St Auguſtine, is liable to ſhift.

(3.) JOHN'S RIVER, ST, a river of N. America, which forms the boundary between Canada and Labrador, and runs into the St Lawrence, in Lon. 64. 10. W. Lat. 50. 20. N.

(1.) JOHN'S ST, an iſland of the Eaſt Indies, and one of the Philippines, E. of Mindanao, from which it is ſeparated by a narrow ſtrait. Lon. 125. 25. E. Lat. 9. 30. N.

(2.) JOHN'S, ST, an iſland of N. America, in the bay of St Lawrence, having Nova Scotia on the S. and W. and Cape Breton on the E. The Britiſh got poſſeſſion of it when Louiſbourg was ſurrendered to them, on July 26, 1758. It is 117 miles long, and from 20 to 30 broad, and contains about 5000 inhabitants, being well watered, and the ſoil fertile. Charlotte's-town is the capital. Lon. 63. 0. W. Lat. 46. 20. N.

(3.) JOHN'S, ST, a town of Nova Scotia in New Brunſwick, at the mouth of the river St John's, (N° 4.) in the bay of Fundy. Lon. 65. 15. W. Lat. 45. 12. N.

(4.) JOHN'S, ST, a river of Nova Scotia, the largeſt in New Brunſwick, being 350 miles long from its ſource to its mouth in the bay of Fundy. The tide flows about 85 miles up, and it is navigable for 60 miles by ſloops of 50 tons, and for 200 miles by boats. Its courſe is ESE.

(5.) JOHN'S, ST, the capital of Antigua, is ſeated on the W. ſhore, and on the NE. ſide of Lobſollo

lollo Bay. The entrance to the harbour is defended by Fort James. It is the reſidence of the governor of the Leeward Iſlands, and the chief place of trade, but has ſuffered greatly by hurricanes. It loſt at one time by a ſtorm, and at another by a fire, property to the value of 400,000l. See ANTIGUA. Lon. 62. 4. W. Lat. 17. 4. N.

(6.) JOHN'S, ST, a town of Lower Canada, with a fort, on the W. bank of the Sorrel, at the N. end of Lake Champlain, 28 miles S. of Montreal. It was taken by Gen. Montgomery in Nov. 1775. (See AMERICA, § 14.) It was eſtabliſhed as the ſole port of entry for goods imported from the United States, by an order of the executive council, dated 7th July 1796. It lies 115 miles N. of Ticonderago. Lon. 72. 18. W. Lat. 45. 9. N.

(7.) JOHN'S, ST, an iſland in the W. Indies, belonging to Denmark, N. of St Croix, and S. of Tortola, to which it is very near. It has a harbour fit to contain the whole Britiſh navy. It was taken by the Britiſh in 1800; but agreed to be reſtored by the preliminaries of peace in 1801.

(8, 9.) JOHN'S, ST, a town and bay of Newfoundland, on the E. coaſt, with an excellent harbour. Lon. 52. 29. W. Lat. 47. 32. N.

(10, 11.) JOHN, ST, an iſland and bay on the W. coaſt of Newfoundland, SW. of the ſtraits of Belleiſle.

(12.) JOHN'S, ST, a town of the United States, in Delaware, and county of Suſſex; 22 m. S. by W. of Dover, and 27 NE. of Vienna in Maryland.

(13.) JOHN'S, ST, one of the Virgin Iſlands; 5 miles long, 1 broad, 6 S. of St Thomas, and 36 E. of Porto Rico.

(14—21.) JOHN'S, ST, the name of 8 Engliſh villages: viz. of 2 in Cornwall, 3 in Cumberland, and one each in Kent, Suffolk, and Worceſter.

(22.) JOHN'S, ST, DE FRONTIERA, a town of Peru, the capital of Cuyo.

(1.) JOHNSTON, Dr Arthur, was born at Caſkieben, near Aberdeen, the ſeat of his anceſtors, and probably was educated at Aberdeen, as he was afterwards advanced to the higheſt dignity in that univerſity. He ſtudied phyſic, and travelled to improve himſelf in that ſcience. He was twice at Rome; but he chiefly reſided at Padua, in which univerſity the degree of M. D. was conferred on him in 1610. After leaving Padua, he travelled through the reſt of Italy, and over Germany, Denmark, England, Holland, and other countries; and at length ſettled in France, where he met with great applauſe as a Latin poet. He lived there 20 years, and had 13 children by two wives. After 24 years abſence, he returned into Scotland in 1632. In 1633, Charles I. went into Scotland, and made Bp. Laud a member of council; when an acquaintance began between the doctor and that prelate, which produced his *Pſalmorum Davidis Paraphraſum Poetica*; a ſpecimen of which, printed at London, was dedicated to his lordſhip. To perfect the whole, took him up four years; and the two firſt editions complete were publiſhed at Aberdeen and London in 1637. In 1641, Dr Johnſton being at Oxford, on a viſit to one of his daughters who was married to a divine of the church of England in that place, was ſeized with a violent diarrhœa, of which he died in a few days, in the 54th year of his age. He was buried in the place where he died; which gave occaſion to the following lines of his learned friend Wedderburn in his *Suſpiria* on the Doctor's death:

Scotia mœſta, dole, tanti viduata ſepulchro
Vatis; is Angligenis contigit altus honos.

Dr Johnſton was made phyſician to the king about 1633, when he tranſlated Solomon's Song into Latin elegiac verſe, and dedicated it to his majeſty. His Pſalms were reprinted at Middleburg, 1642; London, 1657; Cambridge, ....; Amſterdam, 1706; Edinburgh, by William Lauder, 1739; and laſt on the plan of the Delphini claſſics, at London, 1741, 8vo, at the expenſe of auditor Benſon, who dedicated them to K. George II.; and prefixed memoirs of the Dr with the teſtimonies of various learned perſons. His tranſlations of the Te Deum, Creed, Decalogue, &c. were ſubjoined to the Pſalms. His other poetical works are his *Epigrams*; his *Parerga*; and his *Muſæ Anglicæ*, or commendatory Verſes upon perſons of rank in church and ſtate at that time.

(2.) JOHNSTON, or JOHNSON, John, a learned divine, born in 1662. He was zealous for the Revolution, and preached a noted ſermon at Feverſham on the occaſion, in 1689, from the words, "Remember Lot's wife;" wherein he ſet forth the great danger of looking back, and vindicated the liturgy againſt Mr Baxter and others. He publiſhed *The Clergyman's Vade Mecum*, and *A Collection of Eccleſiaſtical Laws*, as a continuation of it; but catching the infection ſpread by Dr Sacheverel, he, on the acceſſion of Geo. I. to the amazement of all his old friends, entertained unfavourable thoughts of the Proteſtant ſucceſſion, and refuſed to read the uſual prayers for the king. Being proſecuted, however, he ſubmitted; and died vicar of Cranbrook in Kent, in 1725. He publiſhed alſo a work on the Holy Euchariſt, called the *Unbloody Sacrifice*; and 2 vols. of diſcourſes on important ſubjects were printed after his death.

(3.) JOHNSTON, Robert, an eminent Scottiſh hiſtorian of the 17th century, of whom we have found no memoir in any biographical work, nor even any mention made in Sir J. Sinclair's Statiſtical Account, at leaſt as far as we can judge from the Indexes to that work. He wrote a work in elegant Latin, entitled *Rerum Britannicarum vicinarumque regionum hiſtoriæ maximè memorabiles*, in 22 books; of which the two firſt were printed at Amſterdam, in 24to. in 1642; with a dedication to K. Charles I.; and a few complimentary verſes addreſſed to the author, by Dr John Owen, who, comparing Johnſton with other hiſtorians, ſays of him, *Nemo Britannorum dignior invidia*.

(4.) JOHNSTON, in geography, a pariſh of Scotland, in the county of Dumfries and diſtrict of Annandale, 4 miles long and 3 broad, but in one place extending to 6. The climate is ſalubrious, though rainy. The ſurface is level; the ſoil partly moſs or clay, partly light and ſandy, but moſtly fertile. The produce is chiefly oats, barley, peas, rye, flax, potatoes, and graſs. The population, in 1791, ſtated by the Rev. Wm. Sibbald, in his report to Sir J. Sinclair, was 565, and had increaſed 71 ſince 1755. The number of ſheep was 1500, of horſes 111, and of black cattle, 745.

(5.) JOHNSTON, a townſhip of Rhode iſland, in Providence county, containing 1320 citizens in 1790.

(6.) JOHNSTON, a township of Vermont, in Franklin county.

(7.) JOHNSTON, FORT, a fort of N. Carolina, on the W. bank of Cape Fear River.

(8.) JOHNSTON, ST, or St JOHN'S TOWN, a name frequently given to Perth, from the ancient church built in it by the Picts, dedicated to St John the Baptist. "But" (says the Rev. Mr Scott, in his Statistical Account of Perth,) "it was never so called in any of the public writs, nor by the inhabitants in general." See PERTH, N°2, 3.

(1.) JOHNSTOWN, a town of New York, the capital of Montgomery county, seated on the N. bank of the Mohawk, 24 miles W. of Schenectady, and 35 NW. of Albany.

(2.) JOHNSTOWN, an extensive township of New York, comprehending the above town, with several districts and settlements. Of the citizens 593 are electors. "In this township" (says Dr Morse,) "stand the dwellinghouse, barn, and out-houses, all of stone, formerly occupied by Sir W. Johnston. This settlement was mostly destroyed by the British in 1780, joined by a party of Indians and others under Sir William. In this action Sir William evinced a want of feeling which would have disgraced a savage. The people destroyed in this expedition were his old neighbours, with whom he had formerly lived in habits of friendship. His estate was among them, and the inhabitants had always considered him as their friend. These unfortunate people, after seeing their houses and property consumed, were hurried, such as could walk, into cruel captivity: those who could not, fell victims to the tomahawk and scalping knife."

(3, 4.) JOHNSTOWN, two villages of Ireland: 1. in Kildare, 13 miles from Dublin: 2. in Kilkenny.

(5.) JOHNSTOWN, ST, a town of Ireland, in Donegal, on the Foyle, 6 miles SSW. of Derry.

(6.) JOHNSTOWN, ST, a town of Ireland, in the county of Longford, 6 miles NE. of Longford.

JOHN'S-WORT, ST. See HYPERICUM.

JOHORE, JOR, or IHOR, a town of Malacca. Lon. 93. 55. E. Lat. 1. 15. N.

JOIGNI, or JOIGNY, a town of France, in the dep. of Yonne, and late prov. of Champagne, with a handsome castle. It consists of 3 parishes, and is pleasantly situated on the Yonne, 14 miles NW. of Auxerre, 17 from Sens, and 34 SW. of Troyes. Lon. 3. 35. E. Lat. 47. 59. N.

(1.) * *To* JOIN. *v. a.* [*joindre*, Fr.] 1. To add one to another in continuity.—Woe unto them that *join* house to house, that lay field to field. *Isa.* lviii.—*Join* them one to another into one stick. *Ezek.*—The wall was *joined* together unto the half. *Neh.* iv. 6. 2. To couple; to combine.—In this faculty of repeating and *joining* together its ideas, the mind has great power. *Locke.* 3. To unite in league or marriage.—

One only daughter heirs my crown and state,
Whom not our oracles, nor heav'n, nor fate,
Nor frequent prodigies, permit to *join*
With any native of the Ausonian line. *Dryden.*

4. To dash together; to collide; to encounter: this sense is to be found in the phrase *to join battle*, in which, *battle* seems not to signify fight, but troops in array, *committere exercitus*, though it may likewise mean *fight*, as *committere prælium*.—When they *joined* battle, Israel was smitten. 1 *Sam.* iv. 2.—They should with resolute minds endure, until they might *join* battle with their enemies. *Knolles.* 5. To associate.—Go near and *join* thyself to this chariot. *Acts.*—Thou shalt not be *joined* with them in burial. *Isaiah.* 6. To unite in one act.—

Our best notes are treason to his fame,
*Join'd* with the loud applause of public voice.
*Dryden.*

Thy tuneful voice with numbers *join*,
Thy words will more prevail than mine. *Dryd.*

7. To unite in concord.—Be perfectly *joined* together in the same mind. 1 *Cor.* 8. To act in concert with.—

Know your own int'rest, Sir, where'er you lead,
We jointly vow to *join* no other head. *Dryden.*

(2.) * *To* JOIN. *v. n.* 1. To grow to; to adhere; to be contiguous.—Justus's house *joined* hard to the synagogue. *Acts.* 2. To close; to clash.—Look you, all you that kiss my lady Peace at home, that our armies *join* not in a hot day. *Shak. Henry* IV.—

Here's the earl of Wiltshire's blood,
Whom I encounter'd, as the battles *join'd*. *Shak.*

3. To unite with in marriage, or any other league.—Should we again break thy commandments, and *join* in affinity with the people? *Ezra.* 4. To become confederate.—When there falleth out any war, they *join* unto our enemies, and fight against us. *Exodus.*—Let us make peace with him, before he *join* with Alexander against us. 1 *Mac.*—

Ev'n you yourself
*Join* with the rest: you are arm'd against me.
*Dryden.*

—Any other may *join* with him that is injured, and assist him in recovering satisfaction. *Locke.*

JOINAGUR, or JYENAGUR. See JYEPOUR.

* JOINDER. *n. f.* [from *join*.] Conjunction; joining. Not used.—

A contract of eternal bond of love,
Confirmed by mutual *joinder* of your hands.
*Shak.*

* JOINER. *n. f.* [from *join*.] One whose trade is to make utensils of wood compacted.—The people wherewith you plant ought to be smiths, carpenters, and *joiners*. *Bacon's Essays.*—It is counted good workmanship in a *joiner* to bear his hand curiously even. *Moxon's Mech. Exercises.*

(1.) * JOINERY. *n. f.* [from *joiner*.] *Joinery* is an art whereby several pieces of wood are so fitted and joined together by strait lines, squares, miters, or any bevel, that they shall seem one entire piece. *Moxon.*

(2.) JOINERY is called by the French *menuiserie*, or *small work*, to distinguish it from carpentry, which is employed about large and less curious works.

(1.) * JOINT. *adj.* 1. Shared among many.—

Entertain no more of it,
Than a *joint* burthen laid upon us all. *Shak.*

—Though it be common in respect of some men, it is not so to all mankind; but is the *joint* property of this country, or this parish. *Locke.* 2. United in the same possession: as we say, *joint heirs* or *coheirs*, *joint heiresses* or *coheiresses*.—

The

The ſun and man did ſtrive,
*Joint* tenants of the world who ſhould ſurvive.
*Donne.*

Pride then was not; nor arts, that pride to aid:
Man walk'd with beaſt, *joint* tenant of the ſhade.
*Pope.*

3. Combined; acting together in conſort.—
On your *joint* vigour now,
My hold of this new kingdom all depends. *Milt.*
—In a war carried on by the *joint* force of ſo many nations, France could ſend troops. *Addiſon.*

(2.) * JOINT. *n. ſ.* [*junctura*, Lat. *jointure*, Fr.] 1. Articulation of limbs; juncture or moveable bones in animal bodies.—
Dropſies and aſthmas, and *joint* racking rheums.
*Milton.*
—I felt the ſame pain in the ſame *joints*. *Temple.* 2. Hinge; junctures which admit motion of the parts.—The coach, the cover whereof was made with ſuch *joints* that as they might, to avoid the weather, pull it up cloſe when they lifted; ſo when they would, they might remain as diſcovered and open-fighted as on horſeback. *Sidney.* 3. [In joinery; *jointe*, Fr.]—Strait lines, in joiners language, is called a *joint*, that is, two pieces of wood or ſhot that is plained. *Moxon.* 4. A knot or commiſſure in a plant. 5. One of the limbs of an animal cut up by the butcher.—In bringing a *joint* of meat, it falls out of your hand. *Swift.* 6. *Out of* JOINT. Luxated; ſlipped from the ſocket, or correſpondent part where it naturally moves.—Jacob's thigh was *out of joint*. *Gen.* xxiii. 25.—My head and whole body was ſore hurt, and alſo one of my arms and legs put *out of joint*. *Herbert.* 7. *Out of* JOINT. Thrown into confuſion and diſorder; confuſed; full of diſturbance.—
The time is *out of joint*, oh curſed ſpight!
That ever I was born to ſet it right. *Shak.*

(3.) *The* JOINTS of the human body are called by anatomiſts ARTICULATIONS. See ANATOMY, § 103. The ſuppleneſs to which the joints may be brought by long practice from infancy, is very ſurpriſing. Every poſture-maſter ſhows us a great deal of this; but one of the moſt wonderful inſtances we ever heard of, was in a perſon of the name of *Clark*, and famous for it in London, where he was commonly known by the name of *Clark the poſture-maſter*. This man had found the way, by long practice, to diſtort many of the bones, of which nobody before had ever thought it poſſible to alter the poſition. He had ſuch an abſolute command of his muſcles and joints, that he could almoſt diſjoint his whole body; ſo that he once impoſed on the famous Mullens by his diſtortions, in ſuch a manner, that he refuſed to undertake his cure: but, to the amazement of the phyſician, no ſooner had he given over his patient, than he ſaw him reſtore himſelf to the figure and condition of a proper man, with no diſtortion about him.

* *To* JOINT. *v. a.* [from the noun.] 1. To form in articulations.—The fingers are *jointed* together for motion, and furniſhed with ſeveral muſcles. *Ray on the Creation.* 2. To form many parts into one.—
Againſt the ſteed he threw
His forceful ſpear, which hiſſing as it flew,
Pierc'd through the yielding planks of *jointed* wood. *Dryden.*
3. To join together in confederacy. Not uſed.—
The times
Made friends of them, *jointing* their force 'gainſt Cæſar. *Shak.*
4. To divide a joint; to cut or quarter into joints.
He *joints* the neck; and with a ſtroke ſo ſtrong
The helm flies off; and bears the head along.
*Dryden.*

* JOINTED. *adj.* [from *joint*.] Full of joints, knots, or commiſſures.—
Three cubits high
The jointed herbage ſhoots. *Phillips.*

* JOINTER. *n. ſ.* [from *joint*.] A ſort of plane.—The *jointer* is ſomewhat longer than the fore-plane, and hath its ſole perfectly ſtrait: its office is to follow the fore-plane, and ſhoot an edge perfectly ſtrait, when a joint is to be ſhot. *Moxon's Mech. Exercises.*

* JOINTLY. *adv.* [from *joint*.] 1. Together; not ſeparately.—I began a combat firſt with him particularly, and after his death with the others *jointly*. *Sidney.*—Becauſe all that are of the church cannot *jointly* and equally work; the firſt thing in polity required is a difference of perſons in the church. *Hooker.*—The prince told him he could lay no claim to his gratitude, but deſired they might go to the altar together, and *jointly* return their thanks to whom only it was due. *Addiſon.* 2. In a ſtate of union or co-operation.—
His name a great example ſtands, to ſhow
How ſtrangely high endeavours may be bleſt,
Where piety and valour *jointly* go. *Dryden.*

* JOINTRESS. *n. ſ.* [from *jointure*.] One who holds any thing in jointure.—
Our queen,
Th' imperial *jointreſs* of this warlike ſtate,
We've taken now to wife. *Shak. Hamlet.*

* JOINTSTOOL. *n. ſ.* [*joint* and *ſtool*.] A ſtool made not merely by inſertion of the feet, but by inſerting one part in another.—He rides the wild mare with the boys, and jumps upon *jointſtools*, and wears his boot very ſmooth like unto the ſign of the leg. *Shak.*—Could that be eternal which they had ſeen a rude trunk, and perhaps the other piece of it a *jointſtool*? *South.*—He uſed to lay chairs and *jointſtools* in their way, that they might break noſes by falling. *Arbuthnot.*

(1.) * JOINTURE. *n. ſ.* [*jointure*, Fr.] Eſtate ſettled on a wife to be enjoyed after her huſband's deceaſe.—
The *jointure* that your king muſt make,
With her dow'ry ſhall be counterpois'd. *Shak.*
—The old Counteſs of Deſmond, who lived in 1589, and many years ſince, was married in Edward the Fourth's time, and held her *jointure* from all the earls of Deſmond ſince then. *Raleigh's Hiſtory of the World.*—
There's a civil queſtion us'd of late,
Where lies my *jointure*, where your own eſtate?
*Dryden.*
What's property? You ſee it alter,
Or, in a mortgage, prove a lawyer's ſhare,
Or, in a *jointure*, vaniſh from the heir. *Pope.*

(2.) JOINTURE. See DOWER. 2. To enjoy her jointure, the widow muſt have been the wife of the party at his deceaſe; not divorced *a vinculo matrimonii*: nor, if ſhe has eloped from her huſband, and lives with an adulterer, ſhall ſhe be entitled

titled to dower, unleſs her huſband be voluntarily reconciled to her. The widows of traitors are alſo barred of their dower, by 5 and 6 Edw. VI. cap. 11. but not the widows of felons. An alien cannot be endowed, unleſs ſhe be queen conſort. If a woman levies a fine with her huſband, or if a common recovery be had with the huſband and wife of the huſband's lands, ſhe is barred of her dower. A widow, clear of theſe impediments, is by law entitled to be endowed of all lands and tenements, of which her huſband was ſeiſed in fee-ſimple or fee-tail at any time during the coverture; and of which any iſſue ſhe might have had might by poſſibility have been heir.

(1.) JOINVILLE, John Sire DE, an eminent French ſtateſman of the 13th century, who was ſeneſchel or high ſteward of Champagne, and one of the principal lords in the court of Lewis IX. He attended that monarch in all his expeditions; all matters of juſtice in the palace were referred to his deciſion, and the king undertook nothing of conſequence without conſulting him. He wrote the hiſtory of St Lewis in French, which is a very curious and intereſting piece; and died about 1318. The beſt edition of this work is that of Du Cange, in folio, with learned remarks.

(2.) JOINVILLE, an ancient town of France, in the dep. of Upper Marne, and late province of Champagne, with a large magnificent caſtle; ſituated on the Marne, 15 miles SE. of St Dizier, 125 of Paris, and 25 SW. of Bar le Duc. Lon. 5. 10. E. Lat. 48. 20. N.

JOIRE, St, two towns of the French empire, in the dep. of Mont Blanc, and late duchy of Savoy: the one 3½ miles SE. of Chambery; the other 15 SE. of Geneva.

(1.) * JOIST. *n. ſ.* [from *joindre*, Fr.] The ſecondary beam of a floor.—Some wood is not good to uſe for beams or *joiſts*, becauſe of the brittleneſs. *Mortimer.*—

The kettle to the top was hoiſt,
And there ſtood faſtened to a *joiſt*. *Swift.*

(2.) JOISTS, or JOYSTS, in architecture, are pieces of timber framed into the girders and ſummers, on which the boards of the floor are laid.

* *To* JOIST, *v. a.* [from the noun.] To fit in the ſmaller beams of a flooring.

(1.) * JOKE. *n. ſ.* [*jocus*, Lat.] A jeſt; ſomething not ſerious.—

Link towns to towns with avenues of oak,
Incloſe whole downs in walls, 'tis all a *joke!*
Inexorable death ſhall level all. *Pope.*

—Why ſhould public mockery in print, or a merry *joke* upon a ſtage, be a better teſt of truth than public perſecutions? *Watts on the Mind.*

(2.) JOKES. See JESTING.

* *To* JOKE. *v. n.* [*jocor*, Lat.] To jeſt; to be merry in words or actions.—

Our neighbours tell me oft, in *joking* talk,
Of aſhes, leather, oat-meal, bran, and chalk.
*Gay.*

* JOKER. *n. ſ.* [from *joke*.] A jeſter; a merry fellow.—Thou mad'ſt thy firſt appearance in the world like a dry *joker*, buffoon, or jack-pudding. *Dennis.*

JOKKATO, a town of Africa, in Barra.

JOKTAN, the ſon of Heber, brother of Peleg, and father of 13 ſons; (Gen. x. 25. 1 Chron. i. 19.) the progenitors of 13 nations or tribes of Arabs; who inhabited Arabia Felix, from Mount Sephar, in the SE. of Arabia, to Meſha, or Mecca, on the E. of the Red ſea. See PELEG.

IOLAIA, a feſtival at Thebes, called alſo *Heracleia*. It was inſtituted in honour of Hercules and his friend Iolas, who aſſiſted him in conquering the Hydra. It continued during ſeveral days, on the firſt of which were offered ſolemn ſacrifices. The next day horſe races and athletic exerciſes were exhibited. The following day was ſet apart for wreſtling, the victors were crowned with garlands of myrtle, generally uſed at funeral ſolemnities. They were ſometimes rewarded with tripods of braſs. The place where the exerciſes were exhibited was called Iolaion; where there were to be ſeen the monument of Amphitryon and the cenotaph of Iolas, who was buried in Sardinia. Theſe monuments were ſtrewed with garlands and flowers on the day of the feſtival.

IOLAS, or } in fabulous hiſtory, a ſon of Iphi-
IOLAUS, } clus king of Theſſaly, who aſſiſted Hercules in conquering the Hydra, and burnt with a hot iron the place where the heads had been cut off, to prevent the growth of others. He was reſtored to his youth and vigour by Hebe, at the requeſt of his friend Hercules. Some time afterwards Iolas aſſiſted the HERACLIDÆ againſt Euryſtheus, and killed the tyrant with his own hand. Plutarch ſays, Iolas had a monument in Bœotia and Phocis, where lovers uſed to bind themſelves by ſolemn oaths of fidelity, conſidering the place as ſacred to love and friendſhip. According to Diodorus and Pauſanias, Iolas died and was buried in Sardinia, where he had gone to make a ſettlement at the head of the ſons of Hercules by the 50 daughters of Theſpius.

IOLCHOS, an ancient town of Magneſia, founded by Cretheus; the birth-place of JASON.

IOLE, the daughter of Eurytus and wife of Hyllus. See EURYTUS, HERACLIDÆ, and HERCULES.

* JOWE. *n. ſ.* [*gueule*, Fr. crol, Sax.] 1. The face or cheek. It is ſeldom uſed but in the phraſe *cheek by jole.*—

Follow! nay, I'll go with thee cheek by *jole*.
*Shak.*

And by him in another hole,
Afflicted Ralpho, cheek by *jole*. *Hudibras.*

Your wan complexion, and your thin *joles*,
father. *Dryden.*

—A man who has digeſted all the fathers, lets a pure Engliſh divine go cheek by *jole* with him. *Collier on Pride.* 2. The head of a fiſh.—

A ſalmon's belly, Helluo, was thy fate;
The doctor call'd, declares all help too late:
Mercy! cries Helluo, mercy on my ſoul!
Is there no hope? alas! then bring the *jowl*. *Pope.*

Red-ſpeckled trouts, the ſalmon's ſilver *jole*,
The jointed lobſter, and unſcaly ſoale. *Gay.*

(1.) JOLI, or JOLY, Claudius, an excellent ſcholar, deſcended from a family eminent for learning and piety, born at Paris in 1607. He applied firſt to the law, but afterwards entered into orders, and in 1631 obtained a canonry in the cathedral

cathedral of Notre Dame at Paris; the duties of which office he diſcharged with an exactneſs beyond all example as long as he lived. Diſcovering occaſionally a capacity for ſtate affairs, the duke of Longueville, the French plenipotentiary for negociating a general peace, took Joly with him to Munſter, where he proved a good aſſiſtant. On his return in 1671, he was made precentor and official of Paris. He wrote many works, particularly *Maxims for the Education of a Prince*; which, giving offence to the deſpotic court of France, was burnt by the hangman in 1665. He died in 1700, aged 93, leaving an excellent character, for perfect integrity, and a ſincere love of juſtice.

(2.) Joli, Guy, king's counſellor to the Chatelet, and ſyndic of the revenues of the Hotel de Ville at Paris, attached himſelf for a long time to Cardinal de Retz, in the capacity of ſecretary. Beſide other tracts, he wrote *Memoirs* from 1648 to 1665, including thoſe of Cardinal de Retz; a tranſlation of which into Engliſh was publiſhed in 1755.

* *To* JOLL. *v. a.* [from *joll*, the head.] To beat the head againſt any thing; to claſh with violence.—Howſoe'er their hearts are ſever'd in religion, their heads are both one: they may *joll* horns together. *Shak.*—The tortoiſes envied the eaſineſs of the frogs, 'till they ſaw them *jolled* to pieces, and devoured for want of a buckler. *L'Eſtr.*

* JOLLILY. *adv.* [from *jolly*.] In a diſpoſition to noiſy mirth.—

The goodly empreſs, *jollily* inclin'd,
Is to the welcome bearer wond'rous kind. *Dryd.*

* JOLLIMENT. *n. ſ.* [from *jolly*.] Mirth; merriment; gaiety. Obſolete.—

Matter of mirth enough, tho' there were none,
She could deviſe, and thouſand ways invent
To feed her fooliſh humour, and vain *jolliment*.
*Fairy Queen.*

* JOLLINESS. } *n. ſ.* [from *jolly*.] 1. Gaiety;
* JOLLITY. } elevation of ſpirit.—He with a proud *jollity* commanded him to leave that quarrel only for him, who was only worthy to enter into it. *Sidney.* 2. Merriment; feſtivity.—

With joyance bring her, and with *jollity*. *Spenſ.*
There ſhall theſe pairs of faithful lovers be
Wedded, with Theſeus, all in *jollity*. *Shak.*
The brazen throat of war had ceas'd to roar;
All now was turn'd to *jollity* and game,
To luxury and riot, feaſt and dance. *Milton.*

—Good men are never ſo ſurpriſed as in the midſt of their *jollities*, nor ſo fatally overtaken and caught as when the table is made the ſnare. *South.*

With branches we the ſtines adorn, and waſte
In *jollity* the day ordain'd to be the laſt. *Dryd.*

—My heart was filled with melancholy to ſee ſeveral dropping in the midſt of mirth and *jollity*. *Addiſon's Spectator.*

JOLLOXOCHITL, or FLOWER OF THE HEART, in botany; a large flower growing in Mexico, where it is not leſs eſteemed for its beauty than for its odour, which is ſo powerful, that a ſingle flower is ſufficient to fill a whole houſe with the moſt pleaſing fragrance. It has many petals, which are glutinous, externally white, internally reddiſh or yellowiſh, and diſpoſed in ſuch a manner, that when the flower is open and its petals are expanded, it has the appearance of a ſtar, but when ſhut it reſembles in ſome meaſure a heart, from whence its name aroſe. The tree which bears it is tolerably large, and its leaves are long and rough. See *Plate* CXCIV.

* JOLLY. *adj.* [*joli*, Fr. *jovialis*, Lat.] 1. Gay; merry; airy; cheerful; lively; jovial.—

Like a *jolly* troop of huntſmen, come
Our luſty Engliſh. *Shak.*
O nightingale!
Thou with freſh hope the lover's heart do'ſt fill,
While the *jolly* hours lead on propitious May.
*Milton.*
All my griefs to this are *jolly*,
Nought ſo ſad as melancholy. *Burton.*
Ev'n ghoſts had learn'd to groan;
But free from puniſhment, as free from ſin,
The ſhades liv'd *jolly*, and without a king. *Dryd.*
This gentle knight, inſpir'd by *jolly* May,
Forſook his eaſy couch at early day. *Dryd.*
A ſhepherd now along the plain he roves,
And with his *jolly* pipe delights the groves. *Prior.*

2. Plump: like one in high health.—He catches at an apple of Sodom, which, though it may entertain his eye with a florid, *jolly* white and red, yet, upon the touch, it ſhall fill his hand only with ſtench and foulneſs. *South.*

* JOLT. *n. ſ.* [from the verb.] Shock; violent agitation.—The ſymptoms are, bloody water upon a ſudden *jolt* or violent motion. *Arbuthnot.*—The firſt *jolt* had like to have ſhaken me out; but afterwards the motion was eaſy. *Swift.*

(1.) * *To* Jolt. *v. a.* [I know not whence derived.] To ſhake one as a carrage does.

(2.) * *To* Jolt. *v. n.* To ſhake as a carriage on rough ground.—Every little unevenneſs of the ground will cauſe ſuch a *jolting* of the chariot as to hinder the motion of its ſails. *Wilkins.*—Violent motion, as *jolting* in a coach, may be uſed in this caſe. *Arbuth.*—A coach and ſix horſes is the utmoſt exerciſe you can bear, and how glad would you be, if it could waft you in the air to avoid *jolting!* *Swift.*

* JOLTHEAD. *n. ſ.* [I know not whence derived.] A great head; a dolt; a blockhead.—Fie on thee, *jolthead*, thou can'ſt not read! *Shak.*—Had man been a dwarf, he had ſcarce been a reaſonable creature; for he muſt then have either had a *jolthead*, and ſo there would not have been body and blood enough to ſupply his brain with ſpirits; or he muſt have had a ſmall head, and ſo there would not have been brain enough for his buſineſs. *Grew.*

JOCULAR, a town of Spain, in Grenada.

JOLUT, an iſland near E. Greenland.

(1.) JOLY, a ſea-port town of Nova Scotia.

(2, 3.) Joly. See Joli, N° 1, and 2.

JOMPIR, a river of Indoſtan, which runs into the Jumnah, 20 miles SE. of Agra.

(1.) ION, in fabulous hiſtory, a ſon of Xuthus and Creuſa daughter of Erechtheus, who married Helice, the daughter of Selinus king of Ægiale. He ſucceeded to the throne of his father-in-law; and built a city, which he called *Helice* after his wife. His ſubjects from him received the name of Ionians, and the country that of *Ionia*. See Ionia.

(2.) Ion, a tragic poet of Chios, who flouriſhed about

about the 82d Olympiad. His tragedies were repreſented at Athens, where they met with univerſal applauſe. He is greatly commended by Ariſtophanes and Athenæus, &c.

(1.) IONA, } or ICOLMKILL, one of the He-
(1.) JONA, } BRIDES; a celebrated iſland, "once the *luminary* of the Caledonian regions (as Dr Johnſon expreſſes it), whence ſavage clans and roving barbarians derived the benefits of knowledge and the bleſſings of religion." See ICOLMKILL. The name *Iona* is derived by ſome from יונה, Heb. *i. e.* a *dove*, in alluſion to its patron *Columba*, who landed here in 565. See COLUMBA, N° II. But the Rev. Dugal Campbell ſays, "*Iona* ſignifies the *Iſland of Waves*." It is ſaid to have been a ſeat of the Druids before Columbus's arrival, when its name was *Inis-Druiſh*, or the Druid Iſland. The Druids being converted or expelled, he founded a cell of canons regular. After his death, the iſland retained his name, and was called YCOLUMB CILL, or *Columb's Cell*, now ICOLMKILL. The Danes diſlodged the monks in the 9th century, and the *Cluniacs* were the next order that ſettled here. The E. ſide of Iona is moſtly flat; the middle riſes into ſmall hills; and the W. ſide is very rude and rocky; the whole forming a ſingular mixture of rocky and fertile ground. There is in the iſland only one town or village, conſiſting of about 60 houſes. Near it is the *Bay of Martyrs*, ſo named from thoſe ſlain by the Danes. Beyond the town are ruins of the nunnery of Auſtin canoneſſes, dedicated to St Oran, and ſaid to have been founded by St Columba: the church was 58 feet by 20, and the E. roof is entire. On the floor is the tomb of the laſt prioreſs, with her figure praying to the Virgin Mary, and this inſcription on the ledge: *Hic jacet domina Anna Donaldi Terleti filia, quondam priariſſa de Jona, quæ obiit an'o M.D.XI.mo ejus animam Altiſſimo commendamus.* A broad paved way leads hence to the cathedral; and on this way is a large handſome croſs called *Maclean's*, the only one that remains of 360, which were demoliſhed at the Reformation. *Reilig Oran*, or the burying place of Oran, is the large incloſure where the kings of Scotland, Ireland, and of the iſles, and their deſcendents, were buried in three ſeveral chapels. The dean of the iſles, who travelled over them in 1549, and whoſe account has been copied by Buchanan, and publiſhed at Edinburgh in 1784, ſays, that in his time, on one of theſe chapels (or "tombes of ſtain, formit like little chapels with ane braid gray marble or quhin ſtain on the gavil of ilk ane of the tombes," containing the remains of 48 Scotch monarchs, from Fergus II. to Macbeth, was inſcribed, *Tumulus regum Scotiæ*; the next was inſcribed, *Tumulus regum Hiberniæ*, and contained 4 Iriſh monarchs; and the 3d, *Tumuli regum Norwegiæ*, contained 8 Norwegian viceroys of the Hebrides, while they were ſubject to the crown of Norway. Boece ſays, that Fergus founded this abbey for the burial place of his ſucceſſors. All that Mr Pennant could diſcover here were only ſlight remains, built in a ridged form and arched within, but the inſcriptions loſt. Theſe were called *Jornaire nan righ*, or *the ridge of the kings*. Above 300 inſcriptions were collected here by Mr Sacheverel in 1688, and given to the earl of Argyle, but afterwards loſt in the troubles of the family. The place is in a manner filled with grave-ſtones, but ſo over-grown with weeds, that few or none are now to be ſeen, far leſs any inſcriptions read. Here alſo ſtands the chapel of St Oran, the firſt building begun by Columba, and Oran's red grave-ſtone is near the door. In this chapel are tombs of ſeveral chiefs, &c. A little NW. of the door is the pedeſtal of a croſs, with ſeveral looſe ſtones, which thoſe who viſit this iſland turn thrice round, according to the courſe of the ſun. They are called *Clacha brath*; for it is ſaid that the *brath*, or end of the world, will not arrive till the pedeſtal on which they ſtand is worn through. Originally (ſays Mr Sacheverel) here were three noble globules of white marble, placed on three ſtone baſons, and theſe were turned round; but the ſynod ordered them and 60 croſſes to be thrown into the ſea. The precinct of theſe tombs was held ſacred, and enjoyed the privileges of a ſanctuary. Theſe places of retreat were, by the ancient Scotch law, not to ſhelter indiſcriminately every offender, for here all atrocious criminals were excluded; but only the unfortunate delinquent, or the penitent ſinner, was ſhielded from the inſtant ſtroke of rigorous juſtice. A little N. of this incloſure ſtands the cathedral, built in form of a croſs, 115 feet long by 23, the tranſept 70 feet: the pillars of the choir have their capitals charged with ſculpture and other hiſtories. This church is aſcribed to Maldwin in the 7th century; but the preſent ſtructure is far too magnificent for that age. Moſt of the walls are built of red granite from the *Nun's iſland* in the Sound. Two parallel walls of a covered way about 12 feet high and 10 wide, reach from the SE. corner to the ſea. In the churchyard is a fine croſs of a ſingle piece of red granite, 14 feet high, 2 broad, and 10 inches thick. Near the SE. end is Mary's chapel. The monaſtery is behind the chapel; of which only a piece of the cloiſter remains, and ſome facred black ſtones in a corner, on which contracts and alliances were made, and oaths ſworn. Eaſt of it was the abbot's gardens and offices. North of this was the palace of the biſhop of the iſles after the ſeparation of Man from them. This ſee was endowed with 13 iſlands; ſeveral of which were frequently taken away by the chieftains. The title of *Sodery*, which ſome explain *Soter*, Σωτηρ, *i. e.* the *Saviour*, is really derived from the diſtinction of the dioceſe into the northern iſlands or Norderoys (*i. e.* all to the north of Ardnamurchan point), and the Southern or Sudereys; which laſt being the moſt important, the iſle of Man retained both titles. The place where Columba landed is a pebbly beach, where a heap of earth repreſents the form of his ſhip. Near it is a hill with a circle of ſtones called *Cnoc-an-aingeal*, or *the hill of angels*, with whom the ſaint is ſaid to have held converſe; and on Michaelmas day the inhabitants courſed their horſes round it. In former times, this iſland was the place where the archives of Scotland and many valuable old MSS. were kept. Moſt of theſe are ſuppoſed to have been deſtroyed at the Reformation; but many, it is ſaid, were carried to the Scotch college at Douay in France. This once illuſtrious

ſeat

feet of brewing, and sixty has now no school for education, no temple for worship, no instruction in religion, except when visited by the parish minister of Kilfinichen.

(2.) Jona, a town of Hindoostan in Delhi, 35 miles S. of Delhi.

JONAH, [נוֹנָה, Heb. *i.e.* a dove.] the son of Amittai, one of the 12 minor prophets, and author of the canonical book of the Old Testament bearing his name; in which are recorded, his mission to the Ninevites, his foolish attempt to fly from the presence of the Almighty, his punishment, and miraculous deliverance from the belly of the fish, (wherein he was a remarkable type of our Saviour,) with his prophecy, discontent, and final reproof afterwards. As it is agreed by zoologists, that the throat of a *whale* is too narrow to swallow a man, the opinion that the *great fish* mentioned in the original text was a shark, is highly probable. See Squalus. Some of the Rabbins suppose Jonah to have been the son of the widow of Sarepta, restored to life by Elijah; others the son of the Shunammite, restored by Elisha; but the chronology renders at least the first of these opinions improbable, as he prophecied under Joash king of Israel, about A. A. C. 770; and perhaps lived to see his prophecy of relief to the Israelites (2 Kings xiv. 25.) fulfilled by Jeroboam II. Alfedius says, he prophecied about A. M. 3124; about the time of Sardanapalus, the last king of Assyria, who perished with his capital Nineveh, about 40 years, or 40 *prophetic days*, after Jonah had foretold its destruction, and which the prophet himself supposed to mean 40 natural days.

(1.) JONAS Arngrimus, a learned Icelander, who acquired great reputation by his skill in the sciences, and particularly in astronomy. He was coadjutor to Gundebran de Thorlac, bishop of Hola, in Iceland. He refused that bishopric after the death of Gundebran; and died in 1649. He wrote several works; the principal of which are, *Decoverus Magistratus*, and the *History and Description of Iceland*.

(2.) Jonas Justus. See Justus.

(1.) JONATHAN, [from יו, the Lord, and תן, he gave, Heb. *i.e.* the Gift of God.] the Son of Saul, king of Israel, one of the greatest and most disinterested heroes recorded in history, sacred or profane. His courage and patriotism in venturing into the host of the Philistines, accompanied by nobody but his armour-bearer, by which he began and accomplished a most important victory over the enemies of his country, (2 Sam. xiv.) have hardly been equalled, much less excelled, by any of the boasted heroes of ancient or modern times: But his astonishing affection for David, the man whom human pride and ambition might have been expected to have led him to detest and persecute, as his rival in the kingdom, is so entirely without a parallel, that it can be accounted for only from those powerful principles, of firm faith in the Almighty and implicit submission to his will, which appear to have been the ruling motives of all this prince's actions. He was at last killed in battle, fighting bravely against the Philistines, A. A. C. 1055.

(2.) Jonathan Maccabæus, brother of Judas, a renowned general of the Jews. He forced Bacchides, the Syrian general, who made war with the Jews, to accept a peace; conquered Demetrius Soter, and afterwards Apollonius, that prince's general; but being ensnared by Tryphon, was put to death 144 B. C. See Jews, § 7.

(1.) JONCY, a town of France, in the dep. of Côte d'Or, 3 miles NW. of Douay.

(2.) Joncy, a town of France, in the dep. of Saone and Loire; 15 miles NNE. of Charolles, and 17 SW. of Chalons.

JONDAL, a town of Norway, in Bergen.

JONDISAPUR, a town of Persia, in the province of Chusistan, 18 miles E. of Susa.

JONEIKISHKEN, a town of Lithuania.

IONES. Ionians. See Ionia.

(1.) JONES, Inigo, a celebrated English architect, the son of a cloth-worker of London, born in 1572. He was at first put apprentice to a joiner; but early distinguished himself by his inclination to drawing, particularly landscape painting. This recommended him to the favour of William Earl of Pembroke, who sent him abroad with a handsome allowance to perfect himself in that branch. He was no sooner at Rome, than he found himself in his proper sphere; he felt that nature had not formed him to decorate cabinets, but to design palaces. He dropt the pencil, and conceived Whitehall. In Venice he saw the works of Palladio, and learned how beautiful taste may be exerted on a less theatre than the capital of an empire. He soon acquired fame, and from his reputation at Venice, Christian IV. invited him to Denmark, and appointed him his architect. James I. found him at Copenhagen, and Queen Ann took him in the quality of her architect to Scotland. He served Prince Henry in the same capacity, and the place of surveyor-general of the works was granted to him in reversion. On the death of that prince, Jones travelled once more into Italy, and perfected his taste. The surveyor's place fell, and he returned to England, but with uncommon disinterestedness gave up the profits of his office, which he found extremely in debt; and prevailed upon the comptroller and paymaster to imitate his example, till the whole arrears were cleared. In 1620, he was appointed one of the commissioners for repairing St Paul's; but this was not commenced till 1633, when Laud, then Bp. of London, laid the first stone, and Inigo the 4th. In the restoration of that cathedral, he made two capital faults. He first renewed the sides with very bad Gothic; and then added a Roman portico, magnificent and beautiful indeed, but which, having no affinity with the ancient parts that remained, made his own Gothic appear ten times heavier. He committed the same error at Winchester, thrusting a screen, in the Roman or Grecian taste, into the middle of that cathedral. Jones indeed should not have attempted Gothic. The chapel of Lincoln's Inn has none of the characteristics of that architecture. The cloyster beneath seems oppressed by the weight of the building above. The erecting of the Banqueting-house, according to Nicholas Stone, was begun in 1619, and finished in two years—a small part of the pile designed for the place of our kings; but so complete in itself, that it stands a model of the most pure and beautiful taste. Several plates of the intended palace at

Whitehall have been given; but Mr Walpole thinks from no finiſhed deſign. The whole fabric, however, was ſo glorious an idea, that one forgets for a moment, (ſays Mr Walpole), in the regret for its not being executed, the confirmation of our liberties, obtained by a melancholy ſcene that paſſed before the windows of that very Banqueting-houſe. In 1623 he was employed at Somerſet Houſe, where a chapel was fitted up for the Infanta, the intended bride of the prince. The chapel is ſtill in being. On the acceſſion of Charles I. Jones was continued in his poſt. His fee as ſurveyor was 8s. 4d. a-day, with an allowance of L.46 a-year for houſe rent, beſides a clerk and incidental expenſes. During the proſperous ſtate of the king's affairs, the pleaſures of the court were carried on with much taſte and magnificence. Lord Burlington had a folio of the deſigns for theſe ſolemnities, by Inigo's own hand, conſiſting of habits, maſks, ſcenes, &c. The works of Inigo Jones are not ſcarce; Surgeon's hall is one of his beſt works. One of the moſt admired is the Arcade of Coventgarden, and the church: "Two ſtructures, (ſays Mr Walpole), of which I want taſte to ſee the beauties. It muſt be owned, that the defect is not in the architect, but in the order.—Who ever ſaw a beautiful Tuſcan building? Would the Romans have choſen that order for a temple?" The expenſe of building that church was L.4500. Ambreſbury in Wiltſhire was deſigned by Jones, but executed by his ſcholar Webb. Jones was one of the firſt that obſerved the ſame diminution of pilaſters as in pillars. Lindſay Houſe in Lincoln's-Inn Fields, which he built, owes its chief grace to this ſingularity. Coleſhill in Berkſhire, the ſeat of Sir Matthew Pleydell, built in 1650, and Cobham-hall in Kent, were alſo Jones's. He was employed to rebuild Caſtle Aſhby, and finiſhed one front: but the civil war interrupted his progreſs there, and at Stoke-park in Northamptonſhire. Shaftſbury-houſe, now the London Lying-in hoſpital, on the E. ſide of Alderſgate-ſtreet, is a beautiful front. The Grange, the ſeat of Lord-chancellor Henley in Hampſhire, is entirely of this maſter. It is not a large houſe, but by far one of the beſt proofs of his taſte. The hall which opens to a ſmall veſtibule with a cupola, and the ſtaircaſe adjoining, are beautiful models of the pureſt and moſt claſſic antiquity. One of the moſt beautiful of his works is the Queen's-houſe at Greenwich. Inigo early taſted the misfortunes of his royal maſter. He was not only a favourite but a Roman Catholic; in 1646 he paid L.544 for his delinquency and ſequeſtration. He and Stone the maſon buried their joint ſtock in Scotland-yard. Grief, misfortunes, and age, put an end to Jones's life at Somerſet-houſe, July 21. 1651. Several of his deſigns have been publiſhed. He left in MS. ſome curious notes on Palladio's architecture, which are inſerted in an edition publiſhed in 1714.

(2.) Jones, John, M. D. a phyſician of the 16th century, born in Wales. He graduated at Cambridge, and wrote, 1. The Diall of Agnes: 2. A Diſcourſe of the natural beginning of all growing and living things: 3. A tranſlation of Galen's Elements.

(3.) Jones, Richards, a Welch author of the 17th century, who wrote in his native language a curious work entitled *Genium Cambrigenum*, containing all the books and chapters of the Bible. He was matriculated at Jeſus College, Oxford, in 1621, and died in Ireland.

(4.) Jones, William, F. R. S. an eminent mathematician, born in Angleſea, in 1675. He taught mathematics in London, and was intimate with Newton. He wrote, A Compendium of Navigation, 8vo, 1702: *Synopſis Matheſeos*, 8vo, 1706: *Analyſis per quantitatem ſeries*, &c. He died rich, in 1749.

(5.) Jones, Sir William, the ſon of the preceding (N° 4.), and juſtly ſtyled by Dr Johnſon "the moſt enlightened of men," was born Sept. 28th, 1746, and educated at Harrow, under the celebrated Dr Sumner, who early obſerved his ſuperior abilities. He was thence removed to University-College, Oxford, where the rapidity of his literary acquiſitions excited general admiration; while his generous diſpoſition and irreproachable morals procured him univerſal eſteem. In 1769, he made a tour through France, and reſided ſome time at Nice, where he employed himſelf in inveſtigating the influence of the various forms of government on mankind. His firſt publication was a tranſlation into French of a Perſian MS. entitled, "The Hiſtory of Nadir Shah, known by the name of Thamas Kuli Khan, Emperor of Perſia." This work he executed in 1770, at his own expenſe, though at the repeated and preſſing requeſt of the king of Denmark; but received no other return than a letter of acknowledgment from the king, and the honour of being enrolled as a member of the Royal Society of Copenhagen. In 1771, he met with an additional diſappointment by the death of his friend and preceptor, Dr Sumner, upon whom he wrote an elegy in the moſt claſſical Latin. This year he publiſhed *Diſſertation ſur la Literature Orientale*, 8vo. A Grammar of the Perſian Language, in 4to. and *Lettre à M. A**. Du P***, dans laquelle eſt compris l'Examen de ſa Traduction des Livres attribues à Zoroaſtre*, 8vo. containing a ſpirited vindication of the Univerſity of Oxford, from the ſcurrilous reproaches of the tranſlator of Zoroaſter's ſuppoſed works. The grammar has been reprinted ſeveral times, having been found very uſeful. In 1772, he publiſhed *Poems*, chiefly tranſlated from the Aſiatic languages; with a *Eſſays ſubjoined on the Eaſtern Poetry, and on the Imitative Arts*. In 1773, he took the degree of M. A. and publiſhed an Engliſh tranſlation of his firſt work, *The Hiſtory of Nadir Shah*; with an Introduction containing, 1. *A Deſcription of Aſia, according to the Oriental Geographers*: 2. *A ſhort Hiſtory of Perſia, from the earlieſt times to the preſent; and an Appendix containing an Eſſay on Aſiatic Poetry, and the Hiſtory of the Perſian Language*, &c. 8vo. In 1774, he publiſhed *Poeſeos Aſiaticæ Commentariorum Libri Sex, cum Appendice*, &c. 8vo. From 1773 he purſued the ſtudy of the law, and being called to the bar, about 1779, was appointed a commiſſioner of bankrupts by Lord Bathurſt. In 1779, he publiſhed the *Speeches of Iſæus in cauſes concerning the law of ſucceſſion to property at Athens*; with a preparatory diſcourſe, notes, and a commentary; dedicated to Lord Bathurſt, 4to. In 1780, he ſtood candidate to repreſent the univerſity of Oxford in parliament, but being too late

ſo applying, was unſucceſsful. The diſgraceful riots this year in London (ſee ENGLAND, § 101.) led him to publiſh *An Inquiry concerning the legal Mode of ſuppreſſing Riots, with a Conſtitutional Plan of Future Defence*; 8vo. and in 1781, *An Eſſay on the Law of Bailments*; a maſterly treatiſe. About this time Mr Jones became a zealous member of the Conſtitutional Society, as he did not approve of the meaſures then carrying on by the miniſtry. In 1782, he publiſhed *The Mahomedan Laws of Succeſſion to the Property of Inteſtates, in Arabic, with a verbal Tranſlation and explanatory Notes*, 4to. On the 4th March 1783, he was appointed Judge of the Supreme Court of Bengal; and was knighted on the 20th. On the 8th April he married Miſs Shipley, eldeſt daughter of the Bp. of St Aſaph, and ſoon after embarked for India; but previouſly publiſhed *The Moallakat; or Seven Arabian Poems, which were ſuſpended on the Temple at Mecca, with a tranſlation and arguments*, 4to. He left with his brother-in-law, the Dean of St Aſaph, a ſmall tract in MS. entitled *The Principles of Government, in a Dialogue between a Scholar and a Peaſant*; which being afterwards publiſhed by the Dean, and widely circulated by the Society for conſtitutional Information, the dean was proſecuted for a libel; and, according to Dr. Gleig, was found guilty. (*Enc. Brit. Supp.* II. 36.) Sir W. during his voyage, formed the plan of the *Aſiatic Society*, afterwards eſtabliſhed at Calcutta; (ſee SOCIETY, *Part* II. *Sect.* II. VIII.) of which he became the active preſident, and of whoſe *tranſactions* ſeveral volumes have ſince been publiſhed, replete with much uſeful information. His conduct as a judge was moſt exemplary, and while his literary reſearches continued indefatigable, his integrity remained unimpeachable. There were few ſciences in which he had not made great proficiency; in moſt of them his knowledge was deep. Botany was his favourite ſtudy, and the theories of muſic, chemiſtry, and even anatomy, were familiar to him. But the unremitted ardour of his literary exertions, joined to the conſcientious diſcharge of the duties of his office, and the fatal effects of a torrid climate, combined to impair his health, and ſhorten his uſeful life. After reſiding 15 years in India, he was preparing to return to his native country, when he died April 27th, 1794, in the 48th year of his age. "It is to the ſhame of *ſcepticiſm*, (ſays one of his biographers), to the encouragement of hope, and to the honour of genius, that this great man was a ſincere believer in the doctrines of Chriſtianity, and that he was found in his cloſet, in the attitude of addreſſing his prayer to God." Sir John Shore, Bart. (now Lord Teignmouth), delivered an elegant funeral oration on this ornament of ſcience and virtue, at a meeting of the Aſiatic Society, on the 2nd May 1794, from which, as room permits not to inſert the whole, we ſhall only quote a few ſentences:—"His capacity for the acquiſition of languages has never been excelled. In Greek and Roman literature his early proficiency was the ſubject of admiration.—The French, the Spaniſh, and Italian, he ſpoke and wrote with fluency and preciſion; and the German and Portugueſe were familiar to him. At an early period of life his application to Oriental literature commenced. He ſtudied the Hebrew with eaſe and ſucceſs; and many of the moſt learned Aſiatics avow, that his knowledge of Arabic and Perſian was as accurate and extenſive as their own. He was alſo converſant in the Turkiſh idiom, and the Chineſe had even attracted his notice ſo far as to learn the radical characters of that language. It was to be expected, after his arrival in India, that he would make himſelf maſter of the Sanſcrit; and the moſt enlightened profeſſors of the doctrines of Brahma confeſs with pride, delight, and ſurpriſe, that his knowledge of their ſacred dialect was moſt critically correct and profound. The Pandits, who were in the habit of attending him, could not, after his death, ſuppreſs their tears for his loſs, nor find terms to expreſs their admiration at the wonderful progreſs he had made in their ſciences. But Sir William was too diſcerning to conſider language in any other light than as the key of ſcience. Knowledge and truth were the objects of all his ſtudies, and his ambition was to be uſeful to mankind.—Such were the motives that induced him to propoſe to the government of India, what he juſtly denominated a work of national utility and importance, the compilation of a *copious digeſt of Hindu and Mahomedan law, from Sanſcrit and Arabic originals*; with an offer of his ſervices to ſuperintend the compilation, and with a promiſe to tranſlate it. His experience, after a ſhort reſidence in India, confirmed what his ſagacity had anticipated, that without principles to refer to, in a language familiar to the judges of the courts, adjudications among the natives muſt too often be ſubject to an uncertain and erroneous expoſition, or wilful miſrepreſentation of their laws.—During the courſe of this compilation, and as auxiliary to it, he was led to ſtudy the works of MENU, reputed by the Hindus the oldeſt and holieſt of legiſlators; and finding them to compriſe a ſyſtem of laws, ſo comprehenſive and minutely exact, that it might be conſidered as the *Inſtitutes of Hindu Law*, he preſented a tranſlation of them to the government of Bengal. During the ſame period he gave the public an Engliſh verſion of the *Sirajiyah, or Mahomedan Law of Inheritance, with a Commentary*.—The latter was publiſhed at his own expenſe, and ſold for the benefit of inſolvent debtors;" as well as a former work on the ſame ſubject in London. Sir William had many other important works in contemplation, of which Lord Teignmouth has preſerved a liſt. Sir William, like thoſe great mathematicians, Sir Iſaac Newton and Dr Barrow, not only openly profeſſed his faith in the Chriſtian religion, but eſteemed it no ſmall "advantage, that his reſearches had corroborated the multiplied evidence of revelation, by confirming the Moſaic account of the primitive world."—In his 8th anniverſary diſcourſe to the Aſiatic Society he ſaid:—"Theological inquiries are no part of my preſent ſubject; but I cannot refrain from adding, that the collection of tracts which we call, from their excellence, the SCRIPTURES, contain, independently of a divine origin, more true ſublimity, more exquiſite beauty, purer morality, more important hiſtory, and finer ſtrains both of poetry and eloquence, than could be collected within the ſame compaſs from all other

books that ever were composed in any age or any idiom. The two parts of which the Scriptures consist, are connected by a chain of compositions, which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the antiquity of these compositions no man doubts, and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief, that they were genuine predictions, and consequently inspired." After such sentiments expressed by a man of such extensive erudition, how contemptible must the silly quibbles of the illiterate *Thomas Paine* appear!—Nor was Sir William's faith in the Christian system unproductive of a suitable moral conduct. In point of strict integrity, humanity, probity, benevolence, affability, and the other social and Christian virtues, he has left few equals, no superior.

(6.) JONES, in geography, a county of N. Carolina, in Newbern, bounded on the N. by Craven, E. by Carteret, S. by Onslow, and NW. by Lenoire counties: containing 3341 citizens, and 1681 slaves in 1799. It is watered by the Trent, and the chief town is Trenton.

(7.) JONES, a town of N. Carolina, on the N. side of the Roanoke, opposite Halifax.

(8.) JONES, an island in Hudson's Bay.

(9.) JONESBOROUGH, a town of N. Carolina, in Edentown district, capital of Camden county.

(10.) JONESBOROUGH, a town of Tennessee, the capital of Washington district, 26 miles from Greenville, and 627 from Philadelphia.

JONESIA, a handsome middle-sized famous tree, found in gardens at Calcutta, so named by the Asiatic Society, in honour of Sir W. Jones. In Bengal it is called *Russuck*, and in the Sanscrit, *Asoca*. Dr Roxburgh, a member of the society, thus describes it: "*Calyx* two-leaved, corol one-petalled, pistil-bearing; base of the tube impervious; stamens long, ascending, inserted into the margin of a glandulous nectarial ring; which crowns the mouth of the tube, the uppermost two of which more distant; style declining: *Legume* turgid: *Trunk* erect, though not straight: *Bark* dark brown, pretty smooth: *Branches* numerous, spreading in every direction, so as to form a most elegant shady head: *Leaves* alternate, abruptly feathered, sessile, more than a foot long, when young pendulous and coloured: *Leaflets* opposite, from 4 to 6 pair, the lowermost broad lanced, the upper lanced; smooth, shining, firm, a little waved, from 4 to 8 inches long: *Petiole* common, round and smooth: *Stipule* axillary, solitary, a process from the base of the petiole: *Umbels* terminal and axillary; between the stipule and branchlet, globular, crowded, subsessile, erect: *Bracts*, a small hearted one under each division of the umbel: *Peduncle* and *pedicles*, smooth, coloured: *Flowers*, very numerous, pretty large; when they first expand they are of a beautiful orange colour, gradually changing to red, forming a variety of lovely shades; fragrant during night: *Calyx* perianth, below two-leaved, leaflets small, nearly opposite, coloured, hearted, bract-like, marking the termination of the pedicle: *Corol* one-petalled, funnel-form; tube slightly incurvated, fleshy and fleshy, tapering towards the base, and there impervious; border four-parted; divisions spreading, suborbicular; margins slightly woolly, one-third the length of the tube: *Nectary*, a staminiferous and pistiliferous ring crowns the mouth of the tube: *Stamens*, filaments generally 8, viz. 3 on each side, and one below, above a vacancy, and occupied on its inside by the pistil; they are equal, distinct, ascending, from 3 to 4 times longer than the border of the corol: *Anthers* uniform, small, incumbent: *Pistil*, germ oblong, pedicelled; pedicel inserted into the inside of the nectary, immediately below the vacant space; style nearly as long as the stamens, declining; stigma simple: *Pericarp*, legume scimitar-formed, turgid, outside reticulated; otherwise pretty smooth; from 6 to 10 inches long; about 2 broad: *Seeds* generally from 4 to 8, smooth, grey, size of a large chesnut."—The Jonesia flowers at the beginning of the hot season, and its seeds ripen during the rains. The plants and seeds were brought to Calcutta from the interior parts of the country, where it is indigenous. In *Plate* CXCIII. *fig.* 13. A represents a branch of the natural size; B a single flower, a little magnified; C a section of it, exhibiting 4 of the stamens, and the pistil; D a similar section of an abortive flower; E a ripe legume, of its natural size, opening near the base; F one of the seeds of the natural size; G the base of the common petiole, with its stipule; *a*, *a*, the petioles of the lower pair of leaflets.

JONESTOWN, a town of Pennsylvania, in Dauphine county, 89 miles NW. of Philadelphia.

JONG. See HANI, N° 1.

JONGOMA, a kingdom of Asia, N. of Siam.

IONIA, a country of Asia minor, bounded on the N. by Æolia, on the W. by the Ægean and Icarian seas, on the S. by Caria, and on the E. by Lydia and part of Caria. It was founded by colonies from Greece, and particularly Attica, by subjects of Ion. Ionia was divided into 12 small states, which formed a celebrated confederacy often mentioned by the ancients. These 12 states were Priene, Miletus, Colophon, Clazomenæ, Ephesus, Lebedos, Teos, Phocæa, Erythræ, Smyrna, and the capitals of Samos and Chios. The inhabitants of Ionia built a temple which they called *Pan Ionium*, (*i.e.* all Ionia) from the concourse of people that flocked there from every part of Ionia. After they had enjoyed for some time their freedom and independence, they were made tributary to the power of Lydia by Crœsus. The Athenians assisted them to shake off the slavery of the Asiatic monarchs; but they soon forgot their duty and relation to their mother-country, and joined Xerxes when he invaded Greece. They were delivered from the Persian yoke by Alexander, and restored to their original independence. They were reduced by the Romans under the dictator Sylla. Ionia has been always celebrated for the salubrity of the climate, the fruitfulness of the soil, and the genius of its inhabitants.

(1.) IONIC. *adj.* Of or from IONIA.

(2.) IONIC DIALECT, in Greek grammar, a manner of speaking peculiar to the people of Ionia.

(3.) IONIC ORDER. See ARCHITECTURE, *Ind.*

(4.) *The* IONIC SECT was the first of the ancient sects of philosophers; the others were the Italic and

and Ibelin. The founder of this sect was Thales, who, being a native of Miletus in Ionia, occasioned his followers to assume the appellation of *Ionics*. Thales was succeeded by Anaximander, and he by Anaximenes, both of Miletus; Anaxagoras Clazomenius succeeded them, and removed his school from Asia to Athens, where Socrates was his scholar. It was the distinguishing tenet of this sect, that water was the principle of all natural things.

JONES, Gilbert, a Jesuit and poet of some merit, born in 1596. He wrote Greek and Latin odes with elegance. His works were printed at Lyons, in 6 vols. 8vo. He died in 1638.

IONIUM Mare, a part of the Mediterranean sea, at the bottom of the Adriatic. It lies between Sicily and Greece. That part of the Ægean sea which lies on the coasts of Ionia in Asia, is called the *Sea of Ionia*, and not the *Ionian Sea*. According to some authors, the Ionian sea receives its name from Io, who swam across it, after her metamorphosis. See Io.

JONKIOPING, a town of Sweden, capital of the prov. of Smaland; with 2 suburbs, 3 churches, an arsenal, and 3000 inhabitants. The houses are chiefly of wood covered with turf, and many of them produce herbs which are cut for cattle. Some are ornamented with flowers. It is seated on the S. side of Lake Weter, 50 miles NW. of Calmar and 156 SW. of Stockholm. Lon. 14. 7. E. Lat. 57. 42. N.

JONK, or } in naval affairs, a kind of small
JONQUE, } ship, very common in the East Indies. These vessels are about the bigness of our fly-boats; and differ in form of their building, according to the different methods of naval architecture used by the nations to which they belong. Their sails are frequently made of mats, and their anchors are made of wood.

JONQUIERES, a town of France in the dep. of the Mouths of the Rhone; 4½ miles ESE. of Orange.

(1.) * JONQUILLE. *n. s.* [*jonquille*, Fr.] A species of daffodil. The flowers of this plant are greatly esteemed for their strong sweet scent. *Miller.*

Nor gradual blooms is wanting,
Nor hyacinths of purest virgin white,
Low-bent and blushing inward; nor *jonquilles*
Of potent fragrance. *Thomson.*

(2.) JONQUILLE. See NARCISSUS, № 4.

JONSAC, a town of France, in the dep. of the Lower Charente, 9 miles SSE. of Pons, and 13 NNW. of Montlieu.

JONSBERG, a town of E. Gothland.

JONSIUS, John, a learned author of the 17th century, born at Holstein, and educated at Frankfort on the Maine, where he died young in 1659. He wrote a work, entitled *De Scriptoribus Historiæ Philosophiæ*, which is esteemed.

JONSON, Benjamin, one of the most considerable dramatic poets of the 17th century, whether we consider the number or the merit of his productions. He was born at Westminster in 1574, and educated at the public school under the great Camden. He was descended from a Scottish family; and his father, who lost his estate under Q. Mary, dying before he was born, and his mother marrying a brick-layer, Ben was taken from school to work at his step-father's trade. Not being fond of this employment, he went into the Low Countries, and distinguished himself in a military capacity. On his return to England, he entered at St. John's college, Cambridge; and having killed a person in a duel, was condemned, and narrowly escaped execution. After this he turned actor; and Shakespeare is said to have first introduced him to the world, by recommending a play of his to the stage, after it had been rejected. His *Alchymist* gained him such reputation, that in 1619 he was, at the death of Mr Daniel, made poet laureat to King James I. and M. A. at Oxford. But being not œconomist, we find him after this petitioning King Charles I. on his accession, to enlarge his father's allowance of 100 merks into pounds; and quickly after very poor and sick, lodging in an obscure alley: on which occasion Charles sent him ten guineas; which Ben receiving, said, "His majesty has sent me ten guineas, because I am poor and live in an alley; go and tell him, that his soul lives in an alley." He died in August 1637, aged 63, and was buried in Westminster abbey.—The most complete edition of his works was printed in 1756, in 7 vols. 8vo.

JONSTON, John, a learned Polish naturalist and physician, born in 1603. He travelled all over Europe, and procured esteem everywhere by his knowledge; afterward he bought the estate of Ziebendorf, in the duchy of Lignitz in Silesia, where he spent the remainder of his days. He wrote a natural history of birds, fish, quadrupeds, insects, serpents, and dragons, in folio; a piece upon the Hebrew and Greek festivals; thaumatography, and some poems. He died in 1675.

JONVILLE, a town of France, in the dep. of Upper Saone, on the Saone, 7 miles and a half N. of Jussey.

JOODPOUR, a town of Hindostan, capital of a circar in Agimere, 75 miles WSW. of Agimere, and 85 NW. of Chittore. Lon. 73. 48. E. Lat. 26. 7. N.

JOOSTLAND, St, an island of Holland, in the dep. of the Meuse, and late province of Zeeland, near Walcheren. It has but one village. In 1532 it was totally overflowed, and its dikes were not completely repaired till 1652.

JOOTSI-SIMA, a small flat island, separated from Cape Nota in Japan, by a channel 15 miles broad. Its circumference is about 6 miles. Peyrouse, who sailed round it, describes it as populous, full of wood, and of an agreeable appearance. He observed considerable edifices between the houses, and near a castle at the SW. point some gibbets. The coast is surrounded with breakers. He places it in Lon. 139. 40. E. of Paris. Lat. 37. 51. N.

(1.) JOPPA, a sea-port town of Palestine, lying S. of Cæsarea; and anciently the only port to Jerusalem, whence all the materials sent from Tyre towards the building of Solomon's temple were brought hither and landed. (2 Chr. ii. 16.) It is said to have been built by Japhet, and from him to have taken its name *Joppa*, afterwards moulded into *Joppa*; and even the heathen geographers speak of it as built before the flood. It is now called *Jaffa*, somewhat nearer to its first appellation

tion. : See JAFFA. On the 30th Sept. 1800, the foundation-ſtone of a new fort was laid by the Grand vizier, aſſiſted by ſeveral Britiſh engineers; on which occaſion 5 ſheep were ſacrificed, and the blood ſprinkled on the ſtone.

(2.) JOPPA, a town of Maryland, in Harford county: 20 miles E. by N. of Baltimore, and 82 SW. of Philadelphia.

JOPSUS, a river of European Turkey, which runs into the Marina, 10 miles WNW. of Affarli, in Romania.

JOR, the Hebrew for a river, which, joined with DAN, concurs to form the name JORDAN.

(1.) JORAM, or JEHORAM, [רם, Heb. *i. e.* the height of the Lord.] king of Judah, the ſon of Jehoſhaphat, and ſon-in-law of Ahab. His barbarous murder of his 6 brethren, his idolatry and other crimes, with the judgments that followed, and his ſhocking death, about A. M. 3117, are recorded in 2 Kings viii. and 2 Chron. xxi.

(2.) JORAM, or JEHORAM, king of Iſrael, the beſt monarch of Ahab's bloody houſe. His abolition of the worſhip of Baal, (though he ſtill adhered to the political idolatry of Jeroboam I.) his alliance with Jehoſhaphat, his conferences with Eliſha and Gehazi, and other tranſactions, are recorded in 2 Kings iii—x. He was killed by Jehu, A. M. 3120.

JORDAN, [ירדן, Heb. *i. e.* the river of judgement, or, as others tranſlate it, *the river of Dan.*] a river of Judæa, ſo named from the people where it has its ſource, which is a lake called *Phiala*, from its round figure, to the N. of its apparent riſing from the mountain PANIUM or *Paneum*, as was diſcovered by Philip, tetrarch of Trachonitis; for on throwing light bodies into the Phiala, he found them emerge again at Paneum. (*Joſephus.*) From Paneum it runs in a direct courſe to a lake called SAMACHONITES; as far as which it is called *Jordan the Leſs*; and thence to the lake of Genneſareth, or of Tiberias, where it comes increaſed by the lake Samachonites and its ſprings, and is called the *Greater Jordan*; continuing its direct courſe ſouthwards, till it falls into the Aſphaltites.

JORDANO, Luca, or Luke GIORDANO, an eminent Italian painter, born at Naples in 1632. He became very early a diſciple of Joſeph Ribera; but going afterwards to Rome, he adopted the manner of Pietro de Cortona, whom he aſſiſted in his great works. Some of his pictures being ſeen by Charles II. king of Spain, he engaged him in painting the Eſcurial; in which talk he acquitted himſelf as a great painter. The king ſhewed him a picture of Baſſani, expreſſing a concern that he had not a companion: Luca painted one ſo exactly in Baſſani's manner, that it was taken for a performance of that maſter. For this ſervice he was knighted, and rewarded with ſeveral honourable employments. The great works he executed in Spain, gave him ſtill greater reputation when he returned to Naples; ſo that though he was a very quick workman, he could not ſupply the eager demands of the citizens. No one ever painted ſo much as Jordano; and he generouſly preſented altar-pieces to churches that were not able to purchaſe them. He left great riches to his family, when he died, in 1705.

JORDANS, James, one of the moſt eminent painters of the Flemiſh ſchool, was born at Antwerp in 1593. He learned the principles of his art from Adam Van Ort, whoſe daughter he married; which connection hindered him from viſiting Italy. He improved moſt under Rubens; for whom he worked, and from whom he drew his beſt principles: his taſte directed him to large pieces; and his manner was ſtrong, true, and ſweet. A great number of altar-pieces painted by him are preſerved in the churches in the Netherlands, which maintain the reputation of this artiſt. He died in 1678.

* JORDEN. *n. ſ.* [*gor*, Sax. *ſtercus* and *den. receptaculum.*] A pot.—They will allow us ne'er a *jorden*, and then we leak in your chimney; and your chamberlye breeds fleas like a loach. *Shak.*

This China *jorden* let the chief o'ercome
Repleniſh, not ingloriouſly at home. *Pope.*

—The copper pot can boil milk, heat porridge, hold ſmall beer, or, in caſe of neceſſity, ſerve for a *jorden*. *Swift.*

JORTIN, John, D. D. a very learned Engliſh clergyman, born in the pariſh of St Giles, Middleſex, Oct. 23, 1698. His father Renatus Jortin was a native of Bretagne, and came to England in 1685, upon the revocation of the edict of Nantes. He was gentleman of the bed-chamber to K. William III. in 1691, and afterwards ſecretary to Adm. Ruſſel, Sir G. Rooke, and Sir Cloudeſley Shovel; but was ſhipwrecked with the latter, Oct. 22, 1707. His mother was a daughter of the Rev. Dan. Rogers of Haverſham, Bucks. Young Jortin completed his education at Cambridge; and aſſiſted Pope in his tranſlation of the Iliad, in his 18th year. Having ſome private fortune of his own, and being of a diſpoſition that would not ſolicit promotion, he remained long without preferment. In 1738, Lord Winchelſea gave him the living of Eaſtwell in Kent; but the place not agreeing with his health, he ſoon reſigned it. Abp. Herring, about 1751, preſented him to the rectory of St Dunſtan's in the Eaſt; and biſhop Oſbaldiſton in 1762 gave him that of Kenſington, with a prebend in St Paul's cathedral, and made him archdeacon of London. His temper, as well as his aſpect, was rather moroſe and ſaturnine; but in company that he liked, he was at all times facetious, yet ſtill with a mixture of *ſal cenſura ſuperiorum*. His ſermons were ſenſible and argumentative; and would have made more impreſſion on his hearers, had he been more attentive to the advantages flowing from a good delivery: but he appeared to greater advantage as a writer. His remarks on eccleſiaſtical hiſtory, his ſix diſſertations, his life of Eraſmus, and his ſermons, were extremely well received by the public, and have undergone ſeveral editions. He died in 1770.

(1.) JOSEPH, [יוסף, Heb. *i. e.* Increaſe.] the eldeſt ſon of Jacob by Rachael, the beſt character among the 12 patriarchs, and indeed one of the beſt on record. The very affecting narrative of his life, of his father's partiality for him, his brethren's envy, his prophetic dreams, his faithful ſervices when ſold for a ſlave, his extraordinary chaſtity, his unjuſt impriſonment, his promotion to be prime miniſter of Egypt, and his preſervation of the people, as well as of his father's family, from famine,

famine, with all the other affecting circumſtances that accompanied theſe events, are recorded in Gen. xxxvi.—xlvii.; and afford a deciſive evidence, that the moſt pathetic narrative may be written in the moſt ſimple and unadorned language. Conſidered merely as a piece of human compoſition, the hiſtory of Joſeph is without a parallel; and may be held forth as a ſtandard of perfection in the *pathos*, as another paſſage in the ſame book (Gen. i, 2.) was long ago quoted by that eminent pagan critic, Longinus, as a ſtriking example of the *ſublime*. Joſeph died A. A. C. 1635, aged 110.

(1, 3.) Joſeph, I. and II. emperors of Germany. See GERMANY, § 20, and 24.

* JOSEPH'S FLOWERS. *n. ſ.* A plant. *Ainſ.*

JOSEPHUS, the celebrated hiſtorian of the Jews, was of noble birth, by his father Mattathias, deſcended from the high prieſts, and by his mother of the blood royal of the Maccabees: He was born A. D. 37, under Caligula, and lived under Domitian. In 16 years of age he joined the ſect of the Eſſenes, and then the Phariſees; and having been ſucceſsful in a journey to Rome, upon his return to Judæa he was made captain general of the Galilæans. Being taken priſoner by Veſpaſian, he foretold his coming to the empire, and his own deliverance by his means. He accompanied Titus at the ſiege of Jeruſalem, and wrote his *Wars of the Jews*, which Titus ordered to be put in the public library. He afterwards lived at Rome, where he enjoyed the privileges of a Roman citizen, and where the emperors loaded him with favours, and granted him large penſions. Beſides the above work, he wrote, 1. Twenty books of Jewiſh antiquities, which he finiſhed under Domitian. 2. Two books againſt Appian. 3. An elegant diſcourſe on the martyrdom of the Maccabees. 4. His own life. Theſe works are excellently written in Greek.

JOSES. See BARNABAS.

(1.) JOSHUA, [יהושע, Heb. *i. e.* a Saviour.] the renowned general of the Jews, who conducted them through the wilderneſs, &c. died in 1424, B. C. aged 110. With regard to the extraordinary miracle that attended Joſhua's victory in the valley of Ajalon, ſee AJALON.

(2.) JOSHUA, a canonical book of the Old Teſtament, containing a hiſtory of the wars and tranſactions of the perſon whoſe name it bears. This book may be divided into three parts: The firſt is a hiſtory of the conqueſt of the land of Canaan; the ſecond, which begins at the 13th chapter, is a deſcription of that country, and the diviſion of it among the tribes; and the third, compriſed in the two laſt chapters, contains the renewal of the covenant he cauſed the Iſraelites to make, and the death of their victorious leader and governor. The whole comprehends a term of 27, or, according to others, of 37 years.

JOSIAH, [from יה and אשן, Heb. *i. e.* the fire of the Lord,] king of Judah; the deſtroyer of idolatry, and the reſtorer of the true worſhip, an excellent monarch, and a valiant general, was ſlain in battle, 609, B. C.

JOSSU. See IJO.

* *To* JOSTLE. *v. a.* [*jouſter*, Fr.] To juſtle; to ruſh againſt.

* JOT. *n. ſ.* [*iota*, Lat.] A point; a tittle; the leaſt quantity aſſignable.

As ſuperfluous fleſh did rot,
Amendment ready ſtill at hand did wait,
To pluck it out with pincers fiery hot;
That ſoon in him was left no one corrupt *jot*.
*Fairy Queen.*

Go, Bros, ſend his treaſure after, do it;
Detain no *jot*, I charge thee. *Shak.*

—Let me not ſtay a *jot* for dinner; go, get it ready. *Shak.*

This not hurts him nor profits you a *jot*;
Forbear it therefore; give your cauſe to Heav'n. *Shak.*

This bond doth give thee here no *jot* of blood;
The words expreſsly are a pound of fleſh. *Shak.*

I argue not
Againſt Heav'n's hand, or will; nor bate one *jot*
Of heart or hope; but ſtill bear up and ſteer
Right onwards. *Milton.*

—You might, with every *jot*, as much juſtice, hang me up becauſe I'm old, as beat me becauſe I'm impotent. *L'Eſtrange.*—A man may read the diſcourſes of a very rational author, and yet acquire not one *jot* of knowledge. *Locke.*—The final event will not be one *jot* leſs the conſequence of our own choice and actions, for God's having from all eternity foreſeen and determined what that event ſhall be. *Rogers.*

JOTAPATA, in ancient geography, a town of the Lower Galilee, diſtant 40 ſtadia from Gabara; a very ſtrong place, ſituated on a rock, walled round, and encompaſſed on all hands with mountains, ſo as not to be ſeen but by thoſe who came very near. It was with great difficulty taken by Veſpaſian, being defended by Joſephus, who commanded in it; when taken, it was ordered to be razed.

JOUBERT, Lawrence, counſellor and phyſician to the king of France, chancellor and judge of the univerſity of Montpelier, was born at Valance in Dauphiny in 1530. He became the diſciple of Rondelet at Montpelier; and at his death ſucceeded to the regius profeſſorſhip of that univerſity, where he had given abundant proofs of his merit, and ſtrengthened his reputation by the lectures he read in that capacity, as well as by the works he publiſhed. Henry III. who paſſionately wiſhed to have children, ſent for him to Paris, in hopes, by his aſſiſtance, to render his marriage fruitful; but he was diſappointed, without any loſs of repute to Joubert. Much offence was taken at a piece he publiſhed under the title of *Vulgar Errors*, in which he treated of virginity and generation more plainly than had ever before been done in the French language. But, though he had promiſed ſomething more on the ſame ſubject, he was ſo piqued at the clamour raiſed againſt it, that the public ſaw no more, of ſix parts promiſed, than the firſt, and part of the ſecond, though they were greatly called for. He died in 1582; and his ſon Iſaac tranſlated ſome of his Latin paradoxes into French.

* JOVIAL. *adj.* [*jovial*, Fr. *jovialis*, Latin.] 1. Under the influence of Jupiter.—The fixed ſtars are aſtrologically differenced by the planets, and are eſteemed martial or *jovial*, according to the colours whereby they anſwer theſe planets. *Brown.* 2. Gay; airy; merry.—

My

My lord, fleck o'er your rugged looks,
Be bright and *jovial* 'mong your guests. *Shakespeare's Macbeth.*

Our *jovial* star reign'd at his birth. *Shak.*

—Some men of an ill and melancholy nature incline the company, into which they come, to be sad and ill-disposed; and contrariwise, others of a *jovial* nature dispose the company to be merry and cheerful. *Bacon.*—His odes are some of them panegyrical, others moral, the rest *jovial* or bacchanalian. *Dryden.*—

Perhaps that jest that charm'd the sprightly crowd,
And made the *jovial* table laugh so loud,
To some false notion ow'd its poor pretence. *Prior.*

* JOVIALLY. *adv.* [from *jovial.*] Merrily; gaily.

* JOVIALNESS. *n. s.* [from *jovial.*] Gaiety; merriment.

JOVIAN, the Roman emperor, elected by the army, after the death of Julian the apostate, in 363. He at first refused, saying he would not command idolatrous soldiers; but, upon an assurance that they would embrace Christianity, he accepted the throne, and immediately shut all the Pagan temples, and forbid their sacrifices. But he did not long enjoy the dignity to which his merit had raised him; being suffocated in his bed by the fumes of a fire that had been made to dry the chamber, in 364, the 33d year of his age, and the 8th month of his reign. See CONSTANTINOPLE, § 8.

* JOUISANCE. *n. s.* [*rejouissance*, Fr.] Jollity; merriment; festivity.—Obsolete.—

Colin, my dear, when shall it please thee sing,
As thou wert wont, songs of some *jouisance?*
Thy muse too long slumbereth in sorrowing,
Lulled asleep through love's misgovernance. *Spenser.*

JOVIUS, Paul, or *Paulo Gavio*, a celebrated historian, born at Como in Italy, in 1483. As his father died in his infancy, he was educated by his eldest brother, Benedict Jovius, under whom he became well skilled in classical learning; and then went to Rome, for the sake of enjoying the benefit of the Vatican library. He there wrote his first piece, *De piscibus Romanis*, which he dedicated to Cardinal Lewis of Bourbon. He received a pension of 300 crowns for many years from Francis I. king of France, whose favour he secured by his flatteries. But, in the following reign, having disgusted the constable Montmorency, his name was struck out of the list of pensioners. But Jovius had obtained a high reputation by his writings; and having always showed great respect to the house of Medicis, on whose praises he had expatiated in his works, he applied to Clement VII. and obtained the bishopric of Nocera. His principal piece is his history, which is that of his own time throughout the world, beginning with 1494, and extending to 1544. This was the chief business of his life; for he formed the plan of it in 1515, and continued upon it till his death, which happened at Florence in 1552. It is printed in 3 vols. folio. He is allowed to have been a man of wit as well as learning; he was master of a bright and polished style, and has many curious observations; but being a venal writer, his histories are not much credited.

(1.) * JOURNAL. *adj.* [*journale*, Fr. *giornale*, Ital.] Daily; quotidian. Out of use.—

Now 'gan the golden Phœbus for to steep
His fiery face in billows of the West,
And his faint steeds water'd in ocean deep,
Whilst from their *journal* labours they did rest. *Fairy Queen.*

Ere twice the sun has made his *journal* greeting
To th' under generation, you shall find
Your safety manifested. *Shak.*

Stick to your *journal* course; the breach of custom
Is breach of all. *Shak.*

(2.) * JOURNAL. *n. s.* [*journal*, French; *giornale*, Italian.] 1. A diary; an account kept of daily transactions.—Edward kept a most judicious *journal* of all the principal passages of the affairs of his estate. *Hayward.*—Time has destroyed two noble *journals* of the navigation of Hanno and Himilcar. *Arbuthnot.* 2. Any paper published daily.

(3.) JOURNAL. See DIARY.

(4.) JOURNAL, in Merchants Accounts. See BOOK-KEEPING.

(5.) JOURNAL, in navigation, a sort of diary, or daily register of the ship's course, winds, and weather, together with a general account of whatever is material to be remarked in the period of a sea voyage. In all sea journals, the day, or what is called the 24 hours, terminates at noon, because the errors of the dead reckoning are at that period generally corrected by a solar observation. The daily compact usually contains the state of the weather; the variation, increase, or diminution of the wind; and the suitable shifting, reducing, or enlarging the quantity of sail extended; as also the most material incidents of the voyage, and the condition of the ship and her crew, together with the discovery of other ships or fleets, land, shoals, breakers, soundings, &c.

(6.) JOURNAL, (§ 2, *def.* 2.) is also a common name for weekly essays, newspapers, &c. as the Gray's Inn journal, the Westminster journal, &c.

(7.) JOURNAL is also used for the titles of several books which come out at stated times, and give abstracts, accounts, &c. of the new books that are published, and the new improvements daily made in arts and sciences; as the *Journal de Sçavans*, *Journal de Physique*, &c. A Journal, under the title of, *The History of the Works of the Learned*, was begun at London in 1699: another, entitled *Censura Temporum*, in 1708: other two soon after, entitled *Memoirs of Literature*, by M. La Roche, and *Bibliotheca Curiosa*, a miscellany somewhat like what are now styled *Magazines*. See MAGAZINE, N° 7. These were succeeded by the *Annual Registers* and *Monthly Reviews*. See REVIEW, N° 3. The most valuable work at present existing under the title of *Journal*, is Mr Nicholson's *Journal of Natural Philosophy, Chemistry, and the Arts*, begun in 1797.

* JOURNALIST. *n. s.* [from *journal.*] A writer of journals.

(1.) * JOURNEY. *n. s.* [*journée*, Fr.] 1. The travel of a day.—

When Duncan is asleep,
Whereto the rather shall this day's hard *journey*
Soundly invite him. *Shakespeare.*

Scarce

Scarce the ſun
Hath finiſhed half his *journey*. *Milton.*

2. Travel by land; diſtinguiſhed from a voyage or travel by ſea.—

So are the horſes of the enemy,
In general *journey* bated and brought low. *Shak.*

—Before the light of the goſpel, mankind travelled like people in the dark, without any certain proſpect of the end of their *journey*, or of the way that led to it. *Rogers.*—

He for the promiſed *journey* bids prepare.
The ſmooth-hair'd horſes and the rapid car. *Pope.*

3. Paſſage from place to place.—Some, having a long *journey* from the upper regions, would float up and down a good while. *Burnet's Theory.*—

Light of the world, the ruler of the year,
Still as thou do'ſt thy radian: *journies* run
Through every diſtant climate, own,
That in fair Albion thou haſt ſeen
The greateſt prince, the brighteſt queen. *Prior.*

(2.) *A* JOURNEY, MANAGEMENT OF A HORSE UPON. See HORSE, § 5.

* *To* JOURNEY. *v. n.* [from the noun.] To travel; to paſs from place to place.—

Gentlemen of good eſteem
Are *journeying* to ſalute the emperor. *Shak.*

—We are *journeying* unto the place, of which the Lord ſaid, I will give it you. *Numbers.*—

Since ſuch love's natural ſtation is, may ſtill
My love deſcend, and *journey* down the hill;
Not panting after growing beauties, ſo
I ſhall ebb on with them who homeward go.
*Donne.*

—I have *journeyed* this morning, and it is now the heat of the day; therefore your lordſhip's diſcourſes had need content my ears very well, to make them intreat my eyes to keep open. *Bacon.*—

Over the tent a cloud
Shall reſt by day, a fiery gleam by night,
Save when they *journey*. *Milton.*

—Having heated his body by *journeying*, he took cold upon the ground. *Wiſeman's Surgery.*

(1.) * JOURNEYMAN. *n. ſ.* [*journée*, a day's work, Fr. and *man*.] A hired workman; a workman hired by the day.—They were called *journeymen* that wrought with others by the day, though now by ſtatute it be extended to thoſe likewiſe that covenant to work in their occupation with another by the year. *Cowel.*—Players have ſo ſtrutted and bellowed, that I have thought ſome of Nature's *journeymen* had made men, and not made them well. *Shakeſpeare's Hamlet.*—I intend to work for the court myſelf, and will have *journeymen* under me to furniſh the reſt of the nation. *Addiſon.*—Says Frog to Bull, this old rogue will take the buſineſs into his hands; we muſt ſtarve or turn *journeymen* to old Lewis Baboon. *Arbuthnot's John Bull.*

(2.) JOURNEYMAN, properly ſignifies one who works by the day only; but the word is now uſed for any one who works under a maſter, either by the day, the year, or the piece.

* JOURNEYWORK. *n. ſ.* [*journée*, Fr. and *work*.] Work performed for hire; work done by the day.—

Did no commitee ſit, where he
Might cut out *journeywork* for thee;
And ſet thee a taſk with ſubornation,
To ſtitch up ſale and ſequeſtration? *Hudibras.*

—Her family ſhe was forced to hire out at *journeywork* to her neighbours. *Arbuth. Hiſt. John Bull.*

* JOUST. *n. ſ.* [*jouſt*, French.] Tilt; tournament; mock fight. It is now written leſs properly *juſt*.—

Baſes, and tinſel trappings gorgeous knights
At *jouſt* and tournament. *Milton's Par. Loſt.*

* *To* JOUST. *v. n.* [*jouſter*, French.] To run in the tilt.—

All who ſince
*Jouſted* in Aſpramont or Montalban. *Milton.*

JOUVENET, John, a celebrated French painter, born at Rouen in 1644; where his father, who was alſo a painter, bred him up to his own profeſſion: but his greateſt improvement was derived from the inſtructions of Nicolas Pouſſin. He acquired ſo good a knowledge of deſign, as qualified him for employment in ſeveral grand works in the palaces at Paris and Trianon; in many of the churches and convents; and in the hoſpital of invalids, where he painted the 12 apoſtles, each figure being 14 feet high. He was eſteemed to have a ready invention, to be correct in his deſigns, and to have a taſte for grandeur in his compoſitions. Being deprived of the uſe of his right hand by a paralytic diſorder, he continued to paint with his left. He died in 1717.

* JOWLER. *n. ſ.* [perhaps corrupted from *bowler*, as making a hideous noiſe after the game, whom the reſt of the pack follow as their leader.] The name of a hunting dog or beagle.—

See him drag his feeble legs about,
Like hounds ill-coupled: *jowler* lugs him ſtill
Thro' hedges, ditches, and thro' all this ill. *Dryd.*

* JOWTER. *n. ſ.* [perhaps corrupted from *jolter*.] Plenty of fiſh is vented to the fiſh-driver, whom we call *jowters*. *Carew.*

(1.) * JOY. *n. ſ.* [*joye*, Fr. *gioia*, Italian.] 1. The paſſion produced by any happy accident; gladneſs; exultation.—*Joy* is a delight of the mind from the conſideration of the preſent or aſſured approaching poſſeſſion of a good. *Locke.*—There appears much *joy* in him; even ſo much, that *joy* could not ſhew itſelf modeſt enough without a badge of bitterneſs. *Shakeſpeare.*—There ſhould not be ſuch heavineſs in their deſtruction, as ſhall be *joy* over them that are perſuaded to ſalvation. 2 *Eſdr.*—The lightſome paſſion of *joy* was not that trivial, vaniſhing, ſuperficial thing, that only gilds the apprehenſion, and plays upon the ſurface of the ſoul. *South.* 2. Gaiety; merriment; feſtivity.—

The roofs with *joy* reſound;
And hymen, io hymen, rung around. *Dryden.*

3. Happineſs; felicity.—

My lord Baſſanio, and my gentle lady,
I wiſh you all the *joy* that you can wiſh. *Shak.*

Come, love and health to all;
Then I'll ſit down: give me ſome wine.
I drink to the general *joy* of the whole table.
*Shakeſpeare.*

Almeyda ſmiling came,
Attended with a train of all her race,
Whom in the rage of empire I had murder'd;
But now, no longer foes, they gave me joy
Of my new conqueſt. *Dryden's Don Sebaſtian.*

The bride,
Lovely herſelf, and lovely by her ſide,

A bevy of bright nymphs, with sober grace,
Came glitt'ring like a star, and took her place:
Her heav'nly form beheld, all wish'd her *joy*;
And little wanted, but in vain, their wishes all employ. *Dryden.*

4. A term of fondness.—

Now our *joy*,
Although our last, yet not our least young love,
What say you? *Shakespeare's King Lear.*

(2.) Joy, in ethics, is that passion which is produced by love, regarding its object as present, either immediately or in prospect, in reality or imagination. This passion has been found to increase the PERSPIRATION and urine of human bodies.

(1.) * *To* Joy. *v. a.* [from the noun.] 1. To congratulate; to entertain kindly.—

Like us they love or hate, like us they know
To *joy* the friend, or grapple with the foe. *Prior.*

2. To gladden; to exhilarate.—She went to Pamela, meaning to delight her eyes and *joy* her thoughts with the conversation of her beloved sister. *Sidney.*—

My soul was *joy'd* in vain;
For angry Neptune rous'd the raging main. *Pope.*

3. [*Jouir de*, French.] To enjoy; to have happy possession of.—

Let us hence,
And let her *joy* her raven-colour'd love. *Shak.*
I might have liv'd, and *joy'd* immortal bliss,
Yet willingly chose rather death with thee. *Milt.*
Th' usurper *joy'd* not long
His ill-got crown. *Dryden's Spanish Fryar.*

(2.) * *To* Joy. *v. n.* To rejoice; to be glad; to exult.—

Sometimes I *joy*, when glad occasion lits,
And mask in mirth like to a comedy;
Soon after, when my joy to sorrow flits,
I will make my woes a tragedy. *Spenser.*
I cannot *joy*, until I be resolv'd
Where our right valiant father is become. *Shak.*
—He will *joy* over thee with singing. *Zeph.* iii. 17.
—I will rejoice in the Lord, I will *joy* in the God of my salvation. *Habb.* iii. 18.—Exceedingly the more *joyed* we for the joy of Titus, because his spirit was refreshed by you. 2 *Cor.* vii. 13.—They laugh, we weep; they joy while we lament. *Fairf.*
—No man imparteth his joys to his friend, but he joyeth the more; and no man imparteth his griefs, but he grieveth the less. *Bacon's Essays.*—

Well then, my soul, *joy* in the midst of pain;
Thy Christ that conquer'd hell, shall from above
With greater triumph yet return again,
And conquer his own justice with his love. *Watt.*

Joy thou,
In what he gives to thee this paradise,
And thy fair Eve. *Milton's Paradise Lost.*

Their chearful age with honour youth attends,
*Joy'd* that from pleasure's slav'ry they are free. *Denham.*

* JOYANCE. *n. s.* [*joyant*, old French.] Gaiety; festivity. Obsolete.—

Bring home with you the glory of her gain;
With *joyance* bring her, and with jollity. *Spens.*

There him rests in riotous suffisance,
Of all his gladness and kingly *joyance*. *Spens.*

* JOYFUL. *adj.* [*joy* and *full*.] 1. Full of joy; glad; exulting.—They blessed the king, and went unto their tents, *joyful* and glad of heart. 1 *Kings.*—My soul shall be *joyful* in my God. *Isa.* lxi. 10.
2. Sometimes it has *of* before the cause of joy.—

Six brave companions from each ship we lost:
With sails outspread we fly th' unequal strife,
Sad for their loss, but *joyful of* our life. *Pope.*

* JOYFULLY. *adv.* [from *joyful*.] With joy; gladly.—

If we no more meet till we meet in heav'n,
Then *joyfully*, my noble lord of Bedford,
And my kind kinsmen, warriours all, adieu.
*Shakespeare.*

Never did men more *joyfully* obey,
Or sooner understood the sign to flie:
With such alacrity they bore away,
As if to praise them all the states stood by. *Dryd.*
—The good Christian considers pains only as necessary passages to a glorious immortality; that, through this dark scene of fancied horror, sees a crown and a throne, and everlasting blessings prepared for him, *joyfully* receives his summons, as he has long impatiently expected it. *Wake.*

* JOYFULNESS. *n. s.* [from *joyful*.] Gladness; joy.—Thou servedst not the Lord thy God with *joyfulness*, and with gladness of heart, for the abundance of all things. *Deut.*

* JOYLESS. *adj.* [from *joy*.] 1. Void of joy; feeling no pleasure.—

A little joy enjoys the queen thereof:
For I am she, and altogether *joyless*. *Shak.*
With down-cast eyes the *joyless* victor sat,
Revolving in his alter'd soul
The various turns of chance below;
And now and then a sigh he stole,
And tears began to flow. *Dryd. Alex. Feast.*

2. It has sometimes *of* before the object.—

With two fair eyes his mistress burns his breast;
He looks and languishes, and leaves his rest;
Forsakes his food, and, pining for the lass,
Is *joyless of* the grove, and spurns the growing grass. *Dryden.*

3. Giving no pleasure.—

A *joyless*, dismal, black, and sorrowful issue:
Here is the babe, as loathsome as a toad. *Shak.*
Here Love his golden shafts employs; here lights
His constant lamp, and waves his purple wings;
Reigns here, and revels: not in the bought smiles
Of harlots, loveless, *joyless*, unendear'd,
Casual fruition. *Milton's Paradise Lost.*
—The pure in heart shall see God; and if any others could so invade this their inclosure, as to take heaven by violence, it surely would be a very *joyless* possession. *Decay of Piety.*—

He forgets his sleep, and loathes his food,
That youth, and health, and war, are *joyless* to him. *Addison.*

JOYNERY. See JOINERY.

* JOYOUS. *adj.* [*joyeux*, Fr.] 1. Glad; gay; merry.—

Most *joyous* man, on whom the shining sun
Did shew his face, myself I did esteem,
And that my falser friend did no less *joyous* deem. *Fairy Queen.*

*Joyous* the birds; fresh gales and gentle airs
Whisper'd it. *Milton.*

Then

Then *joyous* birds frequent the lonely grove,
And beasts, by nature ſtung, renew their love.
*Dryden.*

Faſt by her flow'ry bank the ſons of Arcas,
Fav'rites of Heav'n, with happy care protect
Their fleecy charge, and *joyous* drink her wave.
*Prior.*

2. Giving joy.—
They all as glad as birds of *joyous* prime,
Thence led her forth, about her dancing round.
*Fairy Queen.*

3. It has *of* ſometimes before the cauſe of joy.—
Round our death-bed ev'ry friend ſhould run,
And *joyous* of our conqueſt early won;
While the malicious world with envious tears
Should grudge our happy end, and wiſh it theirs.
*Dryden.*

JOYST, or JEYST, in Indian chronology, the 2d month of the Bengal year.

(1.) * IPECACUANHA. *n. ſ.* [An Indian plant.]—*Ipecacuanha* is a ſmall irregularly contorted root, rough, denſe, and firm. One ſort is of a duſky greyiſh colour on the ſurface, and of a paler grey when broken, brought from Peru: the other ſort is a ſmaller root, reſembling the former; but it is of a deep duſky brown on the outſide, and white when broken, brought from the Braſils. The grey ought to be preferred, becauſe the brown is apt to operate more roughly. *Hill.*

(2.) IPECACUANHA, in the materia medica, a Weſt Indian root, of which there are principally two kinds, diſtinguiſhed by their colour, and brought from different places; but both poſſeſſing the ſame virtue, though in a different degree. The one is aſh-coloured or grey, and brought from Peru; the other is brown, and is brought from the Braſils: and theſe are indifferently ſent into Europe under the general name of *ipecacuanha*. Theſe two ſorts have been by ſome ſuppoſed to be the roots of two different plants: but, according to others, this is a miſtake; the only difference being that one grows in a different place, and in a richer and moiſter ſoil, and is better ſupplied with juices than the other. The plant they belong to is a ſpecies of PSYCHOTRIA. The aſh-coloured ipecacuan is a ſmall wrinkled root, bent and contorted into a great variety of figures, brought over in ſhort pieces full of wrinkles and deep circular fiſſures, quite down to a ſmall white woody fibre that runs in the middle of each piece: the cortical part is compact, brittle, looks ſmooth and reſinous upon breaking: it has very little ſmell: the taſte is bitteriſh and ſubacrid, covering the tongue as it were with a kind of mucilage. The brown ſort is ſmall, and ſomewhat more wrinkled than the foregoing; of a brown or blackiſh colour without, and white within. The firſt ſort, the aſh-coloured or grey ipecacuan, is that uſually preferred for medicinal uſe. The brown has been ſometimes obſerved, even in a ſmall doſe, to produce violent effects. A 3d ſort, called the *white*, from its colour, has alſo been diſtinguiſhed. It is woody, has no wrinkles, and no perceptible bitterneſs in taſte. This, though taken in a large doſe, has ſcarce any effect at all. It is ſuppoſed to belong to a ſpecies of VIOLA. Mr Geoffroy calls this ſort *baſtard ipecacuan*, and complains that it is an impoſition upon the public. Geoffroy, Neumann, Dale, and Sir Hans Sloane, inform us that the roots of a kind of APOCYNUM (dog's bane are too frequently brought over inſtead of it; and inſtances are given of ill conſequences following from the uſe of it. But if the marks above laid down, particularly the aſh colour, brittleneſs, deep wrinkles, and bitteriſh taſte, be carefully attended to, all miſtakes of this kind may be prevented. Ipecacuan was firſt brought into Europe about the middle of the 17th century, and an account of it publiſhed about the ſame time by Piſo; but it did not come into general uſe till about 1686, when Helvetius, under the patronage of Louis XIV. introduced it into practice. This root is one of the mildeſt and ſafeſt emetics with which we are acquainted; and has this peculiar advantage, that if it ſhould not operate by vomit, it paſſes off by the other emunctories. It was firſt introduced with the character of an almoſt infallible remedy in dyſenteries, and other inveterate fluxes, as menorrhagia and leucorrhœa, and alſo in diſorders proceeding from obſtructions of long ſtanding; nor has it loſt much of its reputation by time. In dyſenteries, it almoſt always produces happy effects, and often performs a cure in a very ſhort ſpace of time. In other fluxes of the belly, in beginning dyſenteries, and ſuch as are of a malignant kind, or where the patient breathes a tainted air, it has been found equally ſucceſsful: in theſe caſes it is neceſſary to continue the uſe of this medicine for ſeveral days, and to join with it opiates, diaphoretics, and the like. This root, given in ſubſtance, is as effectual, if not more ſo, than any of the preparations of it; the pure reſin acts as a ſtrong irritating emetic, but it is of little ſervice in dyſenteries; while an extract prepared with water is almoſt of equal ſervice in theſe caſes with the root itſelf, though it has little effect as an emetic. Geoffroy concludes from hence, that the chief virtue of ipecacuan in dyſenteries depends upon its gummy ſubſtance, which lining the inteſtines with a ſoft mucilage, when their own mucus has been abraded, occaſions their exulcerations to heal, and defends them from the acrimony of the juices; and that the reſinous part, in which the emetic quality reſides, is required, where the morbific matter is lodged in the glands of the ſtomach and inteſtines. But if the virtues of this root were entirely owing to its mucilaginous or gummy part, pure gums, or mucilages, might be employed to equal advantage. Water, aſſiſted by a boiling heat, takes up from all vegetables a conſiderable portion of reſinous along with the gummy matter: if the ipecacuan remaining after the action of water be digeſted with pure ſpirit, it will not yield half ſo much reſin as at firſt: ſo that the aqueous extract differs from the crude root only in degree, being proportionably leſs reſinous, and having leſs effect, both as an emetic, and in the cure of dyſenteries. The virtues of ipecacuan, in this diſorder, depend upon its promoting perſpiration, the freedom of which is here of the utmoſt importance, and an increaſe of which, even in healthful perſons, is generally obſerved to ſuppreſs the evacuation by ſtool. In dyſenteries, the ſkin is for the moſt part dry and tenſe, and perſpiration obſtructed: the common diaphoretics paſs off without effect through the inteſtinal ca-

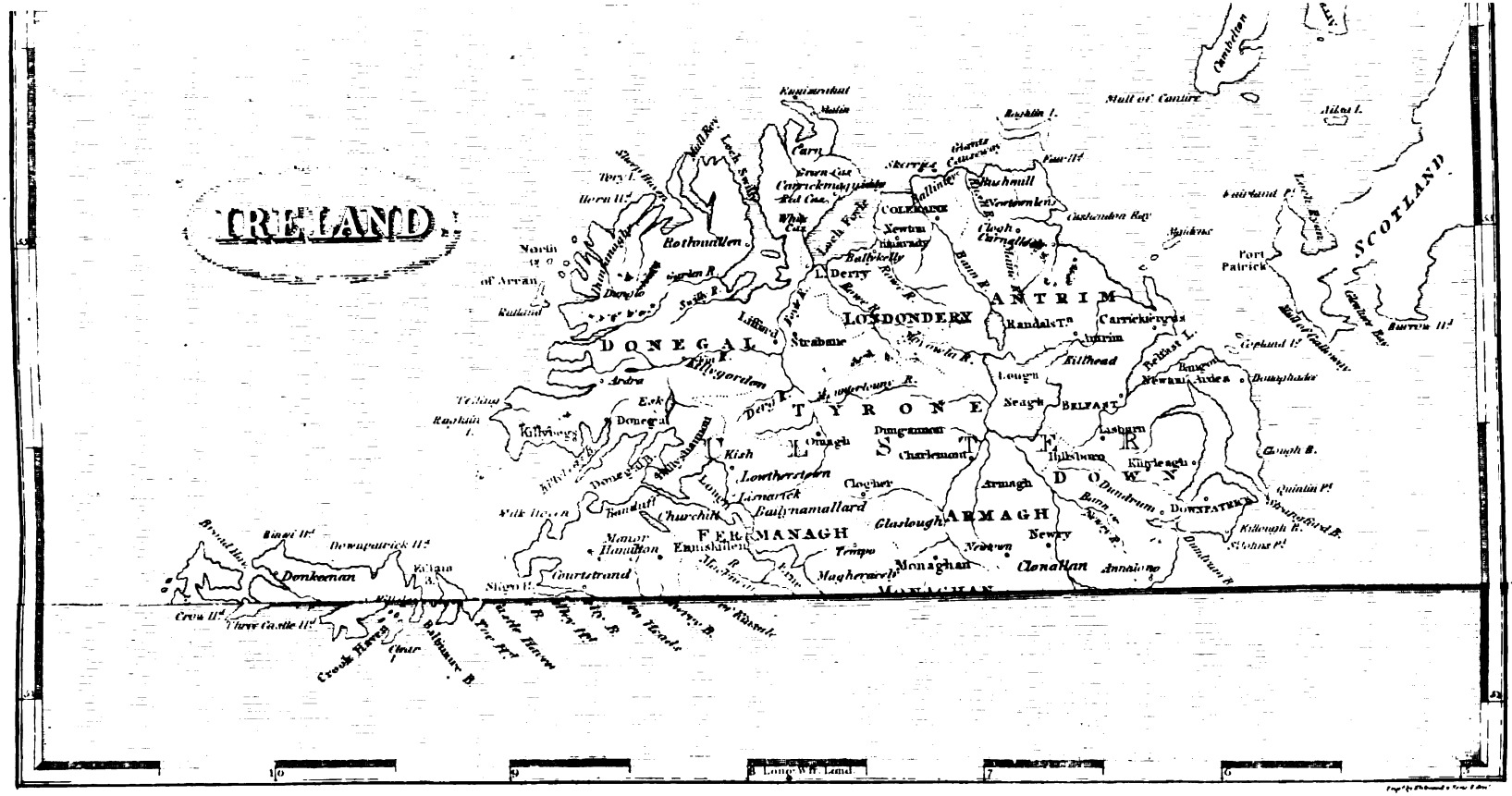
nal: but Ipecacuan, if the patient after a puke or two be covered up warm, brings on a plentiful ſweat. After the removal of the dyſentery, it is neceſſary to continue the uſe of the medicine for ſome time longer, to prevent a relapſe; for this purpoſe, a few grains divided into ſeveral doſes, ſo as not to occaſion any ſenſible evacuation, may be exhibited every day, whereby the cure is effectually eſtabliſhed. And indeed ſmall doſes given, even from the beginning, have been often found to have better effects in the cure of this diſeaſe than large ones. Geoffroy informs us that he has obſerved ten grains of the powder act as effectually as a ſcruple or two; and therefore confines the doſe between 6 and 10 grains. It has been found, that even ſmaller doſes prove ſufficiently emetic. The only officinal preparation of this root is a tincture made in wine, which accordingly has now the appellation of *vinum ipecacuanhæ*, both in the London and Edinburgh pharmacopœias. Many ingenious experiments have been made on ipecacuan by Dr Irving, for which he obtained the prize medal of the Harveian Society at Edinburgh for 1784. He has aſcertained, that while this root contains both a gummy and reſinous matter, yet that the gum exiſts in a much greater proportion than the reſin; that the gummy part is much more powerfully emetic than the reſinous; that although the cortical part of the root be more active than the ligneous, yet that even the pure ligneous part poſſeſſes a conſiderable emetic power; and that the whole of the root poſſeſſes conſiderable influence, both as an antiſceptic and aſtringent. To determine whether the emetic power of ipecacuan was of a volatile or fixed nature, Dr Irving ſubjected it to diſtillation. The water obtained by diſtillation was found to have very little influence; but the decoction which remained in the ſtill, not only operated violently as an emetic, but produced rigours, cold ſweats, and other alarming ſymptoms. By long continued boiling, the activity of the root itſelf is almoſt totally deſtroyed; but Dr Irving found, that the emetic property of ipecacuan was moſt effectually counteracted by means of the acetous acid, inſomuch that 30 grains of the powder taken in 2 oz. of vinegar produced only ſome looſe ſtools. Ipecacuan, in the ſtate of powder, is now advantageouſly employed in almoſt every diſeaſe in which full vomiting is indicated; and when combined with opium under the form of the pulvis ſudorificus, it furniſhes the moſt uſeful and active ſweating medicine which we poſſeſs. It is alſo given with advantage in very ſmall doſes, ſo as neither to operate by vomiting, purging, nor ſweating. The full doſe of the powder is a ſcruple or half a dram, and double that in form of watery infuſion. The full doſe is recommended in the paroxyſm of ſpaſmodic aſthma, and a doſe of 3 or 4 grains every morning in habitual aſthmatic indiſpoſition. A doſe of $\frac{1}{4}$ or $\frac{1}{3}$ grain rubbed with ſugar, and given every four hours or oftener, is recommended in uterine hemorhagy, cough, pleuriſy, hæmoptoë, &c. and has often been found highly ſerviceable.

IPHICRATES, general of the Athenians, had that command conferred upon him at 20 years of age, and became famous for the exactneſs of his military diſcipline. He made war on the Thracians; reſtored Senthes, who was an ally of the Athenians; attacked the Lacedemonians; and, on many other occaſions, gave ſignal proofs of his conduct and courage. Many ingenious repartees have been mentioned of this general: a man of good family with no other merit than his nobility, reproaching him one day for the meanneſs of his birth, he replied, "I ſhall be the *firſt* of my race, and thou the *laſt* of thine." He died A. A. C. 380.

IPHIGENIA, daughter of Agamemnon and Clytemneſtra. When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were informed by one of the ſoothſayers, that to appeaſe the gods they muſt ſacrifice Iphigenia, Agamemnon's daughter, to Diana. The father, who had provoked the goddeſs by killing her favourite ſtag, heard this with the greateſt horror and indignation; and rather than ſhed the blood of his daughter, he commanded one of his heralds, as chief of the Grecian forces, to order all the aſſembly to depart each to his reſpective home. Ulyſſes and the other generals interfered, and Agamemnon conſented to immolate his daughter for the common cauſe of Greece. As Iphigenia was tenderly loved by her mother, the Greeks ſent for her on pretence of giving her in marriage to Achilles. Clytemneſtra gladly permitted her departure, and Iphigenia came to Aulis. Here ſhe ſaw the bloody preparations for the ſacrifice. She implored the forgiveneſs and protection of her father; but tears and intreaties were unavailing. Calchas took the knife in his hand; and as he was going to ſtrike the fatal blow, Diana relented, caught away Iphigenia, who ſuddenly diſappeared, and a goat of uncommon ſize and beauty was found in her place for the ſacrifice. This ſupernatural change animated the Greeks, the wind ſuddenly became favourable, and the combined fleet ſet ſail from Aulis. Calchas, the Grecian prieſt, in this affair ſeems to have acted with the ſame humane policy, that the Bp. of Beauvois did in the caſe of Joan of Arc. See JOAN, N° 4.

IPOMŒA, QUAMOCLIT, or SCARLET CONVOLVULUS; a genus of the monogynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 29th order, *Campanaceæ*. The corolla is funnel-ſhaped; the ſtigma round-headed; the capſule trilocular. There are ſeveral ſpecies; but the only one cultivated in our gardens is the

IPOMŒA COCCINEA. It has long, ſlender, twining ſtalks, riſing upon ſupports 6 or 7 feet high. The leaves are heart-ſhaped, pointed, and angulated at the baſe, and from the ſides of the ſtalk and branches ariſe many ſlender foot-ſtalks; each ſupporting ſeveral large and beautiful funnel-ſhaped and ſcarlet flowers. There is a variety with orange-coloured flowers. Both are annuals, riſing from ſeed in ſpring, flowering in July and Auguſt, ripening their ſeeds in Sept. and Oct. and totally periſhing ſoon after. They are tender, and muſt be brought up in a hot-bed till the end of May, or beginning of June, when they may be planted out to adorn the borders, or in pots to move occaſionally to any particular place; but in either caſe,


IRELAND
SCOTLAND
DONEGAL
LONDONDERRY
ANTRIM
TYRONE
FERMANAGH
ARMAGH
DOWN
MONAGHAN
Rathlin I.
Mull of Cantire
Islay I.
Arran I.
Ailsa I.
Lough Foyle
Lough Swilly
Lough Erne
Lough Neagh
Lough Strangford
Lough Carlingford
Belfast L.
Loch Ryan
Port Patrick
Donegal
Londonderry
Derry
Strabane
Omagh
Enniskillen
Belfast
Carrickfergus
Randalstn
Larne
Newtownards
Downpatrick
Newry
Armagh
Monaghan
Clonalan
Dungannon
Charlemont
Lisburn
Hillsboro
Killyleagh
Ballyshannon
Killybegs
Sligo
Sligo B.
Donegal B.
Belfast B.
Strangford L.
Carlingford B.
Dundrum B.
Donegal Harbour
Sligo R.
Erne R.
Foyle R.
Bann R.
Lagan R.
Boyne R.
Liffey R.
Slieve League
Donegal Mts
Dunaff Head
Fair Head
Rathlin Island
Mull of Cantire
Ailsa I.
Port Patrick
Carrickfergus
Belfast
Newry
Armagh
Monaghan
Donegal
Londonderry
Omagh
Enniskillen
Sligo
Dundalk
Drogheda
Downpatrick
Strangford L.
Carlingford B.
Dundrum B.
Belfast B.
Lough Foyle
Lough Swilly
Lough Erne
Lough Neagh
Bann R.
Foyle R.
Erne R.
Boyne R.
Liffey R.
Sligo R.
Donegal Harbour

caſe, there muſt be ſticks for them to twine upon.

IPSWICH, the capital of the county of Suffolk, in England. The name comes from the Saxon *Gypeſwick*, *i. e.* a town ſituated upon the Gyppen, now called ORWELL. It had once 21 churches, but has now only 12. It was plundered by the Danes in 991, and afterwards beſieged by King Stephen. It had charters and a mint in the reign of King John, but its laſt charter was from Charles II. The remains of a wall, and 6 or 7 religious houſes, are ſtill to be ſeen. It was formerly in a very flouriſhing ſtate, when the harbour was more commodious, and is ſtill a large well-built town. It has ſeveral meeting-houſes, two chapels, a town-hall, council chamber, a large market-place, a hall for the county ſeſſions, a library, ſeveral hoſpitals, a free ſchool, a handſome ſtone bridge over the river, and ſtately ſhambles in the market-place, built by Cardinal WOLSEY, who was a native of the town, and a butcher's ſon. By Charles II.'s charter, the town is governed by two bailiffs, a recorder, 10 portmen, a town-clerk, two coroners, and 24 common counſellors. The town enjoys many privileges, as trying criminals, and even crown and capital cauſes, ſettling the aſſizes of bread, wine, &c. They have an admiralty juriſdiction beyond Harwich, on the Eſſex coaſt, on both ſides of the Suffolk coaſt, and beyond Landguard fort. The manufactures are chiefly woollen and linen cloth. It has ſtill a conſiderable foreign trade. The tide riſes pretty high, and brings great ſhips within a ſmall diſtance of the town. They export corn to London, and ſometimes to Holland; and ſend great quantities of timber to the king's yard at Chatham. It has ſeveral great fairs for cattle, cheeſe, and butter; and is admirably ſituated for the trade to Greenland, as the ſame wind that carries them out of the river will carry them to Greenland. It is one of the beſt places in England for perſons in narrow circumſtances, houſe-rent being eaſy, proviſions cheap and plentiful, the paſſage to London, &c. convenient, and the company of the place good. It ſends two members to parliament.

IRAK. See EYRAK, N° 1, and 2.

(1.) * IRASCIBLE. *adj.* [*iraſcibilis*, low Latin; *iraſcible*, Fr.] Partaking of the nature of anger.—The *iraſcible* paſſions follow the temper of the heart, and the concupiſcible diſtractions the craſis of the liver. *Brown.*—I know more than one inſtance of *iraſcible* paſſions ſubdued by a vegetable diet. *Arbuthnot.*—We are here in the country ſurrounded with bleſſings and pleaſures, without any occaſion of exerciſing our *iraſcible* faculties. *Digby.*

(2.) IRASCIBLE, in the old philoſophy, was applied to an appetite or a part of the ſoul, where anger and the other paſſions, which animate us againſt things difficult or odious, were ſuppoſed to reſide. Of the 11 kinds of paſſions attributed to the ſoul, philoſophers aſcribe five to the iraſcible appetite, viz. wrath, boldneſs, fear, hope, and deſpair: the other ſix are charged on the concupiſcible appetite, viz. pleaſure, pain, deſire, averſion, love, and hatred. Plato divided the ſoul into three parts; the reaſonable, iraſcible, and concupiſcible parts. The two laſt, according to that philoſopher, are the corporeal and mortal parts of the ſoul, which give riſe to our paſſions. He fixed the ſeat of the iraſcible appetite in the heart, and of the concupiſcible in the liver, as the two ſources of blood and ſpirits, which alone affect the mind.

* IRE. *n. ſ.* [Fr. *ira*, Lat.] Anger; rage; paſſionate hatred.—

Fain would be free, but dreaded parents *ire*.
*Sidney.*

It could not ſlack mine *ire*, nor eaſe my heart.
*Shak.*

Or Neptune's *ire*, or Juno's, that ſo long
Perplex'd the Greek and Cytherea's ſon. *Milt.*
Me! me! only juſt object of his *ire*. *Milt.*
Thus will perſiſt, relentleſs in his *ire*,
Till the fair ſlave be render'd to her ſire. *Dryd.*

* IREFUL. *adj.* [*ire* and *full.*] Angry; raging; furious.—

The *ireful* baſtard Orleans, that drew blood
From thee, my boy, I ſoon encountered. *Shak.*
Only ſlaughter'd by the *ireful* arm
Of unrelenting Clifford. *Shak.*
There learn'd this maid of arms the *ireful*
guiſe. *Fairfax.*
And madneſs laughing in his *ireful* mood. *Dryd.*

* IREFULLY. *adv.* [from *ire.*] With ire; in an angry manner.

(1.) IRELAND, one of the Britannic iſlands, ſituated between Lon. 5° and 10° W. and between Lat. 51° and 56° N. extending in length about 300 miles, and about 150 in breadth.

(2.) IRELAND, ANCIENT FABULOUS HISTORY OF. The ancient hiſtory of this iſland is involved in ſo much obſcurity, that it has been a ſubject of contention among antiquarians for near 2 centuries. According to the Iriſh hiſtorians, the iſland was firſt inhabited about 322 years after the flood, when Partholanus the ſon of Scara landed in Munſter on the 14th of May, with 1000 ſoldiers, and ſome women from Greece. This voyage he had undertaken on account of his having killed his father and mother in his native country. They alſo inform us, that a great number of lakes broke out in Ireland during the reign of Partholanus, which had no exiſtence when he came into the iſland, with many other wonderful particulars; but the moſt ſurpriſing circumſtance is, that about 300 years after the arrival of this colony, all of them periſhed by a plague, not one remaining to tell the fate of the reſt; in which caſe, it is wonderful how the cataſtrophe ſhould have been known. After this, Ireland remained a perfect wilderneſs for 30 years, when another colony arrived from the E. under one Nemedius. He ſailed from the Euxine ſea with 30 tranſports, each manned with 40 heroes; and at laſt arrived on the coaſt of Ireland. During his reign, the moſt material occurence was a war, in which he engaged with ſome African pirates, who in the end enſlaved his people. The victors proved ſuch tyrants, that the Iriſh left the iſland altogether. They embarked on board a fleet of 1130 ſhips, under the command of three grandſons of Nemedius, viz. Simon Breac, To Chath, and Briatan Maol. The firſt returned to Greece, the 2d ſailed to the northern parts of Europe, and the 3d landed in the north of Scotland, and from him the iſland of Britain is ſaid to have taken its name, and

the

the Welſh their origin. About 216 years after the death of Nemedius, the deſcendents of Simon Breac returned from Greece into Ireland. They were conducted by five princes of great reputation, who divided the iſland into five kingdoms, nearly equal in ſize, called *Munſter*, *Leinſter*, *Connaught*, *Meath*, and *Ulſter*. Their ſubjects are called by the Iriſh hiſtorians *Firbolgs*, and were in proceſs of time expelled or totally ſubdued, after the loſs of 100,000 men in one battle, by the *Tuath de Dannans*, a nation of necromancers who came from Attica, Bœotia, and Achaia, into Denmark; from Denmark to Scotland; and from Scotland to Ireland. Of theſe necromancers many fables are told. Beſides their magic art, they had ſome curioſities which poſſeſſed wonderful virtues. Theſe were a ſword, a ſpear, a cauldron, and a marble chair; on which laſt were crowned firſt the kings of Ireland, and afterwards thoſe of Scotland. (See DUNSTAFFNAGE.) But neither their Daniſh curioſities, nor magic ſpells, were able to preſerve the *Tuath de Dannans* from being ſubdued by the Gadelians, who were deſcended from one Gathelus, from whom they derived their name. He was a man of great conſequence in Egypt, and intimate with Moſes the Jewiſh legiſlator. His mother was Scota, the daughter of Pharoah, by Niul the ſon of a Scythian monarch, cotemporary with Nimrod, or, (as the old Scots hiſtorians ſay), by Cecrops K. of Athens. The Gadelians, called alſo SCOTS, from Scota, conquered Ireland about 1300 B. C. under Heber and Heremon, two ſons of Miletus K. of Spain, from whom were deſcended all the kings of Ireland down to the Engliſh conqueſt, and who are therefore ſtyled by the Iriſh hiſtorians princes of the *Milefian race*. From this period the Iriſh hiſtorians trace a gradual refinement of their countrymen from a ſtate of the groſſeſt barbarity, until a monarch, named *Ollam Fodla*, eſtabliſhed a regular form of government, erected a ſeminary of learning, and inſtituted the *Fes*, or triennial convention of provincial kings, prieſts, and poets, at Feamor or Tarah in Meath. But whatever were his laws, it is acknowledged that they proved inſufficient to withſtand the wildneſs and diſorder of the times. To Kimbath and Hugony, two of his ſucceſſors, the annaliſts give the honour of reviving them. From the earlieſt origin of the Iriſh nation, the iſland had been divided into 5 provincial kingdoms, 4 of which had been ſubject to the fifth, who was nominal monarch of the whole iſland. Theſe four, however, proved ſuch obſtinate diſturbers of the peace, that Hugony, to break their power, parcelled out the country into 25 dynaſties, binding them by oath to accept no other monarch but one of his own family. This precaution proved ineffectual. Hugony himſelf died a violent death, and all his ſucceſſors for a ſeries of ages were aſſaſſinated, almoſt without exception. About 100 years B. C. the pentarchal government was reſtored, and is ſaid to have been ſucceeded by a conſiderable revolution in politics. The Iriſh bards had for many ages diſpenſed the laws, and the whole nation ſubmitted to their deciſions; but as their laws were exceedingly obſcure, and could be interpreted only by themſelves, they oppreſſed the people, until they were in danger of being totally exterminated by a general inſurrection. In this emergency they fled to Convocar Mac-Neſſa, the reigning monarch, who promiſed them his protection in caſe they reformed; but at the ſame time, to quiet their juſt complaints, he employed the moſt eminent among them to compile an intelligible, equitable, and diſtinct body of laws, which were received with the greateſt joy, and dignified with the name of *celeſtial deciſions*. Theſe deciſions, however, produced but little reformation. A new ſeries of barbarities, murders, factions, and anarchy ſucceeded; and in this diſordered ſituation of affairs, according to the Iriſh hiſtorians, the chieftain mentioned by Tacitus addreſſed Agricola, and encouraged him to make a deſcent on Ireland. This ſcheme happened not to ſuit the views of the Roman general at that time, and therefore was not adopted; and the Iriſh (ſay their hiſtorians) were ſo far from dreading a Roman invaſion, that they ſailed to the aſſiſtance of the Picts, and having made a ſucceſsful incurſion into South Britain, returned home with a conſiderable booty. In this ſtate of barbarity the kingdom of Ireland continued, till the introduction of Chriſtianity by St Patrick, about the middle of the 5th century. This miſſionary, according to the adverſaries of the Iriſh antiquity, firſt introduced letters into Ireland, and thus laid the foundations of a future civilization. But the advocates for that antiquity maintain, that the Iriſh had the knowledge of letters, and had made conſiderable progreſs in the arts, before the time of St Patrick; though they allow, that he introduced the Roman character, in which his copies of the Scripture and liturgies were written. But, excepting by ſome of the Iriſh themſelves, the hiſtory already given is generally reckoned entirely fabulous.

(3.) IRELAND, ANCIENT HISTORY AND EARLIEST INHABITANTS OF. It is now thought that Ireland was firſt peopled from Britain. A diſpute has ariſen concerning the place from whence the firſt emigrants from Britain ſet ſail for Ireland. The honour of being the mother country of the Iriſh, has been diſputed between the North and South Britons. Mr Macpherſon has argued ſtrenouſly for the former, and Mr Whitaker for the latter. For an account of their diſpute, however, we muſt refer to the works of theſe gentlemen. Mr Whitaker claims the victory, and challenges to himſelf the honour of being the firſt who clearly and truly demonſtrated the origin of the Iriſh. About A. A. C. 350, according to Mr Whitaker, the Belgæ croſſed the channel, invaded Britain, and ſeized the whole extended line of the ſouthern coaſt, from Kent to Devonſhire. Numbers of the former inhabitants, who gradually retired before the enemy, were obliged at laſt to take ſhipping on the weſtern coaſt of England, and paſſed over into the uninhabited iſland of Ireland. Theſe were afterwards joined by another body of Britons driven out by the Belgæ under Divitiacus, about A. A. C. 100. For two centuries and a half afterwards, theſe colonies were continually reinforced with freſh ſwarms from Britain; as the populouſneſs of this iſland, and the vicinity of that, invited

invited them to ſettle in the one, or the bloody and ſucceſſive wars in Britain during this period naturally induced them to relinquiſh the other: and the whole iſland appears to have been completely peopled about A. D. 150; and as the inhabitants had all fled equally from the dominion of the Belgæ, or for ſome other cauſe left their native country, they were diſtinguiſhed among the Britons by one general and very appoſite name, viz. that of *Scuites* or *Scots*, i. e. *wanderers*, or *refugees*. Mr Whitaker alſo informs us, "that in the times of the Romans Ireland was inhabited by 18 tribes; by one upon the northern, and 3 on the ſouthern ſhore, 7 upon the weſtern, 6 on the eaſtern, and one in the centre." Along the eaſtern coaſt, and the Vergivian or internal ocean, were ranged the Damnii, the Voluntii, and the Eblani, the Caucii, the Menapii, and the Coriondii. The firſt inhabited a part of the two counties of Antrim and Down, extending from Fair-head, the moſt NE. extremity of the iſland, to *Iſamnum Promontorium*, or the point of Ardglaſs haven in the county of Down; and had the *Logia* or Lagan, which falls into Carrickfergus bay, within their poſſeſſions, and *Dunum* or Down-patrick for their capital. The Voluntii poſſeſſed the coaſt from the point of that haven to the river Buvinda or Boyne, the remainder of Down, the breadth of Ardmagh, and all Louth; having the Vinderus or Carlingford river in their dominions, and the town of Laberus near the river Deva (Atherdee in the county of Louth) for their metropolis. And the Eblani reached from the Boyne to the Læbius, Læv ui, or Liffy; reſiding in E. Meath, and in the large portion of Dublin county, which is to the N. of this river; and Mediolanum, Eblana, or Dublin, for their principal town. The Caucii ſpread from the Liffy to the Letrim, the Oboca of the ancients; had the reſt of Dublin county, and ſuch parts of Wicklow as lie in the N. of the latter; and Dunum or Rath-Downe for their chief city. The Menapii occupied the coaſt betwixt the Letrim and Concarne point, all the reſt of Wicklow, and all Wexford to the point; their chief town, Menapia, being placed upon and to the E. of Modona, Slanus, or Slane. And the Coriondii inhabited at the back of the Caucli and Menapii, to the weſt of the Slane and Liffy, and in all Kildare and all Catherlogh; being limited by the Boyne and Barrow on the weſt, the Eblani on the N. and the Brigantes on the S. Upon the ſouthern ſhore and along the verge of the Cantabrian ocean, lay the Brigantes, the Vodii, and the Ibernii. The firſt owned the reſt of Wexford and all Waterford: extending to the Blackwater, Aven More, or Dabrona, on the SW. having the great mouth of the Barrow within their territories, and Brigantia, Waterford, or ſome town near it, for their firſt city; and giving the name of *Brigas* to the Suir or Swire, their limitary ſtream on the N. and the appellation of *Bergie* to their own part of the county of Wexford. The Vodii poſſeſſed the ſhire of Corke from the Blackwater to the Ban, the river of Kinſale, and the Dobona or Dubana of the ancients; and affixed the name of *Vodium Promontorium* to the point of Balycotton iſland. And the Ibernii inhabited the remainder of Corke, and all that part of Kerry which lies to the SE. of Dingle-ſound; having Rufina or Ibaune for their capital, the Promontorium Auſtrinum or Miſſen-Head about the middle of their dominions, and the river Ibernus or Dingle-ſound for their northern barrier; and leaving their names to the three diviſions of Ibaune, Beare, and Iveragh. Upon the W. ſhore, and along the Great Britannic or Atlantic ocean, were the Lucanii or Lucenii, the Velaborii, and the Cangani, the Auterii, the Nagnatæ, the Hardinii, and Venicnii. The Lucenii inhabited the peninſula of land that lies along the river Ibernus or Dingle-ſound, and perhaps ſome adjoining parts of Kerry. The Velaborii ranged along the ſmall remainder of the latter, and over the whole of Limerick to the Senus or Shannon; having the Durius or Caſheen flowing through their dominions, and Regia, Limerick, or ſome town near it, for their metropolis. And the latter was probably that city near Limerick, the ſite of which is ſtill famous, and retains the appellation of *Cathair*, or the fortreſs; and where the remains of ſtreets, and other marks of a town may yet be traced. The Cangani lived in the county of Clare; Macolicum near the Shannon, perhaps Feakle or Melic, being their principal town; a head-land in the bay of Galway, near Glaniny, being denominated *Beniſamnum Promontorium*; and the adjoining iſles of Arran called *Inſulæ Canganæ*. The Auterii were ſettled in the county of Galway; winding along the deep receſs of the Sinus Auſoba or bay of Galway; ſtretching towards the N. as far as the Libnius, or the river that bounds the ſhire in that part; and poſſeſſing the ſmall portion of Mayo which lies to the ſouth of it. All theſe were ſubject to Auterium, anciently Aterith, and now Athenree; and have left their name to the diviſion of Athenree. The Nagnatæ occupied the reſt of the large county of Mayo, all Sligo and all Roſcommon, all Leitrim as far as Logh Allin on the SE. and all Fermanagh to Balyſhannon and Logh Erne; being bounded by the Rhebius, or river of Balyſhannon, and the Lake Rhebius or Logh Erne; having a deep bay, called *Magnus Sinus*, that curves along Mayo, Sligo, and Leitrim countries; and acknowledging Nagnat, Necmaht, or Alnecmaht, the town of the Nagnatæ, for their capital. And the Hardinii and Venicnii were confederated together under the title of the *Venicnian Nations*, extended from Balyſhannon to the North Cape, and poſſeſſed all Donnegalle, except the two whole diviſions of Raphoe and Enis Owen, and the eaſtern part of Killmacrenen. The Venicnii lay along the immediate margin of the ſhore, giving name to the Promontorium Venicnium or Cape Horn, and to the Inſula Venicnia or North Arran iſland. And their metropolis Rheba was ſeated upon the lake Rhebius, and in the country of the Hardinii on the SE. Upon the N. ſhore, and along the margin of the Deucaledonian ocean, were only the Robogdii; inhabiting the reſt of Donnegalle, all Derry and all Antrim to the Fair-Head, and the Damnii; and giving their own name to the former, and the diviſion of Raphoe. And they had the rivers Vidua or Ship-harbour, Arigta or Logh-Swilly, Darabouna or Logh Foile, and Banna or Ban, in their territories; and acknowledged Robogdium, Robogh, or Raphoe, for their chief city.

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The central regions of the iſland, all Tyrone, the remainder of Fermanagh and Leitrim, all Monaghan, and the reſt of Ardmagh; all Cavan, all Longford, and all Weſt Meath; and all the King's and Queen's county, all Kilkenny, and all Tipperary, were planted by the Scoti. The Shannon, Logh Allin, and Logh Erne, were their great boundaries on the W. the Barrow, Boyne, and Logh Neagh, on the E. the Swire and Blackwater on the S. and a chain of mountains on the N. And the two greateſt of their towns were Rheba, a city ſeated, like the Rheba of the Venicnians, upon the lake and river Rhebius, but on a different part of them, and ſomewhere in the N. of Cavan; and Ibernin, a town placed a little to the E. of the Shannon, and ſomewhere in the county of Tipperary."

(4.) Ireland, ancient names of. The name of Ireland, according to Mr Whitaker, is obviouſly derived from the word *Jar* or *Eir*, which in the Celtic language ſignifies *weſt*. This word was ſometimes pronounced *Iver*, and *Hiver*; whence the names of *Iris*, *Ierna*, *Juverna*, *Iverna*, *Hibernia*, and *Ireland*; by all of which it hath at ſome time or other been known.

(5.) Ireland, general history of, till the first English invasion. Whether we receive as truth the accounts given by Mr Whitaker, thoſe of the Iriſh annaliſts, or any other, it is certain, that, till little more than a century ago, Ireland was a ſcene of confuſion and ſlaughter. Very few of their monarchs eſcaped a violent death. The hiſtories of their kings, indeed, amount to no more than this, viz. that they began to reign in ſuch a year, reigned a certain number of years, and were ſlain in battle by the valiant prince who ſucceeded. The introduction of Chriſtianity ſeems to have mended the matter but little. The ſame wars between the chiefs continued till they were invaded by the Danes and Normans, about the end of the 8th century. At this time the monarchical power was weakened by factions, but the evils of the political conſtitution had conſiderably ſubſided by the reſpect paid to religion and learning. The firſt invaſions of the Danes were made in ſmall parties for plunder, and were repelled by the chieftains whoſe dominions were invaded. Other parties appeared in different parts of the iſland, and terrified the inhabitants by the havoc they committed. Theſe were in like manner put to flight, but ſoon returned; and in this manner was Ireland haraſſed for 20 years, before the inhabitants thought of dropping their inteſtine conteſts, and uniting againſt the common enemy. The northern pirates, by force or treaty, gradually obtained ſome ſettlements on the iſland; till at length Turgeſius, a warlike Norwegian, landed with a powerful armament in 815. His followers plundered, burned, and maſſacred, without mercy, and perſecuted the clergy on account of their religion. The Danes, already ſettled in Ireland, flocked to the ſtandard of Turgeſius, who thus was enabled to ſeat himſelf in Armagh, from which he expelled the clergy, and ſeized their lands. The Iriſh, in the mean time, were infatuated by their private quarrels; till at laſt they ſunk into a ſtate of abject ſubmiſſion, and Turgeſius was proclaimed monarch of all Ireland, in 845. But he proved ſuch a tyrant, that he ſoon became intolerable. A conſpiracy was formed againſt him; and he was ſeized by Melachlin prince of Meath in a time of peace. An univerſal inſurrection enſued; the Danes were maſſacred or diſperſed; their leader condemned for his cruelties, and drowned in a lake. The remains of the foreigners, however, were allowed to continue on the iſland, as ſubjects or tributaries to ſome particular chieftains. A new colony ſoon arrived, but under pretence of enriching the country by commerce. The Iriſh ſuffered them to become maſters of Dublin, Limerick, Waterford, and other maritime places, which they enlarged and fortified, and new wars quickly enſued. The Iriſh were ſometimes victorious, but were never able to drive out their enemies, ſo that they continued to be a very powerful *ſept*, or tribe, in Ireland. The wars with the Danes were no ſooner at an end, than the natives, as uſual, turned their arms againſt each other. The country was haraſſed by the competitions of the chiefs; laws and religion loſt their influence, and the moſt horrid licentiouſneſs prevailed. Thus the whole iſland ſeemed ready to become a prey to the firſt invader, when an attempt was made upon it by Magnus king of Norway, which miſcarried, thro' his own raſhneſs; for, having landed without oppoſition, he advanced into the country without caution, and of conſequence was ſurrounded and cut in pieces with all his followers. But the ſame diſorders which had gradually reduced the kingdom to a ſtate of extreme weakneſs, ſtill continued to operate, and facilitated the ſucceſs of the Engliſh invaſion, in the reign of Henry II.

(6.) Ireland, history of, at the time of the first English invasion. The firſt motives which induced this monarch to think of an expedition againſt Ireland are not well known. It was ſuppoſed, that he had been provoked by ſome aſſiſtance which the Iriſh princes had given to the French; but, whatever might be in this, his flatterers ſoon furniſhed him with reaſons for conſidering the Iriſh as his ſubjects. It was affirmed that they had originally poſſeſſed themſelves of their country by permiſſion of Gurguntius, a Britiſh king; that, as deſcendants of the Britons, they were the natural and rightful ſubjects of the Engliſh monarch; that the renowned K. Arthur, Egfrid K. of Northumberland, and Edgar K. of England, had all led their armies into Ireland, and there made valuable acquiſitions, which their ſucceſſor was in honour bound to recover and maintain. Henry, however, took the moſt effectual method to enſure his reputation, viz. by an application to the pope. To him he repreſented, that the inhabitants of Ireland were ſunk into the moſt wretched ſtate of corruption, both with regard to morals and religion; that Henry, zealous for the enlargement of God's kingdom, had conceived the pious deſign of erecting it in this unhappy country; was ready to devote himſelf and all his powers to this meritorious ſervice; implored the benediction of the pontiff; and requeſted his authority to enter Ireland, to reduce the diſobedient and corrupt, to eradicate all ſin and wickedneſs, to inſtruct the ignorant, and ſpread the bleſſed influence of the goſpel in all its purity and perfection;

perfection; promising at the same time to pay a yearly tribute to St Peter from the land thus to be reduced to his obedience, and to the holy see. Adrian, the reigning pope, rejoiced at this application, which tended so much to the advancement of his own power. A bull, conformable to Henry's most sanguine wishes, was sent to England without delay, with a ring, the token of his investiture as sovereign of Ireland. But whatever inclination Henry might at this time (A. D. 1156) have for the subjection of Ireland, the situation of the English affairs obliged him to defer it for some time. The state of Ireland was at this time extremely favourable for an invasion. The monarch enjoyed little more than a titular dignity, being harassed by a faction, and opposed by powerful rivals. A number of chieftains, who assumed the title and rights of royalty, paid a precarious tribute to their superior, and united, if they were disposed to unite, with him, rather as his allies than his subjects. In Ulster the family of the northern *Hi Nial*, as it was called, exercised a hereditary jurisdiction over the counties now called *Tirone*, *Derry*, and *Donegal*. They also claimed a supremacy over the lords of Fermanagh, Antrim, and Argial, which included the counties of Armagh, Monaghan, Lowth, and some adjacent districts: while Dunleve, prince of Uladh (now Down), disputed their superiority, and claimed independence. In Munster the descendants of K. Brien were impatient to recover the honours of their family; but, being confined by powerful rivals to N. Munster, the family of MacArthy were left sovereigns of Desmod, the southern division. In Connaught the *O'Connors* were acknowledged sovereigns of the eastern territory. Tiernan O'Ruarc, an active and restless military chief, had the supremacy in Breffney, containing the county of Leitrim and some adjacent districts. Meath, or the southern Hi Nial, was subject to the family of Clan Colman. Leinster, divided into several principalities, was subject to Dermod, a fierce, haughty, and oppressive tyrant. His father had governed with great cruelty: 17 of his vassal lords had been either put to death, or had their eyes put out, by his order, in one year; and Dermod inherited the same temper. His stature and bodily strength made him admired by his subjects, and these he protected and favoured. His donations and endowments of religious houses recommended him to the clergy; but to his tributary chieftains his pride and tyranny made him odious. The chief competitors for the sovereignty of Ireland, were the heirs of the two houses of O'Connor, and the northern Hi Nial. Torlogh O'Connor was in possession; but he was not generally recognised, and was opposed by his rival O'Lochlan: notwithstanding which, he maintained his dignity with magnificence and vigour, till a decisive victory gained by him over O'Brien raised O'Lochlan's jealousy so much, that he obliged him, in a convention of the states, to allow him the sovereignty of the northern division. In consequence of this partition, it was resolved to transfer the territory of O'Ruarc to a person more inclined to the interests of the two sovereigns. An expedition was accordingly undertaken; O'Ruarc was defeated, and driven from his dominions. Dermod, who had conceived an unlawful passion for Dervorghal, the wife of O'Ruarc, took the opportunity of her husband's distresses to carry her off in triumph. O'Ruarc conceived the most implacable resentment against Dermod; and therefore applying himself to Torlogh, promised an inviolable attachment to his interest, and prevailed on him not only to reinstate him in his possessions, but to revenge the insult offered by Dermod, and to restore his wife. By means of such a powerful ally, O'Ruarc found frequent opportunities of harassing his antagonist till the death of Torlogh, in 1156, upon which O'Lochlan succeeded. Dermod was the first to acknowledge the authority of this new sovereign, by whose means he hoped to be able to revenge himself on O'Ruarc. He soon found, however, that he had acted too precipitately. His patron, having treacherously seized and put out the eyes of Dunleve prince of Down, the neighbouring chieftains took arms, to secure themselves from his barbarity. O'Lochlan was defeated and killed; upon which the monarchy devolved on Roderic the son of the late Torlogh O'Connor. The new prince had acquired the reputation of valour, and having engaged in his service the Ostmen, or descendants of the Danes, he marched against Dermod, as the chief partisan of his fallen rival. The king of Leinster, in despair, set fire to his own town of Ferns, left the enemy should have the satisfaction of spoiling it. Roderic still advanced, attended by O'Ruarc, Dermod's implacable enemy, and soon over-ran the whole province. All the inferior lords acknowledged Roderic's authority; Dermod was deposed; another of his family was raised to the throne, and the unfortunate prince embarked with 60 of his followers for England, to solicit assistance from Henry. In England Dermod's character was unknown, and he was regarded as an injured prince driven from his throne by an iniquitous confederacy. The clergy received him as the benefactor of their order, and entertained him in the monastery of Augustines with great hospitality. Henry being then in Aquitain, he immediately went thither, and implored his assistance, promising to acknowledge him as his liege lord, and to hold his dominions, which he was thus confident of regaining, in vassalage to Henry and his heirs. Though nothing could be more flattering to Henry's ambition, than this servile address, yet the situation of his own affairs rendered it impossible for him at that time to reap from it any advantage; He therefore dismissed Dermod with large presents, and a letter of credence addressed to all his subjects; declaring, that whosoever was disposed to aid Dermod should have his free licence and royal favour. Dermod returned to England highly pleased with his reception; but notwithstanding the king's letter, none of the English seemed disposed to try their fortunes in Ireland; so that Dermod began to despair. At last, however, he persuaded Richard Earl of Strigul, or Chepstow, surnamed *Strongbow*, from his feats in archery, a nobleman of influence in S. Wales, but of broken fortune, to assist him with a considerable force next spring. Overjoyed at this success, he advanced into S. Wales, where, by the influence of the Bp. of St David's, he procured many other friends. Robert Fitz-Stephen,

a brave and experienced officer, agreed to engage in his ſervice with all his followers, and Maurice Fitz-Gerald his maternal brother; while Dermod, on his part, promiſed to cede to theſe two principal leaders, the dominion of the town of Wexford, with a large adjoining territory, as ſoon as by their aſſiſtance he ſhould be reinſtated in his rights. Dermod having accompliſhed his purpoſe, ſet ſail for Ireland in winter 1169, and recovered a ſmall part of his dominions even before the arrival of his new allies; but being attacked with a ſuperior force by his old enemies Roderic and O'Ruare, he was obliged to feign ſubmiſſion till the Engliſh allies came to his aſſiſtance. The expected ſuccours arrived in May 1170, in a creek called the *Bann*, near the city of Wexford. Fitz-Stephen commanded 30 knights, 60 men in armour, and 300 archers. With theſe came Harvey of Mountmorris, nephew to earl Richard, but without any military force. Maurice of Pendergaſt commanded 10 knights and 200 archers: and thus the Engliſh force which was to contend with the whole ſtrength of Ireland, amounted to no more than 600 men. Trifling as this aſſiſtance may ſeem, it changed the face of affairs almoſt inſtantaneouſly. Numbers of Dermod's ſubjects, who had abandoned him in his diſtreſs, now flocked to his ſtandard. Wexford was immediately attacked, and ſoon ſurrendered; Fitz-Stephen and Fitz-Gerald were jointly inveſted with the lordſhip of this city and its domain; and Harvey of Mountmorris was declared lord of two conſiderable diſtricts on the coaſt. After 3 or 4 weeks were ſpent in feaſting and rejoicing, a new expedition was undertaken againſt the prince of Offory (a diſtrict of Leinſter), who had not only revolted from Dermod, but put out the eyes of one of his ſons with ſuch cruelty, that he expired under the operation. The allied army was now increaſed to 3000 men, who were oppoſed by Offory at the head of 5000, ſtrongly entrenched among woods and moraſſes. By the ſuperior conduct of the Engliſh troops, however, the Iriſh were decoyed from their advantageous ſituation, and entirely defeated. The Engliſh were for keeping the field till they had totally reduced their enemies: but Dermod, accuſtomed to ravage and plunder, contented himſelf with deſtroying the country; and a ſudden reverſe of fortune ſeemed ready to take place. The prince of Offory, though defeated, ſtill appeared in arms, and only waited for an opportunity of again oppoſing the enemy in the field. Pendergaſt alſo joined him with his whole troop, being provoked by Dermod, who had refuſed him leave to return to Wales. This defection, however, was in part ſupplied by the arrival of Fitz-Gerald with 10 knights, 30 horſemen, and 100 archers. Pendergaſt repented of his new alliance, and retired into Wales; ſo that the prince was obliged to make his ſubmiſſion to Dermod, which the latter with reluctance accepted. In the mean time, Roderic, having ſettled all his other affairs, advanced againſt the allies with a powerful army. Dermod, encouraged by Fitz-Stephen, encamped in a very ſtrong ſituation, where he was ſoon beſieged by Roderic. The latter, however, dreading the valour of the Engliſh, treated firſt with them, and then with Dermod, to detach them from each other: but his offers were rejected by both parties, upon which he began to prepare for battle: but at the very time when the engagement ſhould have commenced, Roderic entered into a new negociation, which at laſt terminated in a peace. The terms were, that Dermod ſhould acknowledge the ſupremacy of Roderic, and pay him ſuch ſervice as the monarchs of Ireland had uſually received from inferior princes; and as a ſecurity for his performance, he delivered up his favourite ſon as a hoſtage to Roderic, who obliged himſelf to give his daughter in marriage to the young prince as ſoon as Leinſter ſhould be reduced, and the peace of the iſland effectually ſecured. By a ſecret article, Dermod engaged to diſmiſs the Britiſh forces immediately after the ſettlement of his own province, and in the mean time not to bring over any further reinforcements from England. Thus ended the firſt Engliſh expedition into Ireland; the conſequences of which were then ſo little dreaded by the natives, that their hiſtorians, though they dwell upon the conteſts in other parts of the iſland, ſpeak of the ſettlement of the Welſhmen in Leinſter with a careleſs indifference.

(7.) IRELAND, HISTORY OF, FROM THE FIRST BRITISH INVASION, TILL ITS SUBMISSION TO HENRY II. Dermod was ſcarce ſettled in his dominions, when he began to aſpire at the ſovereignty, and form ſchemes for dethroning Roderic. He applied to Fitz-Stephen and Fitz-Gerald; by whom he was again directed to apply to Richard earl of Chepſtow, who, after conſulting K. Henry, and receiving an ambiguous anſwer, which he conſtrued as a permiſſion, prepared for his expedition. In May 1171, Raymond le Groſs, Richard's friend, and a near relation of Fitz-Stephen and Fitz-Gerald, landed at Dundonalf, near Waterford, with 10 knights, 70 archers, and Harvey of Mountmorris, attended by a ſmall train. The Engliſh immediately intrenched themſelves, and erected a temporary fort, which proved a very neceſſary precaution; for the natives, juſtly attributing this new debarkation to the practices of Dermod, inſtantly formed a tumultuous army, and marched to expel the invaders. The Engliſh prepared to meet them; but when they perceived their great ſuperiority, they retired to their fort. Here, however, they muſt have been totally cut off, had they not luckily collected a numerous herd of cattle from the neighbouring country for their ſubſiſtence. Theſe they drove with fury among the Iriſh, who were thus put into the utmoſt confuſion. The invaders, falling upon their diſordered enemies, put them to flight, and drove great numbers of them into the ſea, where they periſhed. Seventy priſoners were taken, all principal citizens of Waterford; who, though they offered large ſums for their ranſom, and even that the city ſhould be delivered up to the Engliſh, were barbarouſly put to death. This ſucceſs and cruelty ſo intimidated the Iriſh, that they ſuffered theſe mercileſs invaders to maintain their ſtation unmoleſted, and wait for the arrival of their aſſociates. Richard in the mean time having aſſembled his vaſſals, led them through Wales, where he was joined by great numbers of other adventurers; but, when juſt on the point of embarking

hoking, was ſurpriſed by a poſitive command from the king, to deſiſt from his intended enterprize, on pain of forfeiture of his lands and honours. He was now, however, too much intereſted in his ſcheme to retract; and therefore pretended to diſbelieve the authenticity of the royal mandate. On the eve of the feaſt of St Bartholomew, he landed at Waterford with 200 knights and 1200 infantry, all choſen and well appointed ſoldiers. They were immediately joined by Raymond and his troop; and the very next day it was reſolved to make an attempt upon Waterford. The city was taken by ſtorm, and a dreadful maſſacre enſued; to which Dermod had the merit of putting an end. The marriage of Richard with Eva, the daughter of Dermod, was ſolemniſed without delay, and a ſcene of joy and feſtivity ſucceeded the calamities of war. A new expedition was next undertaken againſt Dublin; the inhabitants of which had either manifeſted ſome recent diſaffection to Dermod, or had never been thoroughly forgiven for their old defection. Roderic advanced againſt the allied army with a formidable body, conſiſting, as is ſaid, of 30,000 men; but fearing to come to a general engagement, he contented himſelf with ſome ſlight ſkirmiſhes, after which, great part of his vaſſals forced him to diſmiſs them, and Dublin was left to its fate. The inhabitants were treated very ſeverely; however, a conſiderable body of them, with Haſculph their governor, reached ſome veſſels lying in the harbour, and made their eſcape to the northern iſlands. Earl Richard was now inveſted with the lordſhip of Dublin, and appointed Miles de Cogan, a brave Engliſh knight, his governor; while he himſelf, in conjunction with the forces of Dermod, over-ran the country of Meath, committing every where the moſt horrid cruelties. Roderic, in the mean time, unable to oppoſe them in the field, ſent deputies to Dermod, commanding him to retire, and putting him in mind that his ſon was in his hands, and muſt anſwer with his life for the breach of thoſe treaties which his father violated. Natural affection, however, had very little place in the breaſt of Dermod. He expreſſed the utmoſt indifference about his ſon; and, with the greateſt arrogance, claimed the ſovereignty of all Ireland: Roderic, provoked at this anſwer, cut off the young prince's head. This piece of impotent cruelty ſerved only to make the king odious to his own ſubjects, while Dermod and his Engliſh allies committed every where the greateſt devaſtations, and threatened to ſubdue the whole iſland. This indeed they would probably have accompliſhed, had not the extraordinary ſucceſs of Strongbow alarmed king Henry; who, fearing that he might render himſelf totally independent on the crown of England, iſſued an edict, forbidding any Engliſh veſſel from paſſing into Ireland with men, arms, or proviſions; and commanding all his ſubjects in Ireland, to return to England before Eaſter, on pain of forfeiting their lands, and being declared traitors. Our adventurers were plunged into the greateſt diſtreſs by this peremptory edict. They now found themſelves cut off from all ſupplies in the midſt of their enraged enemies, and in danger of being forſaken by thoſe who had attached themſelves to them during their ſucceſs. Raymond was diſpatched with a moſt ſubmiſſive meſſage to the offended monarch; but before he received any favourable anſwer, every thing was thrown into confuſion by the death of Becket (See BECKET, N° 2, and ENGLAND, § 23.), ſo that the king had neither leiſure nor inclination to attend to the affairs of Ireland. About the ſame time, the death of Dermod, their great ally, ſeemed almoſt to give a finiſhing ſtroke to the Engliſh affairs. An univerſal defection took place among their aſſociates; and before they had time to concert any proper meaſures, Haſculph, who had formerly eſcaped from Dublin, appeared before that city with a formidable body of troops armed after the Daniſh manner. A furious attack enſued, which ended in the defeat and captivity of Haſculph, who was immediately put to death. This danger, however, was ſoon followed by one ſtill greater. Roderic had formed a powerful confederacy with many of the Iriſh chieftains, and the kings of the northern iſles, to expel the Engliſh totally from the iſland. The harbour of Dublin was blocked up by a fleet of 30 ſhips from the northern iſles; while the confederated Iriſh took their ſtations in ſuch a manner as to ſurround the city, and totally cut off all ſupplies of proviſions. In two months the Engliſh were reduced to great ſtraits. On the firſt alarm, Richard had ſent for aſſiſtance to Fitz-Stephen; who having weakened his own force, in order to ſerve the earl, the people of Wexford had riſen and beſieged Fitz-Stephen in his fort called *Carrig* near that city. A meſſenger arrived, informing Strongbow that his friend was in the utmoſt danger, and muſt fall into the hands of his enemies, if not aſſiſted within three days; upon which a council of war was called, to deliberate on the meaſures to be purſued in this deſperate emergency. It was ſoon reſolved to enter into a treaty with Roderic, upon any terms that were not totally ſervile or oppreſſive. Laurence, prelate of Dublin, was appointed to carry the terms; which were, that Richard propoſed to acknowledge Roderic as his ſovereign, and to hold the province of Leinſter as his vaſſal, provided he would raiſe the ſiege. Laurence ſoon returned with an anſwer, probably of his own framing; namely, that Dublin, Waterford, Wexford, and all the forts poſſeſſed by the Britiſh, ſhould be immediately given up; and that the earl and his aſſociates ſhould depart with all their forces by a certain day, leaving every part of the iſland free from their uſurpations, and abſolutely renouncing all their pretended claims. On theſe conditions they were to be ſpared; but the leaſt reluctance or delay would determine the beſiegers to ſtorm the city. Theſe terms, though they contained nothing unreaſonable, conſidering the ſituation of the Engliſh, were intolerable to our indignant adventurers. After ſome time ſpent in ſilence, Miles de Cogan, ſuddenly ſtarting up, declared his reſolution to die bravely rather than ſubmit to the mercy of barbarians. The ſpirit of deſperate valour was inſtantly caught by the whole aſſembly; and it was reſolved to riſk their whole fortune on one deſperate effort, by ſallying out againſt the enemy, and to make their attack upon that quarter where Roderic himſelf commanded. Accordingly,

was much more beloved by them; and to such a height had the jealousies between the commanders arisen, that all effectual opposition to the Irish chieftains was prevented; and the event might have been fatal to the English interest, had not Henry found out a remedy. He summoned earl Richard to attend him at Rouen in Normandy, and communicated his intention of committing the affairs of Ireland to his sole direction. To reward his past services, he granted him the town of Wexford, together with a fort erected at Wicklow; and dismissed him with the most gracious expressions of favour. The earl landed at Dublin, where he was received with all the respect due to the royal commission. He signified the king's pleasure, that Robert Fitz-Bernard, with the garrison of Waterford, should instantly repair to Normandy; that Fitz-Stephen, and Pendergast, should attend the king's service in England; and, agreeably to the king's instructions, took on himself the custody of Dublin, Waterford, and Wexford. Hugh de Lacy, and Miles de Cogan, were, with the other lords, ordered to repair to England, by which the earl's forces were so weakened, that he found himself under the necessity of appointing Raymond to the chief command. The new general proved successful in some enterprises against the rebellious Irish: but having presumed upon his merits to demand in marriage Basilia, the earl's sister, Richard refused his consent, and Raymond retired into Wales. Thus the supreme command again devolved upon Henry of Mountmorris, who determined to emulate Raymond's successes by some bold attempt against the rebels. A detachment of 400 of his men, however, being cut off by the enemy, a general revolt ensued. Several of the Leinster chieftains, who had lately bound themselves to the service of King Henry, now openly disclaimed all engagements. Even Donald Kevanagh, son of the late King Dermod, who had hitherto adhered to the English in their greatest difficulties, now declared against them, and claimed a right to the kingdom of Leinster; while Roderic, on his part, was active in uniting the princes of Ulster, the native lords of Meath, and other chiefs, against the common enemy. This produced the immediate recal of Raymond; and Richard no longer refused his consent to the marriage with his sister, which was solemnized on Raymond's arrival. The very next morning, the bridegroom was obliged to take the field against Roderic, who had committed great devastations in Meath. By the vigorous conduct of the English commander, however, he was not only prevented from doing farther mischief, but at last convinced of the folly of resistance; and therefore determined to make a final submission. Yet, conscious of his dignity, he disdained to submit to a subject; and therefore, instead of treating with earl Richard, he sent deputies directly to the king. The deputies were, Catholicus Abp. of Tuam, the abbot of St Brandan, and *Master Laurence*, as he is styled, chancellor to the king of Connaught. The terms of this submission, by which Henry became sole monarch of Ireland, were as follows: Roderic consented to do homage and pay tribute, as liege-man to the king of England; on which condition he was to hold the kingdom of Connaught, with his other possessions, as amply as he had enjoyed them before the arrival of Henry. His vassals were to hold under him in peace, as long as they paid their tribute, and continued faithful to the king of England; in which Roderic was to enforce their due obedience, and for this purpose to call to his assistance the English government, if necessary. The annual tribute to be paid was every sixth merchantable hide, from Connaught and the rest of the island; excepting those parts under the immediate dominion of the king of England and his barons; viz. Dublin, Meath, Wexford, Leinster, and Waterford, with their lands as far as Dungarvan inclusive; in all which districts Roderic was not to interfere, nor claim any power or authority. The Irish who had fled from these districts were to return, and either pay their tribute, or perform the services required by their tenures; and, if refractory, Roderic was to compel them to return. He was to take hostages from his vassals, such as he and his liege-lord should think proper; and to deliver either these or others to the king. His vassals were to furnish hawks and hounds annually to Henry; and were not to detain any tenant of his immediate demesnes in Ireland. This treaty was solemnly ratified in a grand council of prelates and temporal barons, among whom the Abp. of Dublin was one of the subscribing witnesses. In this transaction Henry treated with Roderic, not as a provincial prince, but as monarch of Ireland. This is evidently implied in the articles; although Roderic's monarchical powers were little more than nominal, frequently disregarded and opposed by the Irish toparchs. Even by their submissions to Henry, many of them in effect disavowed the sovereignty of Roderic; but now his supremacy seems to be industriously acknowledged, that his submission might appear virtually the submission of all the subordinate princes, and thus the king of England be invested with the sovereignty of the whole island. The marks of sovereignty, however, were only homage and tribute: in every other particular, the regal rights of Roderic were left inviolate. The English laws were only to be enforced in the English pale; and even there, the Irish tenant might live in peace, as the subject of the Irish monarch, bound only to pay his quota of tribute, and not to take arms against the king of England.

(8.) IRELAND, HISTORY OF, FROM ITS SUBMISSION TO HENRY II. TO HIS DEATH. Though the whole island thus became subject to Henry II. it was far from being settled in tranquillity, or indeed from having the situation of its inhabitants mended almost in any degree. One great occasion of disturbance was, that the English laws were confined only to those parts which had been subdued by force of arms; while the chieftains that had only submitted to pay tribute, were allowed to retain the ancient Irish laws within the limits of their own jurisdictions. By these old Irish laws, many capital crimes, such as robbery, murder, &c. might be compensated by a fine of money. Hence very unequal punishments were inflicted for the same offence. If one Englishman killed another, he was punished with death; but if he killed an Irishman, he was punished only by a fine. If an

an Irishman; on the other hand, killed an Englishman, he was certainly punished with death: and as in times of violence and outrage, the crime of murder was very frequent, the circumstance just mentioned tended to produce an implacable hatred between the Irish and the English. As the Irish laws were more favourable to the barbarity natural to the tempers of some individuals, many of the English were also tempted to lay aside the manners and customs of their countrymen altogether, and to associate themselves with the Irish, that, by becoming subject to their laws, they might thus have an opportunity of gratifying their worst passions with less control than formerly; and in process of time, these *degenerate English*, as they were called, proved more bitter enemies to their countrymen than even the Irish themselves. Another cause of the disorders of Ireland was the great power of the English barons, among whom Henry had divided the greatest part of his Irish dominions. The extent of their authority only inflamed them with a desire for more; and, instead of contributing their endeavours to increase the power of their sovereign, or to civilize the barbarous people over whom they were placed, they did every thing in their power to counteract and destroy each other. Henry himself, indeed, seems to have been infected with a very fatal jealousy in this respect; for though the abilities and fidelity of Raymond had been abundantly manifested, the king never allowed him to continue in the government of the island; and by degrading him he occasioned a scene of uproar and confusion. Another reason was, that in those parts of the kingdom where the Irish chieftains enjoyed the sovereignty, they were at full liberty to make war upon each other as formerly, without the least restraint. This likewise induced many of the English to degenerate, that they might have an opportunity of sharing the plunder got by these petty wars; so that, on the whole, the island was a perpetual scene of horror, almost unequalled in the history of any country. After the death of earl Richard, Raymond was immediately elected to succeed him; but was superseded by the king, who appointed William Fitz-Andelm, a nobleman allied to Raymond, in his place. The new governor had neither inclination nor abilities for governing. He was rapacious, sensual, and corrupt, and therefore only studied how to enrich himself. The native Irish, provoked by some depredations of the English, commenced hostilities; but Fitz-Andelm, instead of repressing these with vigour in the beginning, treated the chieftains with affected courtesy and flattery. This they had discernment to see, and to despise; while the original adventurers had the burden of the whole defence of the *English pale*, as the English territories were called, thrown upon them, at the same time that the bad conduct of the governor was the cause of perpetual disorders. The consequence was, that the lords avowed their hatred of Fitz-Andelm: the soldiers were mutinous, ill-appointed, and unpaid: and the Irish came in crowds to the governor with perpetual complaints against the old adventurers, which were always decided against the latter; and this decision increased their confidence, without lessening their dissention. In this unfavourable state of affairs, John de Courcey, a bold adventurer, who had as yet reaped none of the benefits he expected, resolved to undertake an expedition against the natives, to enrich himself with their spoils. The Irish were then giving no offence; and therefore pleaded the treaty lately concluded with K. Henry; but treaties were of little avail when put in competition with the necessities of an indigent and rapacious adventurer. The consequence was, that the flame of war was kindled through the whole island. The chieftains took advantage of the war with the English, to commence hostilities against each other. Desmond and Thomond, in the southern province, were distracted by the jealousies of contending chiefs, and the whole land was wasted by bloody quarrels. Treachery and murder were requited in kind, so as to perpetuate a succession of outrages the most horrid, and the most disgraceful to humanity. The northern province was a scene of the like enormities; though the new English settlers, who were considered as a common enemy, ought to have united the natives among themselves. All were equally strangers to the virtues of humanity; nor was religion, in the form it then assumed, capable of restraining these violences. Ireland was thus soon reduced to such a state, that Henry saw the necessity of recalling Fitz-Andelm, and appointing another governor. Hugh de Lacy was accordingly appointed to succeed him, who was a man of a quite different disposition, and every way qualified for the difficult government with which he was invested: but the king, by investing his son John with the lordship of Ireland, gave occasion to greater disturbances than even those which had already happened. The new governor entered on his office with all that spirit and vigour which was necessary; but being misrepresented to the king by some factious barons, he was in a short time recalled, and two others, totally unfit for the government, appointed in his room. This error was soon corrected, and Lacy was replaced in three months. The same jealousy which produced his first degradation, soon produced a second; and Philip de Braosa, or *of Worcester*, as he is called, a man of a most avaricious disposition, was appointed to succeed him. This governor behaved very tyrannically, but his power was of short duration; for now prince John prepared to exercise the authority with which his father had invested him in Ireland. He was attended by a considerable military force: his train was formed of a company of gallant Normans in the pride of youth; but luxurious, insolent, and followed by a number of Englishmen, strangers to the country they were to visit, desperate in their fortunes, accustomed to a life of profligacy, and filled with great expectations of advantage from their service. The whole assembly embarked in a fleet of 60 ships; and arrived at Waterford after a prosperous voyage, filling the whole country with the greatest surprise and expectation. The young prince had not yet arrived at the years of discretion; nor indeed, from his subsequent conduct, doth it appear that his disposition was such as qualified him in the least for the high dignity to which he was raised. The hardy Welchmen who first migrated into Ireland, immediately waited upon him to do

him

him homage; but they were disagreeable to the gay courtiers, and to the prince himself, who minded nothing but his pleasures. The Irish lords were at first terrified by the magnificent representation of the force of the English army; and being reconciled to submission by the dignity of the prince's station, hastened in crowds to Waterford to do him homage. They exhibited a spectacle to the Norman courtiers, which the latter did not fail to treat with contempt and ridicule. The Irish lords, with uncouth attire, thick bushy beards, and hair standing on end, advanced with very little ceremony; and, according to their own notions of respect, offered to kiss the young prince. His attendants stepped in, and prevented this violation of decorum by thrusting away the Irishmen. The whole assembly burst into peals of laughter, pulled the beards, and committed several other indignities on the persons of their guests; which were immediately and severely resented. The chieftains left the court, boiling with indignation; and meeting others of their countrymen hastening to do homage to the prince, they informed them of the reception they themselves had met with. A league was instantly formed to extirpate the English, and the whole nation flew to arms; while John and his courtiers, instead of opposing the enemy, employed themselves in harassing and oppressing those who were under their immediate jurisdiction. The country was therefore over-run by the barbarians, agriculture entirely neglected, and a dreadful famine threatened to follow the calamities of war. This terrible devastation had continued for 8 months before the king was fully acquainted with it. He then determined to recal his son; but was at a loss whom to appoint his successor. Lacy had been murdered by an Irish peasant, and the king was at last obliged to have recourse to John de Courcey, whose boisterous valour seemed now to be absolutely necessary to prevent the English from being totally exterminated. The new governor was obliged at first to act on the defensive; but as his enemies soon forgot their league, and began their usual hostilities against each other, he was at last enabled to maintain the authority of the English government, and to support their acquisitions in Ireland, though not to extend them. In this situation were the affairs of Ireland when Henry II. died, and was succeeded by his son Richard I.

(9.) IRELAND, HISTORY OF, FROM K. RICHARD I.'S ACCESSION, TO THE DEATH OF K. JOHN. Richard I. was determined on an expedition to the Holy Land, which left him no leisure to attend to the affairs of Ireland. John, by virtue of the powers granted him by his father, took upon him the management of Irish affairs; and immediately degraded de Courcey from his government, appointing in his place Hugh de Lacy the younger. De Courcey, provoked at this indignity, retired into Ulster, where he was immediately engaged in a furious war with the natives, and at last almost entirely detached himself from the English government. The greatest confusion ensued; Hugh de Lacy was recalled from his government, and William Petit, earl marshal of England, appointed in his place. Petit's administration proved more unfortunate than that of any of his predecessors. Confederacies every where took place against the English, who were every where defeated, their towns taken; and their power would certainly have been annihilated, had not the Irish, as usual, turned their arms against each other. In this desperate situation matters continued during the whole reign of King Richard, and part of the reign of John, while the distresses of the country were increased by the dissensions and disaffection of the English lords, who aspired at independency, and made war upon each other like Irish chieftains. The prudent conduct of a governor named *Meiler Fitz-Henry*, however, at last put an end to these terrible commotions; and about 1208, the kingdom was more quiet than it had been for a long time before. In 1210, John came over to Ireland in person with an army, with a design, as he said, to reduce his refractory nobles to a sense of their duty. More than 20 Irish chiefs waited upon him immediately to do him homage; while three of the English barons, Hugh and Walter de Lacy and William de Braosa fled to France. The king, at the desire of his Irish subjects, granted them, for their information, a regular code and charter of laws, to be deposited in the exchequer of Dublin, under the king's seal. For the regular and effectual execution of these laws, besides the establishment of the king's courts of judicature in Dublin, there was now made a new and more ample division of the king's lands of Ireland into counties, where sheriffs and many other officers were appointed. These counties were, Dublin, Meath, Kildare, Argial, now called *Louth*, Katherlagh, Kilkenny, Wexford, Waterford, Cork, Kerry, Limerick, and Tipperary; which mark the extent of the English dominions at this time as confined to a part of Leinster and Munster, and to those parts of Meath and Argial which lie in the province of Ulster, as now defined. Before his departure, the king gave liberty to John de Grey, bishop of Norwich, whom he appointed governor, to coin money of the same weight with that of England, and which was made current in both kingdoms. This ecclesiastical governor managed affairs so happily, that during the violent contests between John and his barons, Ireland enjoyed an unusual degree of tranquillity. Ireland, however, was not at this, or indeed any other period, till the end of Elizabeth's reign, perfectly free from disorders; only they were confined to those districts most remote from the English government.

(10.) IRELAND, HISTORY OF, FROM THE ACCESSION OF HENRY III. TO THE DEATH OF EDWARD BRUCE; WITH ITS DREADFUL STATE AT THAT PERIOD. In the 3d year of Henry III. A. D. 1219, the commotions were renewed, through the ambition and contentions of the English barons, who despised all controul, and oppressed the inhabitants dreadfully. The disorders in England during the reign of Henry III. encouraged them to despise the royal authority; they were ever the secret enemies, and sometimes the avowed adversaries of each other; and in many places where they had obtained settlements, the natives were first driven into insurrections by their cruelty, and then punished with double cruelty for their resistance. The English laws, which tended

to punish the authors of these outrages, were scorned by an impetuous aristocratic faction, who, in the phrenzy of rapine and ambition, trampled on the most salutary institutions. In 1228, a remonstrance was presented to the king against this dangerous suspension of the laws; which he answered by a mandate to the chief governor, directing that the whole nobility, knights, free tenants, and bailiffs of the several counties, should be convened; that the charter of English laws received from King John, and to which they were bound by oath, should be read over in their presence; that they should be directed for the future strictly to observe and adhere to these; and that proclamation should be made in every county of Ireland, strictly enjoining obedience, on pain of forfeiture of lands and tenements. How little effect was produced by this order, we may learn from another, dated in 1246; where the barons are commanded, for the peace and tranquillity of the land, to *permit* it to be governed by the laws of England. Nothing indeed can be conceived more terrible than the state of Ireland during the reign of Henry III. People of all ranks appear to have been sunk in the lowest degree of depravity. The powerful English lords not only subverted the peace and security of the people, by refusing to admit the salutary laws of their own country, but behaved with the utmost injustice and violence to the natives, who did not enjoy the benefits of the English constitution. The clergy appear to have been equally abandoned with the rest: nor indeed could it be otherwise; for thro' Henry's partialities the most worthless among the English clergy found refuge and promotion in the church of Ireland.—Matters continued in the same deplorable state during the reign of Edward I. with this additional grievance, that the kingdom was infested by invasions of the Scots. Edward indeed possessed all that prudence and valour which were necessary to have reduced the island to a state of tranquillity; but his project of conquering Scotland left him little leisure to attend to the distracted state of Ireland. He, however, sent his mandate to the prelates of Ireland, requiring them to interpose their spiritual authority for composing the public disorders. About the same time, the Irish who lay contiguous to the English, and who dwelt among them, presented a petition to the king, offering to pay him 8000 merks, upon condition that they were admitted to the privileges of English subjects. To this petition he returned a favourable answer; but his good intentions were defeated by the licentious nobility, who knew that these laws would have controuled their rapacities and oppressions. Similar petitions were repeatedly presented, but as often defeated; though some means were used for the peace of the kingdom, such as the frequent calling of parliaments, appointing sheriffs in some new counties, &c. These means were not entirely without effect. They served to give some check to the disorders of the realm. The incursions of the natives were repressed, and the English lords began to live on better terms with each other. In 1311, under Edward II. the most powerful of them were reconciled by the marriage of Maurice and Thomas Fitz-John, afterwards the heads of the illustrious houses of Desmon and Kildare, to two daughters of the earl of Ulster. But just at this happy period, when the nation seemed to have some prospect of tranquillity, more dreadful calamities were about to take place. The Scots had just recovered their liberty under Robert Bruce, and were in no danger of being again enslaved by a foreign power. Edward, Robert's brother, as a recompence for his services, demanded a share of the royal authority. This was refused by Robert, and Edward was satisfied by being declared heir apparent to the crown. But the king, considering the necessity of finding out some employment for a youth of such an aspiring disposition, pointed out to him the island of Ireland, the conquest of which would be easy, on account of the distracted state in which it almost always was, and which would make him an independent sovereign. This proposal was eagerly embraced by Edward, and every thing necessary for the expedition got ready. On the 25th of May 1315, he landed on the NE. coast of Ireland with 6000 men, to assert his claim to the sovereignty. The Irish lords of Ulster, who had invited and encouraged him to this enterprise, flocked to his standard, and prepared to wreak their vengeance on the common enemy. Their progress was marked by desolation and carnage. The English settlers were slaughtered, or driven from their possessions, their castles levelled with the ground, and their towns set on fire. The English lords were neither prepared to resist the invasion, nor sufficiently united among themselves. The consequence was, that the enemy for some time met with no interruption. An intolerable scarcity of provisions, however, prevented Bruce from pursuing his advantages; and though his brother landed in Ireland with a powerful army, the famine prevented him from being of any essential service. The forces which he left behind him, however, proved of considerable advantage, and by their assistance he took Carrickfergus. The terrible devastations committed by Bruce and his associates, now induced some English lords to enter into an association to defend their possessions, and repel these invaders. For this purpose, they raised a considerable body of forces; who coming to an engagement with Fedlim prince of Connaught, one of Bruce's principal allies, entirely defeated and killed him with 8000 of his men. This defeat, however, had very little effect on the operations of Edward. He ravaged the country to the walls of Dublin, traversed the district of Offory, and penetrated into Munster, destroying every thing with fire and sword. The English continued to augment their army, till at last it amounted to 30,000 men; and then Bruce, no longer able to oppose such a force, retired into Ulster. His retreat was effected with great difficulty; and during the time of his inactivity, the distresses of his army increased to such a degree, that they are said to have fed upon the bodies of their dead companions. At last an end was put to the sufferings and the life of this adventurer in the battle of Dundalk, in 1318, where he was defeated and killed by the English under Sir Robert Birmingham. A brave English knight, named *Mandas*, had rushed forward to encounter Bruce himself,

self, and both antagonists had killed each other; the body of Mauban being found, after the battle, stretched upon that of Bruce. The king of Scots had been advancing with powerful succours to his brother: But Edward, confident of victory, refused to wait his arrival; and Robert, on hearing of his brother's death, instantly retired.

(XI.) IRELAND, HISTORY OF, FROM THE DEATH OF EDWARD BRUCE, TO THE ENACTING OF POYNING'S LAW. The defeat of the Scottish invaders did not put an end to the disturbances of this unhappy country. The contentions of the English with one another, of the Irish with the English, and among themselves, still kept the island in a state of the utmost barbarity and confusion. The reign of Edward III. proved not much more favourable than preceding times had been. He was too much taken up with the idea of conquering France, to pay much regard to the interests of Ireland. The unhappy people, indeed, sensible of their own miseries, petitioned the king to admit all his subjects in Ireland to a participation of the English laws; but the petition being delivered as usual to the chief governor, and laid before the parliament, it was either clandestinely defeated or openly rejected. A new scene of tumult and bloodshed ensued; which at last produced an order from the king, prohibiting all Irishmen, or Englishmen married and having estates in Ireland, from bearing any public office whatever. This, instead of promoting peace, increased the disorder; and at last produced a remonstrance from the states met at Kilkenny, in which they grievously complain not only of the disorders of the kingdom, but also of the conduct of the king himself in the edict; and to this remonstrance the king gave a gracious answer, in order to procure from Ireland the succours he wanted in his expedition against France. But mere promises, unassisted by vigorous exertion, could make no alteration in the state of a kingdom involved in so much misery. The disorders at last became insupportable to the inhabitants themselves; and a parliament was summoned in 1367, the result of which was the famous statute of KILKENNY. This statute could not promote the peace of the kingdom. Instead of removing the animosity between the native Irish and English, it manifestly tended to increase it. During the whole of this reign, therefore, the Irish government continued greatly disordered and embroiled. The English interest gradually declined; and the connections of the king's subjects with the original inhabitants, occasioned by their vicinity and necessary intercourse, in despite of all legal injunctions, obliged the king to relax the severity of the statute of Kilkenny, in cases where they proved impracticable, or oppressive. The perpetual hostility, however, in which the different parties lived, proved an effectual bar to the introduction of those arts which contribute to the comfort and refinement of mankind. Even foreign merchants could not venture into such a dangerous country without letters of protection from the throne. The perpetual succession of new adventurers from England, served only to inflame dissension, instead of introducing any essential improvement. Lawyers sent from England were notoriously insufficient, if not corrupt; and, as such, had frequently been the objects of complaint. The clergy were a mean grovelling race, totally influenced by the crown. Even prelates were commonly made the inferior agents of government in collecting forces, and raising war against the Irish enemy; but were not to be enticed into this service, except by remittances from the exchequer. Attendance in parliament they dreaded as the greatest hardship; and either resorted to mean excuses to avert the penalty of absence, or sued to the king to be exempted by patent from contributing or assenting to those laws by which they were to be governed. In this deplorable situation the kingdom continued till the time of Henry VII. who laid the foundation of the future civilisation of the Irish, as he also did of the English nation. This he effected by enacting some salutary laws, and appointing faithful and active governors to see them put in execution. Of these governors Sir Edward Poyning contributed more than any other to the tranquillity of the state. During his administration was enacted the law known by the name of POYNING'S LAW, and which hath since been the subject of much political debate. (See FLOOD, N° I.) The purport of it was, That no parliament should be held in that island without first giving notice to the king of England, and acquainting him with the acts to be passed in that parliament; neither should any act passed, or any parliament held, without the approbation of the king and council, be deemed valid. Thus was the power of the turbulent barons greatly broken; and the governor, not having it in his power to assemble parliaments when he pleased, became a person of much less consequence. The whole Irish legislature also became dependent on that of England, and hath continued to be so, ever since, till the Union, in 1800.

(XII.) IRELAND, HISTORY OF, FROM THE ESTABLISHMENT OF POYNING'S LAW, TO THE REDUCTION OF THE REBELS UNDER Q. ELIZABETH. From this time we may date the revival of the English power in Ireland; from which the Scottish war in the time of Edward II. had gradually declined into a miserable and precarious state of weakness. The authority of the crown, which had been defied, insulted, and rejected, even in the English territory, was restored and confirmed, and the rebellious vigorously opposed and suppressed. The seignory of the British crown over the whole body of the Irish, which in former reigns seemed to have been totally forgotten, was now formally claimed and asserted, and some of the most ferocious chieftains by their marriage connections became the avowed friends of the English power. An ignominious tribute, called the *Black Rent*, was indeed paid to some chieftains; but their hostilities were opposed and chastised, and even in their own districts they were made to feel the superiority of English government. During the reign of Henry VIII. the Irish affairs were neglected; and the disorders which had only been checked, and never thoroughly eradicated, returned. They were further promoted by the innovations in religion which the king introduced, and which were exceedingly disagreeable both to English and Irish. The Reformation,

tion, however, continued to make fome progreſs, though ſlowly, during the reign of Edward VI. and even in the reign of Queen Mary; for, as the perſecution did not reach thither, many Proteſtants fled to Ireland to avoid the queen's cruelty. The machinations of the Spaniards againſt Q. Elizabeth excited the Iriſh to freſh inſurrections. The king of Spain, indeed, not only encouraged the natives in theſe inſurrections, but actually ſent over troops to aſſiſt them in driving out the Engliſh altogether. This they had well nigh effected; but the Spaniards, upon ſeeing an army of Iriſh defeated by an handful of their enemies, were ſo much provoked, that they ſurrendered all the places they had made themſelves maſters of, and even offered to aſſiſt the Engliſh in reducing the rebels; though they did not accept of their aſſiſtance. The conſequence was, that the Iriſh were unable to carry on the war; and the grand rebel, O'Neal of Tirowen, or Tirone, after much treachery and cruelty was obliged to ſubmit. He fell upon his knees before the deputy, petitioned for mercy, and ſubſcribed his ſubmiſſion in the moſt ample manner. He implored the queen's gracious conſideration; and humbly ſued to be reſtored to his dignity, and the ſtate of a ſubject, which he had juſtly forfeited. He renounced the name of *O'Neal*, which he had aſſumed on account of the great veneration in which it was held among the Iriſh. He abjured all foreign power, and all dependency except on the crown of England; reſigned all claim to any lands except ſuch as ſhould be conferred upon him by letters patent; promiſing to aſſiſt in aboliſhing all barbarous cuſtoms, and eſtabliſhing law and civility among his people. The lord deputy, on the part of the queen, promiſed a full pardon to him and all his followers; to himſelf the reſtoration of his blood and honours, with a new patent for his lands, except ſome portions reſerved for certain chieftains received into favour, and ſome for the uſe of Engliſh garriſons. No inſurgent now remained in this kingdom who had not aſked or obtained mercy. Many, indeed, were driven by neceſſity to the continent, and earned a ſubſiſtence by ſerving in the armies of Spain; and thus a race of Iriſh exiles was trained to arms, filled with a malignant reſentment againſt the Engliſh. Thus the honour of reducing all the enemies of the crown of England in this iſland, after a continued conteſt for 440 years, was reſerved for the arms of Elizabeth. The ghaſtlineſs of famine and deſolation was now ſomewhat enlivened by the reſtoration of tranquillity. Indeed, from the moſt authentic accounts, the prices of proviſions were ſo high, that, conſidering the value of money at that time, it is ſurpriſing how the inhabitants could ſubſiſt. From an account of the rates of proviſions taken by the mayor of Dublin in 1602, it appears, that wheat had riſen from 36s. to 9l. the quarter; barley malt from 10s. to 43s. the barrel; oat malt from 5s. to 22s. the barrel; peaſe from 5s. to 40s. the peck; oats from 3s. 4d. to 20s. the barrel; beef from 26s. 8d. to 3l. the carcaſe; mutton from 3s. to 26s. the carcaſe; veal from 10s. to 19s. the carcaſe; the lamb from 12d. to 6s. and pork from 8s. to 20s.

(83.) IRELAND, HISTORY OF THE CIVILIZATION OF, UNDER JAMES I. Ireland began to aſſume a quite different appearance under K. James I. who juſtly valued himſelf upon promoting the arts of peace, and made it his ſtudy to civilize his barbarous Iriſh ſubjects. By repeated conſpiracies and rebellions, a vaſt tract of land had eſcheated to the crown in ſix northern counties, Tyreonnel, now called *Donnegal*, Tyrone, Derry, Fermanagh, Cavan, and Armagh, amounting to about 500,000 acres; a tract of country covered with woods, where rebels and banditti found a ſecure refuge. James reſolved to diſpoſe of theſe lands in ſuch a manner as might introduce all the happy conſequences of peace and cultivation. He cauſed ſurveys to be taken of the ſeveral counties where the new ſettlements were to be eſtabliſhed; deſcribed particularly the ſtate of each; pointed out the ſituations proper for the erections of towns and caſtles; delineated characters of the Iriſh chieftains, the manner in which they ſhould be treated, the temper and circumſtances of the old inhabitants, the rights of the new purchaſers, and the claims of both; together with the impediments to former plantations, and the methods of removing them. At his inſtance it was reſolved, that the perſons to whom lands were aſſigned ſhould be either new undertakers from Great Britain, eſpecially from Scotland, or *ſervitors*, as they were called; *i. e.* men who had for ſome time ſerved in Ireland, either in civil or military offices, or old Iriſh chieftains or captains. Among the laſt were included even thoſe Iriſh who had engaged in O'Neal's rebellion, and ſtill harboured ſecret diſcontents. To gain them, if poſſible, by favour and lenity, they were treated with particular indulgence. Their under-tenants and ſervants were allowed to be of their own religion; and while all the other planters were obliged to take the oath of allegiance, they were tacitly excepted. The ſervitors were allowed to take their tenants either from Ireland or Britain. The Britiſh undertakers were confined to their own countrymen. In the plantations which had been formerly attempted, the Iriſh and Engliſh had been mixed together, in the hopes that the former would have learned civility and induſtry from the latter. But experience had now diſcovered, that this intercourſe ſerved only to make the Iriſh envy the ſuperior comforts of their Engliſh neighbours, and to take the advantage of a free acceſs to their houſes to ſteal their goods and plot againſt their lives. It was therefore deemed neceſſary to plant them in ſeparate quarters; and in the choice of theſe ſituations, the errors of former times were carefully corrected. The original Engliſh adventurers, on their firſt ſettlement in Ireland, were captivated by the fair appearance of the plain and open diſtricts. Here they erected their caſtles and habitations; and forced the old natives into the woods and mountains, their natural fortreſſes. There they kept themſelves unknown, living by the milk of their kine, without huſbandry or tillage; there they increaſed to incredible numbers; there they held their aſſemblies, and formed their conſpiracies without diſcovery. But now the northern Iriſh were placed in the moſt open and acceſſible parts of the country, where they might lie under the cloſe inſpection of their neigh-

bours, and be gradually habituated to agriculture and the mechanic arts. To the Britiſh adventurers were aſſigned places of the greateſt ſtrength and command; to the ſervitors, ſtations of the greateſt danger, and greateſt advantage to the crown; but as this appeared a peculiar hardſhip, they were allowed guards and entertainment, until the country ſhould be quietly and completely planted. The experience of ages had ſhown the inconvenience of enormous grants to particular lords, attended with ſuch privileges as obſtructed the adminiſtration of civil government; and, even in the late reign, favourite undertakers had been gratified with ſuch portions of land as they were by no means able to plant. But, by the new ſcheme, the lands to be planted were divided into three different proportions; conſiſting of 1000, 1500, or 2000 Engliſh acres. To prevent all diſputes between the undertakers, their ſettlements in the reſpective diſtricts were to be determined by lot. Eſtates were aſſigned to all, to be held of them and their heirs. The undertakers of 2000 acres were to hold of the king *in capite*; thoſe of 1500, by knight's ſervice; thoſe of 1000, in common ſoccage. The firſt were to build a caſtle, and incloſe a ſtrong court-yard, or *bawn*, as it was called, within 4 years; the 2d to finiſh a houſe and bawn within 2 years; the 3d to incloſe and a bawn: the firſt were to ſettle upon their lands, within three years, 48 able men of Engliſh or Scottiſh birth, to be reduced to 20 families; to keep a demeſne of 600 acres in their own hands; to have 4 fee-farmers on 120 acres each; ſix leaſeholders, each on 100 acres; and on the reſt, 8 families of huſbandmen, artificers, and cottagers. The others were under the like obligations proportionably. All were, for five years, to reſide upon their lands, either in perſon, or by ſuch agents as ſhould be approved by the ſtate, and to keep a ſufficient quantity of arms for their defence. The Britiſh and ſervitors were not to alienate their lands to mere Iriſh, or to demiſe any portions of them to ſuch perſons as ſhould refuſe to take the oaths to government; they were to let them at determined rents, and for no ſhorter term than 21 years. The houſes of their tenants were to be built, after the Engliſh faſhion, in towns or villages. They had power to erect manors, to hold courts baron, and to create tenures. The old natives, whoſe tenures were granted in fee-ſimple, to be held in ſoccage, were allowed the ſame privileges. They were enjoined to ſet their lands at certain rents, and for the like terms as the other undertakers; to take no Iriſh exactions from their inferior tenants, and to oblige them to forſake their old Scythian cuſtom, of wandering with their cattle from place to place for paſture, or *creaghting*, as they called it: to dwell in towns, and conform to the Engliſh manner of huſbandry. An annual rent from all the lands was reſerved to the crown for every 60 Engliſh acres, 6s. 8d. from the undertakers, 10s. from ſervitors, and 13s. 4d. from Iriſh natives. But for two years they were exempt from ſuch payments, except the natives, who were not ſubject to the charge of tranſportation. What gave credit to this undertaking, was the part which the city of London took in it. The corporation accepted of large grants in the county of Derry, engaged to expend L.20,000 on the plantation, to build the cities of Londonderry and Colerain, and ſtipulated for ſuch privileges as might make their ſettlements convenient and reſpectable. As a competent force was neceſſary to protect this infant plantation, the king, to ſupport the charge, inſtituted the order of BARONETS, an hereditary dignity, to be conferred on a number not exceeding 200; each of whom, on paſſing his patent, was to pay into the exchequer ſuch a ſum as would maintain 30 men in Ulſter for 3 years, at 8d. daily pay. But ſcarcely had the lands been allotted to the different patentees, when conſiderable portions were reclaimed by the clergy as their rightful property. And ſo far had the eſtates of the northern biſhopric been embarraſſed, both by the uſurpations of the Iriſh lords, and the vitiated patentees, that they ſcarcely afforded a competent, much leſs an honourable proviſion for men of worth and learning, while the ſtate of the parochial clergy was ſtill more deplorable. Moſt of the northern churches had been either deſtroyed in the wars, or had fallen to ruin: the benefices were ſmall, and either ſhamefully kept by the biſhops in the way of commendam or ſequeſtration; or filled with miniſters of ſcandalous as their income. The wretched flock was totally abandoned; and for many years divine ſervice had not been uſed in any pariſh church of Ulſter, (except in cities and great towns. To remedy theſe abuſes, and to make ſome proper proviſion for the inſtruction of a people immerſed in lamentable ignorance, K. James ordained, that all eccleſiaſtical lands ſhould be reſtored to their reſpective ſees and churches, and that all lands ſhould be deemed eccleſiaſtical, from which biſhops had in former times received rents or penſions: that compoſitions ſhould be made with the patentees for the ſite of cathedral churches, the reſidences of biſhops and dignitaries, and other church lands which were not intended to be conveyed to them; who were to receive equivalents if they compounded freely; or elſe to be deprived of their patents, as the king was deceived in his grant, and the poſſeſſions reſtored to the church. To provide for the inferior clergy, the biſhops were obliged to reſign all their impropriations, and relinquiſh the tithes paid them out of pariſhes, to the reſpective incumbents; for which ample recompence was made out of the king's lands. Every proportion allotted to undertakers was made a pariſh, with a parochial church to each. The incumbents, beſides their tithes and duties, had glebe lands aſſigned to them of 60, 90, or 120 acres, according to the extent of their pariſhes. To provide for a ſucceſſion of worthy paſtors, free ſchools were endowed in the principal towns, and conſiderable grants of lands conferred on the univerſity of Dublin, which had been re-eſtabliſhed by Queen Elizabeth, together with the advowſon of ſix parochial churches, three of the largeſt, and three of the middle proportion in each county. Such was the general ſcheme of this famous northern plantation, ſo honourable to K. James, and of ſuch conſequence to the realm of Ireland. Its happy effects were immediately perceived, although the execution by no means correſponded with

with the original plan. Buildings were slowly erected; British tenants were difficult to be procured in sufficient numbers; the old natives were at hand, offered high rents, and were received into those districts from which it was intended to exclude them. In this particular, the Londoners were accused of being notoriously delinquent. They acted entirely by agents; their agents were interested and indolent, and readily countenanced this dangerous intrusion of the natives; an error of which sufficient cause was afterwards found to repent. For the present, however, a number of loyal and industrious inhabitants was poured into the northern counties, considerable improvements were made by the planters, and many towns erected. To encourage their industry, and advance his own project, the king incorporated several of these towns, so that they had a right of representation in the Irish parliament.

(14.) IRELAND, HISTORY OF, TILL THE END OF THE 17TH CENTURY. The only disturbance that now ensued was from the Popish party, who never could bear to see the Protestant religion established in preference to their own, while they had power to resist. After numberless ineffectual machinations and complaints, their fury broke out in a terrible massacre of the new English settlers in 1641. See ENGLAND, § 45, 46. The affairs of Britain were at that time in such confusion, that the rebellion could not be quelled in less than ten years; during which time the country was reduced to a most deplorable situation. It recovered again under Cromwell, Charles II. and James II. On the accession of William III. matters were once more thrown into confusion by an attempt made in favour of the exiled monarch, who came over thither in person, and whose bad success is related under the article ENGLAND, § 65, 66, and 67. After that period Ireland gradually recovered. But one great obstacle to its improvement was the extreme poverty and oppression of the common people. The produce, either in corn or cattle, is not above two thirds at most of what by good cultivation it might yield. The high roads throughout the southern and western parts were lined with beggars, who lived in huts or cabins without chimneys, or any covering capable of defending the wretched inhabitants from the cold, wind, and rain. "It is a scandal (says a judicious traveller) to the proprietors of this fertile country, that there is not the greatest plenty of good corn and hay in it; but some of the best land in the king's dominions is suffered to be torn in pieces, and cultivated in the vilest manner, by a set of abject miserable occupiers, who are absolutely no better than slaves to the despicable, lazy, and oppressive subordinate landlords."

(15.) IRELAND, HISTORY OF, UNDER KING GEORGE I. The various restrictions which it had been thought proper to lay upon the Irish trade, and the constant and great preference given by government to the English manufactures, at last produced the most grievous discontents and distresses. On the part of England, it was supposed, that as Ireland had been subdued by force of arms, the inhabitants ought in every respect to be subject to the victorious state; and that the interest of the English ought on all occasions to be consulted, without regarding the inconveniences which might ensue to the Irish. A very different idea was entertained by the Irish, or at least by the patriotic party among them. They rejected all notions of dependence upon the British ministry and parliament; and though they acknowledged the king's right of conquest, they most positively denied, that the British parliament had any authority whatever over them; and therefore looked upon the restrictions laid upon their trade as the most grievous and intolerable oppression. In 1719, according to Mr Crawford, "the oppression and grievances of Ireland became altogether insupportable. A cause relative to an estate, betwixt Hester Sherlock and Maurice Annesley, was tried before the court of Exchequer in Ireland. Here the latter obtained a decree in his favour; but, on an appeal, the sentence was reversed by the lords. Annesley appealed from them to the English peers; who having reversed the judgment of those of Ireland, he was put in possession of the subject in dispute. Sherlock appealed again to the Irish lords, and the matter became very serious. It was proposed to the consideration of the judges, Whether by the laws of the land an appeal lies from a decree of the court of exchequer in Ireland, to the king in parliament in Britain. This question being determined in the negative, Sherlock was again put in possession of the estate. A petition was some time after presented to the house by Alexander Burrowes, sheriff of Kildare, setting forth, "That his predecessor in office had put Sherlock in possession of the premises; that, upon his entering into office, an injunction, agreeable to the order of the English peers, issued from the exchequer, requiring him to restore Maurice Annesley to the possession of the above mentioned lands; and that, not daring to act in contradiction to the order of the house, he was fined." In consequence of this, being afraid left he should be taken into custody, he durst not come in to pass his accounts; and for this he was fined L.1100." His conduct was applauded by the Irish lords, who commanded the fines imposed upon him to be taken off; and in a short time after drew up a memorial to be presented to his majesty. In this they set forth, that, having submitted to Henry II. as their liege lord, they had from him obtained the benefit of English law, with many other privileges, particularly that of having a distinct parliament. In consequence of this concession, the English had been encouraged to come over and settle in Ireland, where they were to enjoy the same privileges as in their own country. They farther insisted, that though the imperial crown of Ireland was annexed to that of Britain, yet being a distinct dominion, and no part of the kingdom of England, none could determine with regard to its affairs, but such as were authorised by laws and customs, or the express consent of the king. It was an invasion of his majesty's prerogative, for any court of judicature to take upon them to declare, that he could not, by his authority in parliament, determine all controversies betwixt his subjects of this kingdom; or that, when they appealed to his majesty in parliament, they did not bring their cause before a competent judicature: and they represented, that the practice of

appeals

appeals from the Irish parliament to the British peers was an usurped jurisdiction assumed by the latter; the bad consequences of which they pointed out very fully. This representation being laid before his majesty in parliament, it was resolved, that the barons of exchequer in Ireland had acted with courage and fidelity, according to law, &c. and an address was presented to his majesty, praying him to confer on them some mark of his royal favour as a recompense for the injuries they had sustained from the Irish legislature. This was followed by a bill for the better securing the dependency of Ireland upon the crown of Great Britain. By this it was determined, "That the house of lords of Ireland have not, nor of right ought to have, any jurisdiction to judge of, affirm, or reverse, any judgment, sentence, or decree, given or made in any court within the kingdom; and that all proceedings before the said house of lords, upon any such judgment or decree, are utterly null and void to all intents and purposes whatever. It was also determined in this bill, that "the king's majesty, by and with the consent of the lords spiritual and temporal, and commons of Great Britain, in parliament assembled, had, hath, and of right ought to have, full power and authority to make laws and statutes of sufficient force and validity to bind the people of Ireland." This bill was looked upon by the Irish to be equivalent to a total annihilation of their liberties; and they were still further exasperated in 1724, by the patent granted to one Wood, an Englishman, to coin halfpence and farthings for the use of Ireland. In this affair Wood is said to have acted very dishonourably; insomuch that a shilling of the halfpence he made were scarcely worth a penny. Great quantities of this base coin were sent over; and it was used not only in change, but accounts were likely to be paid in it, so that dangerous consequences seemed ready to ensue. The Irish parliament, in an address to the king, represented that they were called upon by their country to lay before his majesty the ill consequences of Wood's patent, and that it was likely to be attended with a diminution of the revenue and the ruin of trade. The same was set forth in an application to his majesty by the privy council. In short, the whole nation seemed to unite their efforts to remedy an evil of such dangerous tendency, the effects of which already began to be felt. Among the controversial pieces which appeared on this occasion, those of Dr SWIFT were particularly distinguished. His *Drapier's Letters* are to this day held in grateful remembrance by his countrymen; but he was in danger of suffering deeply in the cause. He had been at particular pains to explain an argument used by the Irish on this occasion, viz. that brass money, being illegal, could not be forced upon the nation by the king, without exceeding the limits of his prerogative. Hence the opposite party took occasion to charge the Irish with a design of casting off their dependence on Britain altogether: but Swift having examined the accusation with freedom, pointed out the encroachments made by the British parliament on the liberties of Ireland; and asserted, that any dependence on England, except that of being subjects to the same king, was contrary to the law of reason, nature, and nations, as well as to the law of the land. This publication was so disagreeable to government, that they offered a reward of L.300 for the discovery of the author; but as nobody could be found who would give him up, the printer was prosecuted in his stead: however, he was unanimously acquitted by a jury of his countrymen.

(16.) IRELAND, HISTORY OF, UNDER KING GEORGE II. The Irish continued to be jealous of their liberties, while the British ministry seemed to watch every opportunity of encroaching upon them as far as possible. Apprehensions having been entertained of a design upon Ireland by the partisans of the pretender in 1725, a vote of credit to government had been passed by the house of commons to a considerable amount. This laid the foundation of the national debt of that kingdom, which was quickly augmented to several hundred thousand pounds; for discharge of which, a fund had been provided by administration. An attempt was made during the administration of Lord Carteret (who governed Ireland till 1730), to vest this fund in the hands of his majesty and of his heirs for ever, redeemable by parliament. This was opposed by the patriotic party, who insisted, that it was inconsistent with the public safety, and unconstitutional, to grant it longer than from session to session. In 1732, another attempt was made to vest the same in the crown for 21 years; but when the affair came to be debated, the strength of both parties was found to be equally balanced. Immediately before the vote, however, Col. Tottingham having some post on the occasion, arrived in the house, and determined the question against government. The behaviour of Lord CHESTERFIELD, who was made governor of Ireland in 1745, is highly extolled on account of his moderation, and the favour he showed to the liberties of the people. As the apprehensions of government were then very considerable, on account of the rebellion which raged in Scotland, his lordship was advised to augment the military force of Ireland by 4000 men. Instead of this, however, he sent four battalions to the duke of Cumberland, and encouraged the volunteer associations which formed in different parts for the defence of the country. These battalions he replaced by additional companies to the regiments already on the establishment; by which means he saved a considerable expense to the nation, without augmenting the influence of the crown. The supplies asked by him were small, and raised in the most easy and agreeable manner to the people, expending the money at the same time with the utmost economy. There was even a saving, which he applied to the use of the public. It had been a custom with many of the lieutenant-governors of Ireland, to bestow reversionary grants, to purchase the assistance of friends in support of their measures. Lord Chesterfield, however, being convinced that this practice was prejudicial to the interest of the nation, put a stop to it; but the most remarkable part of his administration was the humanity with which he treated the Roman Catholics. Before his arrival, the Romish chapels in Dublin had been shut up; their priests were commanded by proclamation to leave the kingdom;

dom; and such as disobeyed had been subjected to imprisonment and other penalties, Lord Chesterfield, however, convinced that the affection is only to be engaged by gentle usage, permitted them to exercise their religion without disturbance. The accusations brought against them of forming plots against government were disregarded; and so much was his moderation and uprightness applauded by all parties, that, during the whole time of his administration, the national tranquillity was not once interrupted by the smallest internal commotion. On his leaving the island, his bust was placed, at the public expense, in the castle of Dublin. Lord Chesterfield having left Ireland in the spring of 1746, the island continued to be governed by lords justices until the 13th Sept. when William earl of Harrington came over with the powers of lord-lieutenant. A contest in the election of representatives for the city of Dublin this year, called forth the abilities of Mr C. Lucas, so much celebrated for his patriotic virtues. Having some years before been admitted a member of the common council, he resolved to exert himself in behalf of the privileges of his fellow-citizens. The powers of this city corporation, as well as of others, had been changed by authority derived from an act in the time of Charles II.; and among other innovations, for the purpose of augmenting the influence of the crown, they deprived the commons of the power of choosing the city magistrates. This was now vested in the board of aldermen; which being subject, in the exercise of its jurisdiction, to the approbation of the privy council, was consequently dependent on government. Mr Lucas complained loudly of the injury; but as this law could not be altered, he set himself to inquire, whether encroachments, which could not be justified by law, had not been made on the rights of the citizens? Having satisfied himself, by searching into ancient records, that his apprehensions were well-founded, he published his discoveries, and encouraged the people to take the proper steps for obtaining redress. The consequence of this was a contest between the commons and aldermen, which lasted two years. The former struggled in vain to recover their lost privileges; but the exertions of Lucas in every stage of the dispute had rendered him so popular, that on the death of Sir J. Somerville he was encouraged to stand candidate for a seat in parliament. He was elected accordingly, and distinguished himself not only by the boldness and energy of his speeches, but a number of addresses to his countrymen. In some of these he particularly considered the several branches of the constitution, and pointed out the encroachments of the British legislature. Government, alarmed at his boldness, determined to crush him by the hand of power; for which reason the most obnoxious paragraphs were extracted from his works, and made the foundation of a charge before parliament. The commons voted him an enemy to his country; and addressed the lord-lieutenant for an order to prosecute him by the attorney-general. The universal esteem in which he was held, could not screen him from ministerial vengeance; he was driven from Ireland; but having spent some years in banishment, he was once more enabled, through the exertions of his friends, to present himself as a candidate for the city of Dublin. Being again elected, he continued to distinguish himself by the same virtuous principles for which he had been from the beginning so remarkable, and died with the character which he had preserved through life, of the *incorruptible* Lucas. In 1753, a remarkable contest took place betwixt government and the Irish parliament relative to previous consent. As the taxes for defraying state expenses are imposed by the representatives of the people, it thence naturally follows, that they have a right to superintend the expenditure of them; and by an inspection of the journals of the house of commons, it appeared, that from 1692 they had exercised a right of calling for and examining the public accounts. When any surplus remained in the treasury, it was also customary to dispose of it by bill for the good of the public. In 1749, however, a considerable sum having remained in the treasury, the disposal of this money in future became an object to ministry. In 1751, it was intimated to parliament by the lord-lieutenant, the duke of Dorset, that "his majesty would graciously consent and recommend it to them, that such part of the money as then remained in the treasury should be applied to the reduction of the national debt." As this implied a right inherent in the king to dispose of the money as he thought proper, the proposal was accounted an invasion of the privileges of the house of commons. No notice was therefore taken of the direction given by Dorset, but the bill was sent over to England as usual, without any notice taken of his majesty's consent. In England, however, this very material alteration was made, and the word *consent* introduced into it. The commons at this time did not take any notice of such an essential alteration; but next year, on its being repeated, the bill was rejected. Government were now at the utmost pains to defend the measure they had adopted, and pamphlets were published in which it was justified on various grounds. The event, at last, however, was, that his majesty by letter took the money which had been the subject of dispute out of the treasury. In 1760, Ireland sustained an inconsiderable hostile invasion, the first that had been experienced in the kingdom for 70 years. The armament consisted originally of five ships; one of 48 guns, two of 36, and two of 24; having on board 1270 land forces. They were commanded by the celebrated Thurot, whose reputation, as captain of a privateer, had advanced him to this dignity. The squadron, however, was driven by adverse winds to Gothenburgh; where having continued a few days, they set sail for the place of their destination. On their arrival at the coast of Ireland, they were obliged to shelter themselves in Lough Foyle from a violent storm which again overtook them. The wind, however, having shifted, and continuing to blow tempestuously, they were obliged to keep out to sea. Two of the ships were thus separated from the rest by the violence of the storm, and returned to France; but the remaining three directed their course to the island of Islay, where they anchored; and having repaired their shattered masts and supply of provisions, and thence sailed to Carrickfergus. In

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the mean time, an officer belonging to the small number of troops then in Carrickfergus took poſt on a rising ground, with an advanced party, to obſerve the motions of the enemy. A ſkirmiſh enſued betwixt this party and Thurot's men, until the former, having ſpent all their ammunition, were obliged to retire into the town. Having in vain attempted to prevent the enemy from taking poſſeſſion of it, the Britiſh troops ſhut themſelves up in the caſtle, where they were ſoon obliged to capitulate, after having killed about 200 of their enemies, with the loſs of only three on their own part. The French having plundered the town, ſet ſail on the 26th of February; and three days after were all taken by Captain Elliot, Thurot himſelf being killed in the engagement.

(27.) IRELAND, HISTORY OF, UNDER KING GEORGE III. TILL THE OCTENNIAL BILL. Soon after the acceſſion of George III. Ireland firſt began to be diſturbed by a banditti who ſtyled themſelves WHITE BOYS; and as theſe were generally of the Romiſh perſuaſion, the prejudices againſt that ſect broke forth in the uſual manner. A plot was alleged to have been formed againſt the government; French and Spaniſh emiſſaries to have been ſent over to Ireland, and actually employed in carrying it into execution. The real cauſe of this commotion, however, was as follows: About 1739 the murrain broke out among the horned cattle in the duchy of Holſtein, from whence it ſoon after ſpread through the other parts of Germany. From Germany it reached to Holland, whence it was carried over to England, where it raged with great violence for a number of years. The mitigation of the penal laws againſt the papiſts about this time encouraged the natives of the ſouth of Ireland to turn their thoughts towards agriculture, and the poor began to enjoy the neceſſaries of life in a comfortable manner. A foreign demand for beef and butter, however, having become uncommonly great, by reaſon of the cattle diſtemper, ground appropriated to grazing became more valuable than that employed in tillage. The cottars were everywhere diſpoſſeſſed of their little poſſeſſions, which the landlords let to monopolizers, who could afford a higher rent. Whole baronies were thus laid open to paſturage, while the former inhabitants were driven deſperate by want of ſubſiſtence. Numbers of them fled to the large cities, or emigrated to foreign countries, while thoſe who remained took ſmall ſpots of land, about an acre each, at an exorbitant price, where they endeavoured to procure the means of protracting a miſerable exiſtence for themſelves and families. For ſome time theſe poor creatures were allowed by the more humane landlords the liberty of commonage; but afterwards this was taken away, in deſpite of juſtice and a poſitive agreement; at the ſame time the payment of tithes, and the low price of labour, not exceeding the wages in the days of Q. Elizabeth, aggravated the diſtreſſes of the unhappy ſufferers beyond meaſure. In ſuch a ſituation, it is no wonder that illegal methods were purſued in expectation of redreſs. The people, covered with white ſkirts, aſſembled in parties at night, turned up the ground, deſtroyed bullocks, levelled the incloſures of the commons, and committed other acts of violence. Theſe unavailing efforts were conſtrued into a plot againſt government; numbers of the rioters were apprehended in the counties of Limerick, Cork, and Tipperary, and ſome of them condemned and executed. In different places theſe unhappy wretches, inſtead of being looked upon as objects of compaſſion, were proſecuted with the utmoſt ſeverity. Judge Aſton, however, who was ſent over to try them, executed his office with ſuch humanity as did him the higheſt honour. A moſt extraordinary and affecting proof of this was, that on his return from Dublin, for above ten miles from Clonmell, both ſides of the road were lined with men, women, and children; who, as he paſſed along, kneeled down and implored the bleſſing of heaven upon him as their guardian and protector. In the mean time, the violences of the White Boys continued, notwithſtanding that many examples were made. The idea of rebellion was ſtill kept up; and gentlemen of the firſt rank were publicly (though groundleſsly) charged with being concerned in it, inſomuch that ſome of them were obliged to enter bail, to protect themſelves from injury. The Catholics of Waterford gave in a petition to Lord Hertford, the governor, in 1765, in behalf of themſelves and brethren, proteſting their loyalty and obedience to government; but no effectual ſtep was taken to remove, or even to inveſtigate the cauſe of the diſturbances. About two years after the appearance of the White Boys, a ſimilar commotion aroſe in Ulſter; which, however, proceeded in part from a different cauſe, and was of much ſhorter duration. By an act of parliament, the making and repairing of highways in Ireland was formerly a grievous oppreſſion on the lower ranks of people. A houſekeeper who had no horſe was obliged to work at them 6 days in the year; and if he had a horſe, the labour of both was required for the ſame ſpace of time. The poor alſo complained, that they were often obliged to work at roads made for individuals, which were of no ſervice to the public; that the tithes exacted by the clergy were unreaſonable, and the rent of lands higher than they could bear. In 1763, therefore, being exaſperated by a road propoſed to be made through the county of Armagh, the inhabitants moſt immediately affected by it roſe in a body, and declared that they would make no more roads of the kind. As a mark of diſtinction, they wore ſprigs of oak in their hats, from which circumſtance they called themſelves OAK BOYS. The number of their partiſans ſoon increaſed, and the inſurrection became general through Armagh, Tyrone, Derry, and Fermanagh. In a few weeks, however, they were diſperſed by parties of the military; and the public tranquillity was reſtored with the loſs of two or three lives. The road act, which had been ſo juſtly found fault with, was repealed next ſeſſion; and it was determined, that for the future the roads ſhould be made and repaired by a tax to be equally aſſeſſed on the lands of the rich and poor. Another ſet of inſurgents, called STEEL BOYS, ſoon made their appearance on the following account: The eſtate of an abſentee nobleman happening

pening to be out of leaſe, he propoſed, inſtead of an additional rent, to take fines from his tenants. Many of thoſe who poſſeſſed his lands, were unable to comply with his terms; while others who could afford to do ſo, inſiſted upon a greater rent from the immediate tenants than they were able to pay. The uſual conſequences of this kind of oppreſſion ſoon took place. Numbers being thrown deſtitute were forced into acts of outrage ſimilar to thoſe already mentioned. One of theſe, charged with felony, was carried to Belfaſt, to be committed to the county gaol; but his aſſociates, provoked by the uſage they had received, determined to relieve him. The deſign was eagerly entered into by great numbers all over the country; and ſeveral thouſands, having provided themſelves with offenſive weapons, proceeded to Belfaſt to reſcue the priſoners. To prevent this, he was removed to the barracks, and put under the guard of a party of ſoldiers quartered there; but the Steel Boys preſſed forward with a determination to accompliſh their purpoſe by force, and ſome ſhots were actually exchanged between them and the ſoldiers. The conſequences would undoubtedly have been fatal, had it not been for a phyſician of a reſpectable character, who interpoſed at the riſk of his life, and prevailed on thoſe concerned to ſet the priſoner at liberty. The tumult, however, was not thus quelled. The number of inſurgents daily increaſed, and the violences committed by them were much greater than thoſe of the other two parties. Some were taken and tried at Carrickfergus, but none condemned. It was ſuppoſed that the fear of popular reſentment had influenced the judges; for which reaſon, an act was paſſed, enjoining the trial of ſuch priſoners for the future to be held in counties different from thoſe where the crimes were committed. This breach of a fundamental law of the conſtitution gave ſuch offence, that though ſeveral of the Steel Boys were afterwards taken up and carried to the caſtle of Dublin, no jury would find them guilty. This obnoxious law was therefore repealed; after which, ſome of the inſurgents, being tried in their reſpective counties, were condemned and executed. Thus the commotions were extinguiſhed: but as no methods were taken to remove the cauſe, the continued diſtreſſes of the people drove many thouſands to America in a few years. In the mean time a very material alteration took place, in the conſtitution of the kingdom, with regard to the duration of parliaments. At an early period theſe had continued only for a year; but afterwards they were prolonged until the death of a ſovereign, unleſs he choſe to diſſolve it ſooner by an exertion of his prerogative. Thus, from the moment of their election, the commoners of Ireland were in a manner totally independent of the people, and under the influence of the crown; and government ſoon availed itſelf of this power to bribe a majority to ſerve its own purpoſes. Various methods were thought of to remedy this evil; but all proved ineffectual, until the year 1768, when, during the adminiſtration of Lord Townſhend, a bill was prepared and ſent over to England, by which it was enacted, that the Iriſh parliaments thenceforth ſhould be held every 7 years. was returned with the addition of one year; and the parliaments continued octennial ever after, till the union.

(18.) IRELAND, HISTORY OF, UNTIL THE ASSOCIATION OF THE VOLUNTEERS. During this ſeſſion an attempt was made by the Britiſh miniſtry to infringe the rights of the houſe of commons in a very material point. A money bill which had not originated in Ireland, was ſent over from Britain, but rejected with ſpirit. Its rejection gave great offence to the Lord Lieutenant, who repeatedly prorogued them till 1771. The affairs of Ireland began now to draw towards that criſis which effected a revolution in favour of the liberties of the people. The paſſing of the octennial bill had diminiſhed, but not taken away, the influence of the crown; and the ſituation of affairs between Britain had inclined miniſtry to make the moſt of this influence they could. In 1773, Lord Harcourt, then governor of Ireland, exerted himſelf ſo powerfully in favour of adminiſtration, that the voice of oppoſition in parliament was almoſt entirely ſilenced. The difficulties, however, under which the whole nation laboured, began to be ſo ſeverely felt, that an addreſs on the ſubject was preſented by the commons to his excellency. In this they told him, that they hoped he would lay before the king the ſtate of Ireland, reſtricted in its commerce, by the ſhort-ſighted policy of former times, to the great injury of the kingdom, and the advantages of the rivals, if not the enemies, of Great Britain. Theſe hardſhips, they ſaid, were not only impolitic, but unjuſt; and they told his excellency plainly, that they expected to be reſtored to ſome, if not all of their rights, which alone could juſtify them to their conſtituents for laying upon them ſo many burdens during the courſe of this ſeſſion. This repreſentation produced no effect; and Ireland for ſome years longer continued to groan under the burden of intolerable reſtrictions. Theſe had principally taken place in the reign of Charles II. At this time it was enacted, that beef or live cattle ſhould not be exported to England: neither were the commodities of Ireland to be exported to the American colonies, nor American goods to be imported to any port in Ireland without firſt unloading them in ſome part of England or Wales. All trade with Aſia was excluded by charters granted to particular companies; and reſtrictions were impoſed upon almoſt every valuable article of commerce ſent to the different ports of Europe. Towards the end of King William's reign, an abſolute prohibition was laid on the exportation of Iriſh wool. This reſtriction proved diſadvantageous not only to Ireland, but to Great Britain herſelf. The French were now plentifully ſupplied by ſmuggling with Iriſh wool; and not only enabled to furniſh woollen ſtuffs ſufficient for their own conſumpt, but even to vie with the Britiſh in foreign markets. Other reſtrictions conſpired to augment the national calamity; but that which was moſt ſenſibly felt took place in 1776. "There had hitherto (ſays Mr Crawford) been exported annually to America large quantities of Iriſh linens: this very conſiderable ſource of national advantage was now ſhut up, under pretence of rendering it more difficult for the enemy to be ſupplied with the means of ſubſiſtence; but in real-

ity, to enable a few rapacious Engliſh contractors to fulfil their engagements, an embargo, which continued, was in 1776 laid upon the exportation of proviſions from Ireland, by an unconſtitutional ſtretch of prerogative. Remittances to England, on various accounts, particularly for the payment of our forces abroad, were more than uſually conſiderable. Theſe immediate cauſes being combined with thoſe which were invariable and permanent, produced in this country very calamitous effects. Black cattle fell very conſiderably in their value, notwithſtanding that cuſtomers could not be had. The price of wool was reduced in a ſtill greater proportion. Rents every where fell; nor, in many places, was it poſſible to collect them. An univerſal ſtagnation of buſineſs enſued. Credit was very materially injured. Farmers were preſſed by extreme neceſſity, and many of them failed. Numbers of manufacturers were reduced to extreme neceſſity, and would have periſhed, had they not been ſupported by public charity. Thoſe of every rank and condition were deeply affected by the calamity of the times. Had the ſtate of the exchequer permitted, grants might have been made to promote induſtry, and to alleviate the national diſtreſs; but it was exhauſted to a very uncommon degree. Almoſt every branch of the revenue had failed. From want of money the militia law could not be carried into execution. We could not pay our forces abroad; and, to enable us to pay thoſe at home, there was a neceſſity for borrowing 50,000 l. from England. The money which parliament was forced to raiſe, it was obliged to borrow at an exorbitant intereſt. England, in its preſent ſtate, was affected with the wretched condition to which our affairs were reduced. Individuals there, who had eſtates in Ireland, were ſharers of the common calamity; and the attention of individuals in the Britiſh parliament was turned to our ſituation, who had even no perſonal intereſt in this country." While things were in this deplorable ſituation, earl Nugent, in the 1778, undertook the cauſe of the Iriſh, by moving in the Britiſh parliament, that their affairs ſhould be taken into conſideration by a committee of the whole houſe. This motion being agreed to almoſt unanimouſly, it was followed by ſeveral others, viz. That the Iriſh might be permitted to export directly to the Britiſh plantations, or to the ſettlements on the coaſt of Africa, all goods, being the produce and manufacture of the kingdom, excepting only wool, or woollen manufactures, &c.: That all goods, being the produce of any of the Britiſh plantations, or of the ſettlements on the coaſt of Africa, tobacco excepted, be allowed to be imported directly from Ireland to all places, Britain excepted: That cotton yarn, the manufacture of Ireland, be allowed to be imported into Great Britain: That glaſs manufactured in Ireland be permitted to be exported to all places, Britain excepted.—With reſpect to the Iriſh ſail-cloth and cordage, it was moved, that they ſhould have the ſame privilege as for the cotton-yarn. Theſe motions having paſſed unanimouſly, bills were framed upon them accordingly. The trading and manufacturing towns of England, however, now took the alarm, and petitions againſt the Iriſh indulgence were brought forward from many different quarters, and members inſtructed to oppoſe it. In conſequence of this, a warm conteſt took place on the 2d reading of the bills. Mr Burke ſupported them with all the ſtrength of his eloquence; and as Lord North ſeemed to favour them, they were committed; though the violent oppoſition to them ſtill continued, which induced many of their friends at that time to deſert their cauſe. Though the efforts of thoſe who favoured the cauſe of Ireland proved unſucceſsful at this time, they renewed their endeavours before the Chriſtmas vacation. They now urged, that, independent of all claims from juſtice and humanity, the relief of Ireland was enforced by neceſſity. The trade with Britiſh America was now loſt for ever; and it was indiſpenſably requiſite to unite the remaining parts of the empire in one common intereſt and affection. Ireland had hitherto been paſſive; but there was danger, that, by driving her to extremities, ſhe would caſt off the yoke altogether; or, even if this ſhould not happen, the tyranny of Britain would be of little advantage; as, on the event of a peace, the people would deſert a country in which they had experienced ſuch oppreſſion, and emigrate to America, where they had a greater proſpect of liberty. They alſo inſiſted, that very conſiderable advantages muſt enſue to Britain by the emancipation of Ireland; and every benefit extended to that country would be returned with accumulated intereſt. The buſineſs was at laſt ſummed up in a motion made by lord Newhaven, in Feb. 1779, that liberty ſhould be granted to the Iriſh to import ſugars from the Weſt Indies. This was carried; but the merchants of Glaſgow and Mancheſter having petitioned againſt it, it was again loſt, through the interference of the miniſter, who now exerted his influence againſt the relief he had formerly declared in favour of. Various other efforts were made, but nothing more could be obtained, than a kind of compromiſe, by which lord Gower pledged himſelf, as far as he could anſwer for the conduct of others, that, during the receſs, ſome plan ſhould be fallen upon for accommodating matters to the ſatisfaction of all parties. In the mean time the affairs of Ireland haſtened to a criſis; which forced the Britiſh miniſtry to give that relief ſo long ſolicited, and which they ſo often promiſed without any intention of performing their promiſes. As long as the affairs of the country were under conſideration of the Britiſh parliament, the inhabitants preſerved ſome degree of patience; but, when they found themſelves deſerted by the miniſter, their diſcontent was inflamed beyond meaſure. The laws he had paſſed in thier favour, viz. an allowance to plant tobacco, and a bill for encouraging the growth of hemp, were conſidered as mockery inſtead of relief, and it was now reſolved to take ſuch meaſures as ſhould effectually convince the miniſtry, that it was not their intereſt to tyrranize any longer. With this view, aſſociations againſt the importation of Britiſh commodities, which had been entered into in ſome places before, now became univerſal throughout the kingdom; and ſuch as oppoſed the voice of the people in this reſpect, were expoſed to public obloquy and contempt. Thus the Iriſh manufactures began to revive; and the peo-

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ple of Britain found themſelves obliged to take into conſideration the relief of that country, as a matter neceſſary to their own intereſt. To this alſo they were ſtill more ſeriouſly diſpoſed by the military aſſociations, which had taken place ſome time before, and now aſſumed a moſt formidable appearance. Theſe at firſt were formed by accidental cauſes. The ſituation of Britain, for ſome time, had not admitted of any effectual method being taken for the defence of Ireland. Its coaſts had been inſulted, and the trading ſhips taken by the French and American privateers; nor was it improbable that an invaſion might follow. "The miniſter (ſays Mr Crawford) told us, that the ſituation of Britain was ſuch as rendered her incapable of protecting us. The weakneſs of government, from the following circumſtance, was ſtrikingly obvious. The mayor of Belfaſt having tranſmitted a memorial to the lord lieutenant, ſetting forth the unprotected ſtate of the coaſt, and requeſting a body of the military for its defence, received for anſwer, that he could not afford him any other aſſiſtance than half a troop of diſmounted horſe and half a company of invalids." In this dilemma, a number of the inhabitants of the town aſſociated for ſelf-defence; and, on the ſame principle, a few volunteer companies were formed in different parts of the kingdom. Theſe choſe their own officers, purchaſed their own uniforms and arms, and, with the aſſiſtance of perſons properly qualified, aſſembled regularly on the parade to acquire a knowledge in the military art. Their reſpectable appearance, and the zeal they ſhowed in the ſervice of their country, ſoon excited curioſity and attracted reſpect. Their number daily increaſed, and people of the firſt rank became ambitious of being enrolled among them. As no foreign enemy appeared, againſt whom they might exerciſe their military proweſs, theſe patriotic bands ſoon began to turn their thoughts towards a deliverance from domeſtic oppreſſion. No ſooner was this idea made known, than it gave new vigour to the ſpirit of volunteering; inſomuch that, by the end of 1778, the military aſſociations amounted to at leaſt 30,000 men. But, while thus formidable from their numbers, and openly avowing their intention to demand a reſtitution of their rights from the Britiſh miniſtry, they profeſſed the utmoſt loyalty to the king; and with regard to ſobriety and decent demeanour, they were not only unexceptionable, but exemplary. Inſtead of exciting diſorders, they reſtrained every kind of irregularity, and exerted themſelves with unanimity and vigour for the execution of the laws. That ſuch a body of armed men, acting without any command or ſupport from government, ſhould be an object of apprehenſion to miniſtry, is not to be wondered at. In the infancy of their aſſociations, indeed, they might have been ſuppreſſed; but matters had been ſuffered to proceed too far; and, as they now ſtood, all reſiſtance was vain. As the volunteers could not be controuled, attempts were made to bring them under the influence of the crown; but this being found impoſſible, miniſtry thought proper to treat them with an appearance of confidence; and, accordingly, orders were iſſued for ſupplying them with 16,000 ſtand of arms.

(19.) IRELAND, HISTORY OF, UNTIL THE BRITISH ACTS PASSED FOR ITS RELIEF, IN 1779. The Iriſh parliament, thus encouraged by the ſpirit of the nation, and preſſed by the difficulties ariſing from the diminiſhed value of their eſtates, reſolved to exert themſelves in a becoming manner, in order to procure relief to their country. At their meeting in October 1779, an addreſs to his Majeſty was drawn up; in which it was expreſsly declared, that "it was not by temporary expedients, but by a free trade alone, that Ireland was now to be ſaved from impending ruin." When this addreſs was carried to the lord lieutenant, the ſtreets of Dublin were lined with volunteers, commanded by the duke of Leinſter, in their arms and uniform. But though a general expectation of relief was now diffuſed, an anxious fear of diſappointment ſtill continued. If the uſual ſupply was granted for two years, there was danger of the diſtreſſes continuing for all that time; and after it was granted, the prorogation of parliament might put a ſtop to the expected relief altogether. The people, however, were not now to be trifled with. As the court party ſhowed an averſion to comply with the popular meaſures, a mob roſe in Dublin, who, among other acts of violence, pulled down the houſe of the attorney-general, and did their utmoſt to compel the members to promiſe their countenance to the matter in hand. When the point therefore came to be debated, ſome eſpouſed the popular ſide from principle, others from neceſſity; ſo that on the whole a majority appeared in favour of it. A ſhort money bill was paſſed and tranſmitted to England; where, though very mortifying to the miniſter, it paſſed alſo. On the meeting of the Britiſh parliament in December, the affairs of Ireland were firſt taken into conſideration in the houſe of peers. The neceſſity of granting relief to that kingdom was ſtrongly ſet forth by the lord who introduced them. He ſaid, the Iriſh, now conſcious of poſſeſſing a force and conſequence to which they had hitherto been ſtrangers, had reſolved to apply it to obtain the advantages of which the nation, by this ſpirited exertion, now ſhowed themſelves worthy. Had they, ſome time before, been gratified in leſſer matters, they would now have received with gratitude what they would, as affairs ſtood, conſider only as a matter of right. He then moved for a vote of cenſure on his Majeſty's miniſters for their neglect of Ireland. This motion was rejected; but earl Gower, who had now deſerted the cauſe of miniſtry, declared, that there did not exiſt in his mind a ſingle doubt that the vote of cenſure was not well founded. He added, in his own vindication, that early in the ſummer he had promiſed that relief ſhould be granted to Ireland, and had done every thing in this power to keep his word; but that all his efforts had proved fruitleſs. In the houſe of commons, Lord North found himſelf ſo hard preſſed by the arguments of the minority, and the ſhort money bill from Ireland, that he was obliged to declare, that in leſs than a week he intended to move for a committee of the whole houſe

to take the affairs of Ireland into conſideration. On the 13th Dec. he accordingly brought forward his propoſitions in favour of this kingdom. The deſign of theſe was to repeal the laws prohibiting the exportation of Iriſh manufactures made of wool or wool flocks; to repeal as much of the act of 19th Geo. II. as prohibited the importation of glaſs into Ireland, except of Britiſh manufacture, or the exportation of glaſs from Ireland; and to permit the Iriſh to export and import commodities to and from the Weſt Indies and the Britiſh ſettlements on the coaſt of Africa, ſubject to ſuch reſolutions and reſtrictions as ſhould be impoſed by the Iriſh parliament. On theſe propoſitions Lord North made ſeveral explanatory remarks. One object, he ſaid, was to reſtore to Ireland the wool export and woollen manufacture. In 1692, an addreſs had been preſented by the Engliſh parliament, recommending a kind of compact between the two kingdoms; the terms of which were, that England ſhould enjoy the woollen manufacture, and Ireland the linen, excluſively. But notwithſtanding this agreement, it was certain, that England had carried on the linen manufacture to as great extent as Ireland, while at the ſame time it retained the monopoly of woollens, A heavy duty, equal to a prohibition, was laid by the Engliſh parliament upon all wool and woollens exported; and when this act, which was but a temporary one, expired, they paſſed a ſimilar one, and made it perpetual; whereby a total end was put to the woollen trade of Ireland. As to the trade of Ireland, his lordſhip obſerved, that, upon an average of ſix years from 1766 to 1772, the exports to Ireland were ſomewhat more than two millions; and, in the ſucceeding ſix years, from 1772 to 1778, about as much more; nearly one half being Britiſh manufacture and produce, the other half certified articles, of which this country was the medium of conveyance. The native produce, on an average, was ſomewhat more than 900,000l. but of this only 200,000l. were woollens. The woollen manufacture of Ireland, therefore, would long continue in a ſtate of infancy; and though cloths had been manufactured ſufficient for home conſumption, yet it could hardly be expected that Ireland would rival Great Britain at the foreign markets, when, after the expenſe of land carriage, freight, inſurance, and factorage, the latter was able to underſell Ireland in her own market on the very ſpot, even though aided by the low wages and taxes paid in the country. With regard to the linen, Lord North obſerved, that however proſperous it might appear, yet ſtill it was capable of great improvement. The idea of extending and improving the linen manufacture of Ireland originated from a pamphlet written by Sir W. Temple; and this gave riſe to the compact which had been referred to. But though this compact was now about to be diſſolved, the bounties on importing Iriſh linens ought not to be diſcontinued; becauſe it appeared, that the Britiſh bounties had operated as a great encouragement to the Iriſh manufacturers, at the ſame time that the ſum appropriated to this purpoſe amounted to more than 13,000l. With regard to the diſſolution of the compact, he obſerved that, as a more liberal ſpirit had now appeared on both ſides of the water, he hoped both kingdoms would be perfectly contented. Ireland would never be able to rival England in the fine woollen fabrics; but allowing the Iriſh to manufacture their own wool, would put an end to the contraband trade with France: and it ought to be remembered, that whatever was an advantage to Ireland muſt, ſooner or later, be of advantage to Great Britain; and by the propoſed regulations in their commercial connections, the two kingdoms would be put more upon an equality. With regard to the glaſs manufacture, he alſo obſerved, that Ireland had been very injuriouſly treated. Before the act of 19th Geo. II. they had begun to make ſome progreſs in the glaſs manufacture; but by that act they were not only prevented from importing any other glaſs than what was of Britiſh manufacture, but alſo from exporting their own glaſs, or putting it on a horſe or carriage to be exported. This act had been complained of in Ireland as a piece of great injuſtice, and it was his intention to remove that grievance. With regard to the 3d propoſition, he obſerved, that allowing Ireland a free trade to the colonies muſt be conſidered as a favour to that kingdom. Conſidering her even as an independent ſtate, ſhe could ſet up no claim to an intercourſe with the Britiſh colonies. By every principle of juſtice, of the laws of nations, and the cuſtom of the other European powers who had ſettlements and diſtant dependencies, the mother country had an excluſive right to trade with, and to forbid all others from having any intercourſe with them. Were not this the caſe, what nation would ſpend their blood and treaſure in eſtabliſhing a colony, and protecting and defending it in its infant ſtate, if other nations were afterwards to reap the advantages derived from their hazard and expenſe. But though Great Britain had a right to reſtrain Ireland from trading with her colonies, he declared, that it would be proper to allow her to participate in the trade. This would be the only prudent means of affording her relief; it would be an unequivocal proof of the ſincerity of Great Britain; and he had no doubt but it would be received as ſuch in Ireland. Britain, however, ought not to be a ſufferer by her bounty to Ireland, which would be the caſe, ſhould the colony trade be thrown open to the latter, without reſtrictions ſimilar to thoſe laid upon the Britiſh trade with them. An equal trade muſt include an equal ſhare of taxes; and this was the only proper ground on which the benefits expected by the Iriſh nation could be either granted or deſired. The propriety of theſe meaſures being ſelf-evident, they were formed into motions, and paſſed unanimouſly. In Ireland they were received with the utmoſt joy and gratitude by both houſes of parliament. On the 20th Dec. the following reſolutions were paſſed; viz. That the exportation of woollen and other manufactures from Ireland to all foreign places will materially tend to relieve its diſtreſſes, increaſe its wealth, promote its proſperity, and thereby advance the welfare of Britain, and the common ſtrength, wealth, and commerce of the Britiſh empire; that a liberty to trade with the Britiſh colonies in America and the Weſt Indies, and the

ſettlements

ſettlements on the coaſt of Africa, will be productive of very great commercial benefits; will be a moſt affectionate mark of the regard and attention of Great Britain to the diſtreſſes of the kingdom; and will give new vigour to the zeal of his Majeſty's brave and loyal people of Ireland to ſtand forth in ſupport of his Majeſty's perſon and government, and the intereſt, honour, and dignity of the Britiſh empire." The ſame reſolutions were next day paſſed in the houſe of peers. The higheſt encomiums were now paſſed on Lord North. His exertions in favour of Ireland were declared to have been great and noble; he was ſtyled "the great advocate of Ireland;" the members in oppoſition, in the Britiſh parliament, were ſpoken of in very different terms. But, on the other hand, it was alleged, that until Lord North was impelled by the meaſures adopted in Ireland, his conduct had been extremely equivocal, dilatory, and indeciſive; that the minority had earneſtly and repeatedly laboured to procure relief for the people of Ireland; and that what was now done, appeared to be more an act of ſtate neceſſity than of parliamentary diſcuſſion. To the above propoſitions Lord North added three others: 1. For repealing the prohibition of exporting gold coin from Great Britain to Ireland: 2. For removing the prohibition to import foreign hops into Ireland, and the drawback on the exportation of foreign hops: 3. For enabling his majeſty's Iriſh ſubjects to become members of the Turkey company, and to export woollens in Britiſh or Iriſh bottoms to the Levant. In ſupport of this laſt reſolution his lordſhip urged, that it was neceſſary, becauſe the exportation of woollens having been granted to Ireland, the Iriſh would naturally expect a ſhare in the Turkey trade, which, as matters ſtood, was not poſſible, it having hitherto been a received opinion, that no Iriſhman could be elected a member of the Turkey company.

(20.) IRELAND, HISTORY OF, UNTIL THE DUNGANNON MEETING IN 1780. Notwithſtanding all the ſatisfaction with which the news of theſe bills were received in Ireland, it was not long before jealouſies began to take place. It was ſuggeſted, that a free trade could be but of little uſe, if held by a precarious tenure. The repeal of the obnoxious laws was repreſented as an act of neceſſity, not of choice, on the part of the Britiſh parliament. When that neceſſity, therefore, no longer exiſted, the ſame parliament might recal the benefits it had granted, and again fetter the Iriſh trade by reſtrictions perhaps more oppreſſive than before. To ſecure the advantages they now poſſeſſed, it was neceſſary that the kingdom ſhould enjoy the benefits of a free conſtitution. For this the people looked up to the volunteer companies; and the idea of having ſuch a glorious object in their power, augmented the numbers of thoſe which had alſo been increaſed from other cauſes. They had now received the thanks of both houſes of parliament, and thus had obtained the ſanction of the legiſlature. Thus many who had formerly ſcrupled to conneſt themſelves with a lawleſs body, now entered their liſts. Government alſo engaged ſeveral of their friends in the volunteer cauſe. New companies were therefore raiſed; but whatever might be the political ſentiments of the officers, the private men were univerſally attached to the popular cauſe. The national ſpirit was likewiſe kept up by ſeveral patriotic publications, particularly the letters ſigned Owen Roe O'Niel, which in an eſpecial manner attracted the public attention; nor were the clergy backward in contributing their part in the ſame cauſe. To give the greater weight to their determinations, the volunteers now formed themſelves into battalions, and they were ſoon all united in this manner, excepting a ſmall number of companies, which, from accidental cauſes, continued ſeparate. The newſpapers were filled with reſolutions from the ſeveral corps, declaring Ireland to be an independent kingdom, entitled by reaſon, nature, and compact, to all the privileges of a free conſtitution; that no power in the world, excepting the king, with the lords and commons of Ireland, had or ought to have power to make laws for binding the Iriſh; and that, in ſupport of theſe rights and privileges, they were determined to ſacrifice their lives and property. Notwithſtanding all this zeal, however, the repreſentatives of the people in Ireland behaved in a very ſupine and careleſs manner, and ſeemed entirely obedient to the dictates of government. A member of the houſe of commons declared in April 1780, that "no power on earth, excepting the king, lords, and commons of Ireland, had a right to make laws to bind the people."—"Every member in the houſe (ſays Mr Crawford), one excepted, acknowledged the truth of the propoſition, either in expreſs terms, or by not oppoſing it; and yet, however aſtoniſhing it may appear, it was evident, that had the queſtion been put, it would have been carried in the negative. The matter was compromiſed; the queſtion was not put; and nothing relating to it was entered on the journals. This unwillingneſs of the majority to ſerve their country, was more fully manifeſted in the cauſe of a *mutiny bill*, which they allowed to be made *perpetual* in Ireland, though that in England had always been cautiouſly paſſed only from year to year. After it was paſſed, however, ſome of the zealous patriots, particularly Mr Grattan, took great pains to ſet forth the bad tendency of that act. He obſerved, that ſtanding armies in the time of peace were contrary to the principles of the conſtitution and the ſafety of public liberty; they had ſubverted the liberty of all nations excepting in thoſe caſes where their number was ſmall, or the power of the ſovereign over them limited in ſome reſpect or other; but it was in vain to think of ſetting bounds to the power of the chief magiſtrate, if the people choſe by a ſtatute to bind themſelves to give them a perpetual and irreſiſtible force. The mutiny bill, or martial law methodized, was directly oppoſite to the common law of the land. It ſet aſide the trial by jury and all the ordinary ſteps of law; eſtabliſhing in their ſtead a ſummary proceeding, arbitrary crimes and puniſhments, a ſecret ſentence and ſudden execution. The object of this was to bring thoſe who were ſubject to it to a ſtate of implicit ſubordination, and render the authority of the ſovereign abſolute. The people of England, therefore, from a laudable jealouſy on all ſubjects in which their liberty

berty was concerned, had, in the matter of martial law, exceeded their uſual caution. In the preamble to the mutiny act, they recited part of the declaration of right, "that ſtanding armies and martial law in time of peace, without the conſent of parliament, are illegal. Having then ſtated the purity and ſimplicity of their ancient conſtitution, and ſet forth the great principle of magna charta, they admitted a partial and temporary repeal of it: they admitted an army, and a law for its regulation, but at the ſame time they limited the number of the former, and the duration of both; confining the exiſtence of the troops themſelves, the law that regulated them, and the power that commanded them, to one year. Thus were the ſtanding forces of England rendered a parliamentary army, and the military rendered effectually ſubordinate to the civil magiſtrate, becauſe dependent on parliament. Yet the people of England conſidered the army, even thus limited, only as a neceſſary evil, and would not admit even of barracks, leſt the ſoldier ſhould be ſtill more alienated from the ſtate of a ſubject; and in this ſtate of alienation have a poſt of ſtrength, which would augment the danger ariſing from his ſituation. When the parliament of Ireland proceeded to regulate the army, therefore, they ought to have adopted the maxims of the Britiſh conſtitution, as well as the rules of Britiſh diſcipline. But they had totally departed from the maxims and example of the Engliſh, and that in the moſt important concern, the government of the ſword. They had omitted the preamble, which declared the great charter of liberty; they had left the number of forces in the breaſt of the king, and under theſe circumſtances they had made the bill perpetual. It is probable that the bulk of the Iriſh nation did not at firſt perceive the dangerous tendency of the bill. The repreſentations of Mr Grattan and others, however, ſoon opened their eyes, and a general diſſatisfaction took place. This was much increaſed by two unſucceſsful attempts in the houſe of commons; one to obtain an act for modifying POYNING'S LAW; and the other for ſecuring the independency of the judges. A univerſal diſguſt againſt the ſpiritleſs conduct of parliament now took place; and the hopes of the people were once more ſet on the volunteers. As it was probable that theſe companies might at laſt be obliged to aſſert the rights of their countrymen by force of arms, reviews were judged neceſſary to teach them how to act in larger bodies, and to give them a more exact knowledge of the uſe of arms. Several of theſe reviews took place in ſummer 1780. The ſpectators in general were ſtruck with the novelty and grandeur of the ſight; the volunteers became more than ever the objects of eſteem and admiration, and their numbers increaſed accordingly. The reviews in 1781 exceeded thoſe of the former year; and the dexterity of the corps who had aſſociated more early, was now obſerved to be greater than that of the reſt. More than 5000 men were reviewed at Belfaſt, whoſe performances were ſet off to peculiar advantage by the diſplay of 13 pieces of cannon. They ſhowed their alacrity to ſerve their country in the field, on a report having ariſen, that the kingdom was to be invaded by the combined fleets of France and Spain; and for their ſpirited behaviour on this occaſion they received a 2d time the thanks of both houſes of parliament. Such prodigious military preparations could not but alarm the Britiſh miniſtry: and it was not to be doubted that the Iriſh volunteers would come to the ſame extremities the Americans had done, unleſs their wiſhes were ſpeedily complied with. Still, however, it was imagined poſſible to ſuppreſs them, and it was ſuppoſed to be the duty of the lord-lieutenant to do ſo. It was during the adminiſtration of the duke of Buckingham that the volunteers had grown into ſuch conſequence; he was therefore recalled, and the earl of Carliſle appointed in his place. Though it was impoſſible for the new governor to ſuppreſs the ſpirit of the nation, he found it no difficult matter to obtain a majority in parliament. Thus every redreſs was for the preſent effectually denied. Neither the modification of Poyning's law, nor the repeal of the obnoxious parts of the mutiny bill, could be obtained. The volunteers, exaſperated at this behaviour, reſolved at once to ſhow their determination to do themſelves juſtice, being conſcious that they had power to do ſo. At a meeting of the officers of the ſouthern battalion of the Armagh regiment, commanded by the earl of Charlemont, the following reſolutions were entered into, Dec. 28th, 1781. 1. That the moſt vigorous and effectual methods ought to be purſued for rooting corruption out from the legiſlative body. 2. For this purpoſe a meeting of delegates from all the volunteer aſſociations was neceſſary; and Dungannon, as the moſt central town in the province of Ulſter, ſeemed to be the moſt proper for holding ſuch a meeting. 3. That as many and laſting advantages might attend the holding ſuch a meeting before the preſent ſeſſion of parliament was much further advanced, the 15th of February next ſhould be appointed for it. Theſe reſolutions proved highly offenſive to government, and every method was taken to diſcourage it. On the appointed day, however, the repreſentatives of 143 volunteer corps did attend at Dungannon; and the reſults of their deliberations were as follows: 1. It having been aſſerted, that volunteers, as ſuch, cannot with propriety debate or publiſh their opinions on political ſubjects, or on the conduct of parliament, or public men, it was reſolved unanimouſly, that a citizen, by learning the uſe of arms, does not abandon any of his civil rights. 2. That a claim from any body of men, other than the king, lords, and commons of Ireland, to make laws to bind the people, is illegal, unconſtitutional, and a grievance. 3. Reſolved, with one diſſenting voice only, that the powers exerciſed by the privy-council of both kingdoms, under colour or pretence of the law of Poyning's, are unconſtitutional and a grievance. 4. Reſolved unanimouſly, that the ports of this country are by right open to all foreign countries not at war with the king; and that any burden thereupon, or obſtruction thereto, excepting only by the parliament of Ireland, are unconſtitutional, and a grievance. 5. Reſolved, with one diſſenting voice only, that a mutiny bill, not limited in point of duration from ſeſſion to ſeſſion, is unconſtitutional and a grievance. 6. Reſolved unanimouſly, that the independence of judges is equally eſſential to the impartial

partial administration of justice in Ireland as in England, and that the refusal or delay of this right is in itself unconstitutional and a grievance. 7. Resolved, with 11 dissenting voices only, that it is the decided and unalterable determination of the volunteer companies to seek a redress of these grievances; and they pledged themselves to their country, and to each other, as freeholders, fellow-citizens, and men of honour, that they would, at every ensuing election, support only those who had supported them, and would support them therein, and that they would use all constitutional means to make such pursuit of redress speedy and effectual. 8. Resolved, with only one dissenting voice, that the minority in parliament, who had supported those constitutional rights, are entitled to the most grateful thanks of the volunteer companies, and that an address to the purpose be signed by the chairman, and published with the resolutions of the present meeting. 9. Resolved unanimously, that four members from each county of the province of Ulster, eleven to be a quorum, be appointed a committee till the next general meeting, to act for the volunteer corps, and to call general meetings of the province, as occasion requires. 10. The committee being appointed, and the time of general meetings, and some other affairs of a similar nature settled, it was resolved unanimously, that the court of Portugal having unjustly refused entry to certain Irish commodities, the delegates would not consume any wine of the growth of Portugal, and that they would use all their influence to prevent the use of the said wine, excepting what was then in the kingdom, until such time as the Irish exports should be received in the kingdom of Portugal. 11. Resolved, with only two dissenting voices, that they hold the right of private judgment in matters of religion equally sacred in others as in themselves; and that they rejoiced in the relaxation of the penal laws against the Papists, as a measure fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland.

(21.) IRELAND, HISTORY OF, UNTIL THE FINAL RELINQUISHMENT OF BRITISH LEGISLATIVE RIGHT, in 1782. While these proceedings took place at Dungannon, the ministry carried all before them in parliament. In a debate concerning the exclusive legislative privileges of Ireland, a law-member, speaking of the arbitrary acts of England, asserted, that "power constituted right;" and a motion, that the commons should be declared the representatives of the people, was carried in the negative. These scandalous proceedings could not but hasten the ruin of their cause. The resolutions entered into at the Dungannon meeting were received throughout the kingdom with the utmost applause. A few days after, Mr Grattan moved, in the house of commons, for a long and spirited address to his majesty, declaring the rights of the kingdom, and asserting the principle which now began to prevail, that Ireland could legally be bound by no power but that of the king, lords, and commons of the country, though the British parliament had assumed such a power. This motion was rejected by a great majority; but their eyes were soon enlightened by the volunteers. These having appointed their committees of correspondence, were enabled to communicate their sentiments to one another with the utmost facility and quickness. An association was formed in the name of the nobility, representatives, freeholders, and inhabitants of the county of Armagh, wherein they set forth the necessity of declaring their sentiments openly respecting the fundamental and undoubted rights of the nation. They declared, that, in every situation in life, and with all the means in their power, they would maintain the constitutional right of the kingdom, to be governed only by the king and parliament of Ireland; and that they would, in every instance, uniformly and strenuously oppose the execution of any statutes, excepting such as derived their authority from the parliament just mentioned; and they pledged themselves, in the usual manner, to support what they now declared with their lives and fortunes. This declaration was quickly adopted by all the other counties, and similar sentiments became universally avowed throughout the kingdom. The change in the British ministry in April 1782 facilitated the wishes of the people. The duke of Portland, who came over as lord-lieutenant in April that year, sent a most welcome message to parliament. He informed them, that "his majesty, being concerned to find that discontents and jealousies were prevailing among his loyal subjects in Ireland, upon matters of great weight and importance, he recommended it to parliament to take the same into their most serious consideration, in order to such a final adjustment as might give mutual satisfaction to his kingdoms of Great Britain and Ireland." Mr Grattan now proposed a second time in parliament the address which had been rejected before. On the 16th of April he began a speech to this purpose with a panegyric on the volunteers, and the late conduct of the people. The Irish, he said, were no longer a divided colony, but an united land, manifesting itself to the rest of the world in signal instances of glory. In the rest of Europe the ancient spirit was expired; liberty was yielded, or empire lost; nations were living upon the memory of past glory, or under the care of mercenary armies. In Ireland, however, the people, by departing from the example of other nations, had become an example to them. Liberty, in former times, and in other nations, was recovered by the quick feelings and rapid impulse of the populace. But in Ireland, at the present period, it was recovered by an act of the whole nation, reasoning for three years on its situation, and then rescuing itself by a settled sense of right pervading the land. The meeting of the delegates at Dungannon was an original measure; and, like all of that kind, continued to be matter of surprise, until at last it became matter of admiration. Great measures, such as the meeting of the English at Runny-Mead, and of the Irish at Dungannon, were not the consequences of precedent, but carried in themselves both precedent and principle; and the public cause in both instances would infallibly have been lost, had it been trusted to parliament. The meeting at Dungannon had resolved, that the claim of the British parliament was illegal; and this was a constitutional declaration. The Irish volunteers were associated

ſociated for the preſervation of the laws, but the conduct of the Britiſh parliament ſubverted all law. England, however, had no reaſon to fear the Iriſh volunteers; they would ſacrifice their lives in her cauſe. The two nations formed a general confederacy. The perpetual annexation of the crown was a great bond, but magna charta was a greater. It would be eaſy for Ireland to find a king; but it would be impoſſible to find a nation who could communicate to them ſuch a charter as magna charta; and it was this which made their natural connection with England. The Iriſh nation was too high in pride, character, and power, to ſuffer any other nation to make their laws. England had indeed brought forward the queſtion, not only by making laws for Ireland the preceding ſeſſion, but by enabling his majeſty to repeal all the laws which England had made for America. Had ſhe conſented to repeal the declaratory law againſt America? and would ſhe refuſe to repeal that againſt Ireland? The Iriſh nation were incapable of ſubmitting to ſuch a diſtinction." Mr Grattan now found his eloquence much more powerful than formerly. The motion which, during this very ſeſſion, had been rejected by a great majority, was now agreed to after a ſhort debate, and the addreſs to his majeſty prepared accordingly. In this, after thanking his majeſty for his gracious meſſage, and declaring their attachment to his perſon and government, they aſſured him, that "the ſubjects of Ireland are a free people; that the crown of Ireland is an Imperial crown inſeparably annexed to that of Britain, on which connection the intereſts and happineſs of both nations eſſentially depend: but the kingdom of Ireland is diſtinct, with a parliament of its own; that there is no body of men competent to make laws to bind Ireland, except the king, lords, and commons thereof, nor any other parliament that hath any power or authority of any ſort whatſoever, in this country, except the parliament of Ireland. They aſſured his majeſty, that they humbly conceive, that in this right the very eſſence of their liberties did exiſt; a right which they, on the part of Ireland, do claim as their birthright, and which they cannot yield but with their lives. They aſſured his majeſty, that they had ſeen with concern certain claims advanced by the parliament of Great Britain, in an act entitled, "For the better ſecuring the dependency of Ireland;" an act containing matter entirely irreconcileable to the fundamental rights of the nation. They informed his majeſty, that they conceived this act, and the claims it advanced, to be the great and principal cauſe of the diſcontents and jealouſies in the kingdom. They aſſured him, that his commons did moſt ſincerely wiſh, that all the bills which become law in Ireland, ſhould receive the approbation of his majeſty under the ſeal of Great Britain; but yet, that they conceived the practice of ſuppreſſing their bills in the council of Ireland, or altering them any where, to be another juſt cauſe of diſcontent and jealouſy. They further aſſured his majeſty, that an act entitled, "For the better accommodation of his majeſty's forces," being unlimited in duration, and defective in ſome other circumſtances, was another juſt cauſe of jealouſy and diſcontent. Theſe, the principal cauſes of jealouſies and diſcontent in the kingdom, they had ſubmitted to his majeſty, in humble expectation of redreſs: and they concluded with an aſſurance, that they were more confident in the hope of obtaining redreſs, as the people of Ireland had been and were not more diſpoſed to ſhare the freedom of England, than to ſupport her in her difficulties, and to ſhare her fate." To this remarkable addreſs a moſt gracious anſwer was given. In a few days the lord-lieutenant made a ſpeech to both houſes; in which he informed them, that, by the magnanimity of the king, and wiſdom of the Britiſh parliament, he was enabled to aſſure them, that immediate attention had been paid to their repreſentations, and that the legiſlature of Britain had concurred in a reſolution to remove the cauſes of their diſcontents, and were united in a deſire to gratify every wiſh expreſſed in the late addreſs to the throne; and that, in the mean time, his majeſty was graciouſly diſpoſed to give his royal aſſent to acts to prevent the ſuppreſſing of bills in the Iriſh privy-council, and to limit the mutiny-bill to the term of two years. The joy which was now diffuſed all over the kingdom, was extreme. The warmeſt addreſſes were preſented not only to his majeſty, but to the lord-lieutenant. The commons inſtantly voted L.100,000 to his majeſty, to enable him to raiſe 20,000 men for the navy; and ſoon after, 5000 men were likewiſe voted from the Iriſh eſtabliſhment. The volunteers became in a peculiar manner the objects of gratitude and univerſal panegyric; but none was placed in ſo conſpicuous a light as Mr Grattan. Addreſſes of thanks flowed in upon him from all quarters; and the commons addreſſed his majeſty to give him L.50,000 as a recompenſe of his ſervice; for which they promiſed to make proviſion. This requeſt was alſo complied with; but ſtill the jealouſies of the Iriſh were not completely eradicated. As the intended repeal of the declaratory act was found to be ſimple, without any clauſe expreſsly relinquiſhing the claim of right, ſeveral members of the houſe of commons were of opinion, that the liberties of Ireland were not thoroughly ſecured. The majority, however, were of opinion, that the ſimple repeal of the obnoxious act was ſufficient; but many of the nation at large differed in ſentiments. Mr Flood, a member of the houſe, and a zealous patriot, now took the lead in this matter; while Mr Grattan loſt much of his popularity by eſpouſing the contrary opinion. The matter, however, was to appearance finally ſettled by the volunteers, who declared themſelves on Mr Grattan's ſide. Still ſome murmurings were heard; and it muſt be owned, that even yet the conduct of Britain appeared equivocal. An Engliſh law was paſſed, *permitting* importation from one of the Weſt India iſlands to all his majeſty's dominions; and of courſe including Ireland, though the trade of the latter had already been declared abſolutely free. This was looked upon in a very unfavourable light. Great offence was alſo taken at a member of the Engliſh houſe of lords, for a ſpeech in parliament, in which he aſſerted, that Great Britain had a right to bind Ireland in matters of an external nature; and propoſed to bring in a

bill

bill for that purpoſe. The public diſcontent was alſo greatly inflamed by ſome circumſtances relating to this bill, which were particularly obnoxious. Lord Beauchamp, in a letter addreſſed to one of the volunteer corps, was at pains to ſhow, that the ſecurity of the legiſlative privileges obtained from the parliament of Britain was inſufficient. The lawyers corps alſo, who took the queſtion into conſideration, were of the ſame opinion; but the circumſtance which gave the greateſt offence was, that the chief juſtice in the Engliſh court of king's bench gave judgment in an Iriſh cauſe, directly contrary to a law which had limited all ſuch judgments to the firſt of June. All theſe reaſons of diſcontent, however, were removed on the death of the marquis of Rockingham, and the appointment of the new miniſtry who ſucceeded. Lord Temple came over to Ireland, and his brother and ſecretary, Mr Grenville, went to England, where he made ſuch repreſentations of the diſcontents which prevailed concerning the inſufficiency of the declaratory act, that Mr Townſhend, one of the ſecretaries of ſtate, moved in the houſe of commons for leave to bring in a bill, to remove from the minds of the people of Ireland all doubts reſpecting their legiſlative and judicial privileges. This bill contained, in the fulleſt and moſt expreſs terms, a relinquiſhment, on the part of the Britiſh legiſlature, of all claims of a right to interfere with the judgment of the Iriſh courts, or to make laws to bind Ireland in time to come. Thus the conteſt was at laſt ended; and ever ſince this kingdom continued to flouriſh, and to enjoy the bleſſings of tranquillity and peace, free from every kind of reſtriction, either on its commerce or manufactures, till the commencement of the late rebellion.

(22.) IRELAND, HISTORY OF, UNTIL THE INVASION ATTEMPTED BY GENERAL HOCHE. The firſt affair of importance that engaged the attention of the Iriſh parliament, after the ſettlement of their legiſlative rights, was that of Mr Pitt's *Commercial Propoſitions*, which were thrown out, in 1785, by both houſes of parliament, a majority of whom conſidered Mr Pitt as no friend to their conſtitution and liberties. The next was that of the REGENCY, propoſed in Dec. 1788, in conſequence of his majeſty's illneſs. The debates on this ſubject ran very high, and the oppoſition in both houſes was ſo ſtrong, that they voted an addreſs to the Prince of Wales on the ſubject, which the marquis of Buckingham, then lord-lieutenant, refuſed to tranſmit. Commiſſioners were then appointed for that purpoſe; but this was hardly done, when the news of his majeſty's happy recovery put an end to all further difference on the ſubject. After this, the penſion bill was thrown out by a majority of 9 in the houſe of peers, though it had paſſed the commons by a majority of 32. Miniſtry, however, ſhowed no reſentment to this formidable oppoſition, but rather ſeemed to gratify their wiſhes, by removing the M. of Buckingham, and appointing the E. of Weſtmorland lord-lieutenant. The great queſtion about the emancipation of the Roman Catholics, being much agitated about this time, the Britiſh miniſtry did a ſtill more popular act, in 1794, by appointing Earl Fitzwilliam lord-lieutenant, who was known to be zealous for that meaſure. No adminiſtration, not even that of Lord Cheſterfield, was ever more popular than Lord Fitzwilliam's. It united all parties, and ſeemed to reconcile all differences. When the parliament met on the 22d Jan. 1795, the addreſs was voted unanimouſly in the upper houſe, and with only 3 diſſentient voices in the lower houſe: and on the 9th Feb. the commons granted the moſt liberal ſupplies that had ever been voted, without a diviſion. Theſe ſupplies had been granted, in the full perſuaſion entertained both by the parliament and the nation at large, that the bill for the Catholic emancipation, which was introduced by Mr Grattan on the 12th Feb. would be allowed to paſs, as well as another bill which was propoſed on the 14th for a reform, and retrenchment in the national expenditure. Theſe meaſures, however, having been diſagreeable to the Britiſh miniſtry (though it is affirmed, that they had expreſsly engaged for them), E. Fitzwilliam was recalled on the 21ſt, and Lord Camden appointed to ſucceed him. This recal operated like an electric, or rather a volcanic ſhock, which ſhook all Ireland from its centre to its utmoſt ſhores. The 25th of March, the day of his lordſhip's departure, was obſerved in Dublin as a day of general mourning; the ſhops being ſhut, all buſineſs ſtopt, and the citizens appearing in black. On the 4th May, the Catholic emancipation bill was rejected by a majority of 71, and a very general ferment enſued. This diſtracted ſtate of the nation, and the general diſcontent that prevailed, doubtleſs encouraged the French Directory to attempt an invaſion of Ireland at this time. A fleet was accordingly fitted out, of 18 ſhips of the line, 13 frigates, and 12 ſloops, with tranſports, and 25,000 troops under the command of General HOCHE, which left Breſt on the 10th of Dec. 1796. But the tempeſtuous weather that ſucceeded, having diſperſed the fleet, the ſquadron under V. Adm. Bouvet returned to Breſt on the 31ſt Dec. after having reached Bantry Bay, and the reſt returned at different periods, except one ſhip of the line and a frigates, which foundered at ſea, a frigate which was taken by the Britiſh, and a ſhip of the line, which eſcaped after fighting a conſiderable time againſt two Britiſh ſhips.

(23.) IRELAND, HISTORY OF, UNTIL THE SUPPRESSION OF THE REBELLION, AND SURRENDER OF GENERAL HUMBERT. Although this invaſion, fortunately for Britain, proved abortive, the affairs of Ireland were drawing faſt to an awful criſis. So early as 1791, a political ſociety had been inſtituted under the name of UNITED IRISHMEN, whoſe profeſſed objects were to obtain a reform in parliament, and an equality of civil rights among the religious of all profeſſions; but whoſe real intention, it is now fully aſcertained, was to bring about a revolution, and eſtabliſh a democratic government in Ireland, like that which then prevailed in France. This, at leaſt, was the deſign of the leaders of the ſociety, though doubtleſs many who joined it had no ſuch intention, and even the great majority are not accuſed of having *at firſt* entertained any deſign of ſeparation from Britain. The members were bound by oath to do every thing in their power "to obtain

a complete reform in the legislature, on the principles of civil, political, and religious liberty; and never to inform, or give evidence in any court, against any member of that or similar societies." The plausibility of these objects gained many proselytes, and the number increased so fast, that in spring 1792, the Society was completely organized; its divisions and subdivisions were extended to all parts of the kingdom; and many gentlemen of the first rank and fortune had become members. Mean time counter associations were formed, and many loyal subjects, who were afraid of an extension of privileges to the Roman Catholics, united under the title of *Orange-men*, for the express purpose of depriving the Papists of arms; while the latter, thus compelled to unite in their own defence, assumed the name of *Defenders*; and dreadful outrages were of consequence committed on both sides. Of these different parties, however, the United Irishmen were the most numerous; but no direct communication had been opened between them and the French Directory, till 1795, when Mr Lewins, an active member, was sent over to France; and in summer 1796, the plan of the invasion above mentioned was settled, at an interview held between Lord Edward Fitzgerald, Mr Arthur O'Connor, and General Hoche, on the frontiers of France and Switzerland. The failure of that attempt did not discourage the United Irishmen. Arms were procured and privately distributed among the members, and the correspondence with the French Directory was kept up. To counteract these proceedings, the *Insurrection act* was passed in March 1796, empowering the magistrates of any county or district to subject the inhabitants to martial law, a measure which, however necessary, greatly increased the discontents, and doubtless produced numberless acts of oppression; while, on the other hand, acts of equal barbarity were committed by persons in connection with the United Irishmen. Mean time, this society, in the confidence of establishing an *Irish Republic*, by the assistance of the French, had proceeded, in Dec. 1797, the length of naming as an *executive Directory*, Lord Edward Fitzgerald, Mr Arthur O'Connor, Mr Oliver Bond, Dr M'Niven, and Counsellor Emmet. All their transactions, however, were kept so private, and the conspiracy was laid so deep, and so complicated, that in all probability it would have taken effect, had not a discovery been made by a Mr Reynolds, in March 1798; in consequence of which, the principal leaders were apprehended, and Lord Edward Fitzgerald, in resisting the officers, was mortally wounded. A new Directory was chosen, but they soon experienced a similar fate; their schemes being disclosed by Capt. Armstrong, another informer, who had joined their society for the purpose of betraying them. In consequence of his information, Messrs John and Henry Sheares, two members of the new Directory, were apprehended on the 21st May 1798, just about the time when there was to have been a general insurrection. Mr Neilson and several others were taken up on the 23d; the city and county of Dublin were proclaimed in a state of insurrection; the guards were tripled, and the whole city converted into a garrison. Thus the rebels were prevented from effecting any thing in the city; but in various parts of the country, particularly Leinster and Connaught, they rose in large bodies and stopped the mail-coaches, which was the signal for insurrection. On the 24th, a party of them attacked the town of NAAS, but were repulsed by the Armagh militia, under Lord V. Gosford, with the loss of 140 men killed. But another party of them surprised a division of the king's troops at the town of *Prosperous*; while, to balance this, a large body of them were defeated by Gen. Dundas near Kilcuilen; as well as another body of 400 on the 25th, by L. Roden, and their leaders taken and executed. Another numerous body were defeated at Tallagh hill on the 26th, and 350 killed. The town of Carlow was attacked on the 24th by 1000 rebels, who, however, were defeated with the loss of 400. The inhabitants, however, having fired on the king's troops, they burnt the half of the town in revenge. Kildare was attacked by the rebels on the 29th, but rescued by Sir J. Duff, after a battle in which 200 rebels were killed. But the rebellion raged with the greatest fury in the counties of Wicklow and Wexford. On the 25th May, their number was about 15,000 at Wexford; when they surrounded and cut in pieces a party of the N. Cork militia, under Col. Foot and Major Lombard, at Oulard. They next attacked the town of Enniscorthy, which they took; but with the loss of 400 men. On the 29th, a party of the Meath militia fell into their hands. On the 30th, the town of Wexford surrendered to the rebels; when Messrs Bagnal Harvey, E. Fitzgerald, and J. Colclough, who had been imprisoned on the 26th for treason, were liberated, and Harvey was appointed commander of the rebel army. Under him, after leaving a garrison in the town, they marched, on the 5th of June, to attack NEW ROSS, where Major Gen. Johnson was posted with a considerable force; but, after an obstinate contest of several hours, they were repulsed with great slaughter. In revenge for this miscarriage, they massacred 105 loyalists, who were prisoners in Wexford jail. Another party of rebels attacked the town of Gorey, but were also repulsed, as well as a third body at Newton Barry, where they were defeated by Col. Lestrange, with the loss of 500 men killed. They were more successful, however, on the 4th of June, when they were attacked by Colonel Walpole near Slievebay mountain; but being strongly posted, they repulsed the royal forces, with the loss of 54 men and two six-pounders, the colonel being killed in the action. Encouraged by this success, they attempted the town of Arklow, but met with a warm reception from Gen. Needham, whose grape-shot made great havoc among them. On the 11th Sir C. Asgil attacked and dispersed a rebel camp near Ross; but the main body still retained their strong position near Vinegar Hill; from which they were not dislodged till the 21st, when Gen. Lake almost surrounded them, by a cordon of troops in five columns, under Gen. Dundas, Johnson, Eustace, Duff, and Lostus. As the rebels defended themselves obstinately for 1 hour and a ½, the slaughter was great, and 13 pieces of cannon were taken. This victory was followed by the surren-

der of Wexford on the 22d. On the 26th Meſſrs Harvey and Colclough, who had fled after the battle, were diſcovered in one of the Saltee Iſlands, and with Keughe, the rebel governor of Wexford, and others, were tried and executed. About the 7th June, the rebels had taken poſſeſſion of Antrim, but were ſoon after diſlodged by Gen. Nugent. The inſurrection, however, had become general in the counties of Antrim and Down, but on the 12th the rebels were completely defeated at Ballynahinch, where they loſt above 400 men, while only 6 were killed and 14 wounded of the king's troops. The rebel general, Munro, was taken priſoner and executed. Hitherto the rebellion had been attended with all the horrors and barbarities attendant on civil war and martial law. Both rebels and royaliſts ſeemed (with a few exceptions) to have ſo entirely laid aſide every principle of humanity, that it is difficult to decide which behaved worſt. The biſhop of Killala who was himſelf a ſufferer for his loyalty, decides it againſt the latter. But a new era was now about to take place, when the rights of ſuffering humanity were to be reſtored and reſpected. The Britiſh miniſtry having appointed Marq. Cornwallis lord lieutenant, he arrived at Dublin on the 20th of June, and on the 17th July he proclaimed an offer of his Majeſty's pardon to all who ſhould ſubmit before a certain day. This tended more to cruſh the rebellion than all the rigorous meaſures hitherto purſued. Great numbers returned to their allegiance, and delivered up their arms. Mean time, however, ſeveral of the principal delinquents were tried by ſpecial commiſſion. Meſſrs J. and H. Sheares, M'Cann, Byrne, and ſome other active members of the ſociety of United Iriſhmen, were condemned and executed. Mr O. Bond was alſo convicted and condemned on the 23d July, but being very reſpectably connected, great intereſt was made to ſave his life; when it was intimated, that if he would reveal all that he knew reſpecting the conſpiracy and rebellion, his ſentence would be commuted for baniſhment. He at firſt rejected this propoſal; but this plan of mercy being propoſed to be extended to all the other ſtate priſoners, they conſented to give the information required, on condition that no farther proſecution ſhould be carried on, except againſt actual murderers, or thoſe hereafter taken in arms. On theſe conditions Bond was pardoned (but died ſoon after), and Meſſrs O'Connor, Emmett, M'Nevin, &c. were ſent to Fort George, to go into exile, when the war ſhould be terminated. Though moſt of the rebels now accepted of the amneſty, a few of the more deſperate ſtill lurked about the mountains of Wicklow and Wexford, where they waged a deſultory war, till they were gradually reduced. The rebellion was now conſidered as completely ended, when a general conſternation was excited by the landing of a body of French troops, under Gen. Humbert, at Killala, on the 22d Aug. 1798. The number of the enemy being at firſt greatly exaggerated, Lord Cornwallis reſolved to march againſt them at the head of the army. Mean time Gen. Humbert proceeded to Caſtlebar, where he attacked the Britiſh troops under Gen. Lake, (the number of whom has been variouſly ſtated, by ſome at 6000, and by others at only 1000), and forced them to retreat, with the loſs of ſix pieces of cannon, and a proportional number of men. After this ſucceſs the French advanced towards Tuam, but their triumph was of ſhort duration; for on the 7th Sept. Lord Cornwallis came up with them near Caſtlebar, and obliged them to retreat before daybreak. Humbert, having been joined by a number of the rebels, made a circuitous march to favour their flight, which enabled the majority to eſcape. A column of Gen. Lake's army, however, overtook the French at Ballynamuck, on the 8th about 7 A. M. when they commenced a fire of cannon and muſquetry, which laſted half an hour; but the remainder of the Britiſh troops appearing, they ſurrendered at diſcretion. When the return of French priſoners was made, the public were ſurpriſed to find, that this formidable hoſt amounted to only 844! About 93 of the rebels, and three of their generals, were alſo taken priſoners.

(24) IRELAND, HISTORY OF, UNTIL THE UNION WITH GREAT BRITAIN. On the 16th Sept. 1798, a French brig appeared off the iſle of Rutland, on the NW. coaſt of Donegal. The crew landed about 8, and with them Gen. Ray and the celebrated Napper Tandy, inveſted with the rank of a French general of brigade. They inquired after Humbert, and ſeemed ſurpriſed to hear of his defeat. After diſtributing ſome manifeſtoes among the people, they reimbarked, and left the coaſt. A more ſerious attempt was made in the end of Sept. when a ſquadron ſailed from Breſt, conſiſting of one ſhip of the line, the Hoche, and 8 frigates with troops and ammunition on board, deſtined for Ireland; but the Iriſh coaſt being guarded by 8 men of war, under Sir J. B. Warren, the Hoche after a gallant defence ſtruck, and the whole French ſquadron, except two frigates, were taken; and thus the hopes of the French, as well as of the Iriſh malcontents, were completely defeated. Among the priſoners taken in the Hoche was the celebrated Theobald Wolfe Tone, who was conſidered as the moſt able negociator among the Iriſh fugitives at Paris. He was brought to Dublin, and tried by a court-martial, when he made a very manly defence; and without attempting either to deny or excuſe his crime, reſted his defence on his being a citizen of the French republic, and an officer in its ſervice. This plea, however, did not avail, nor did the court grant his requeſt to be ſhot, rather than hanged; in conſequence of which he cut his throat. With him died the ſpirit of the rebellion. The few rebels who ſtill adhered to Gen. Holt, the laſt of the rebel chiefs, ſucceſſively laid down their arms, as did Holt himſelf, who, however, was obliged to relinquiſh his native ſoil for ever. Thus ended this deplorable conteſt, in which it is ſuppoſed that above 30,000 perſons loſt their lives, beſides thouſands who were wounded or tranſported.—The laſt and not the leaſt important occurrence in the hiſtory of Ireland, and which indeed concludes its hiſtory as a diſtinct and independent nation, is its union with Great Britain. This meaſure, which had been long in contemplation, was firſt announced in the Britiſh houſe of commons on the 22d January 1799, by a meſſage from his Majeſty in the following terms: "GEORGE R. His Majeſty

is perſuaded, that the unremitting induſtry, with which our enemies perſevere in their avowed deſign, of effecting the ſeparation of Ireland from this kingdom, cannot fail to engage the particular attention of parliament; and his majeſty recommends it to this houſe, to conſider of the moſt effectual means of finally defeating this deſign, by diſpoſing the parliaments of both kingdoms, to provide, in the manner which they ſhall judge moſt expedient, for ſettling ſuch a complete and final adjuſtment, as may beſt tend to improve and perpetuate a connection eſſential for their common ſecurity, and conſolidate the ſtrength, power, and reſources of the Britiſh empire." The meaſure was taken into conſideration on the 31ſt January, when Mr Pitt moved 7 reſolutions, as the baſis of it; which were oppoſed by Mr Sheridan, on the following grounds, which he read and moved as counter-reſolutions: 1. "That no meaſures could have a tendency to improve and perpetuate the ties of amity between Great Britain and Ireland, which have not for their baſis the fair and free approbation of the parliaments of the two countries. 2. That whoever ſhall endeavour to obtain ſuch approbation, in either country, by employing the influence of government for the purpoſes of corruption or intimidation, is an enemy to his majeſty and the conſtitution." Upon theſe principles, the Union was oppoſed by Meſſrs Grey, Tierney, Jones, Sir F. Burdett, Gen. Fitzpatrick, Dr Lawrence, &c.; but upon calling the vote, Mr Sheridan's reſolutions were rejected by a majority of 140 againſt 15. In ſubſequent debates on the ſubject, the minority ſometimes amounted to 24. In the houſe of lords the Union was oppoſed by Lord Holland, E. of Moira, E. Fitzwilliam, Lord Clifton, &c. but no diviſion took place. But in the Iriſh parliament a very formidable oppoſition was made to the Union, which was reprobated in the ſtrongeſt terms. On the 22d Jan. 1799, a long and violent debate took place in the houſe of commons, on the motion for an addreſs to his majeſty; when the paragraph recommending an Union was voted to be expunged by a majority of 111 againſt 106; on which occaſion the city of Dublin was twice illuminated. The principal ſpeakers againſt the meaſure were Mr Fitzgerald, late Prime Serjeant, Sir J. Parnell, Meſſrs Ponſonby, Lee, Grattan, O'Hara, Barrington, Dobbs, Ogle, Daly, Sir L. Parſons, &c. In the Iriſh houſe of lords, however, a majority appeared in favour of the Union, on the 22d Jan. when 19 peers and one biſhop voted for an amendment to the addreſs. At laſt the buſineſs was formally introduced into both houſes by a meſſage from the lord lieutenant on the 5th Feb. 1800, expreſſing his majeſty's wiſh, that they would take the reſolutions which had paſſed in the Britiſh parliament on the propoſed Union into conſideration. A debate took place upon the 1ſt article, on the 17th Feb. in which Mr Grattan exerted his uſual abilities, but with ſuch pointed ſeverity on Mr Corry, the chancellor, that a duel enſued, wherein Mr Corry was wounded. The queſtion, however, was now carried, by a majority of 161 againſt 115, in favour of the Union; and as the diſcuſſion proceeded, the number of votes againſt it diminiſhed ſtill farther. The laſt ſtruggle was made on the 15th March, when Sir J. Parnell moved to petition the king to call a new parliament, that the ſenſe of their conſtituents might be fully aſcertained; but this motion was over-ruled by a majority of 46. The buſineſs paſſed with little oppoſition in the houſe of lords, who on the 24th March adopted the whole articles with little alteration. The articles being tranſmitted to England by the lord lieutenant, they were ſubmitted anew to the Britiſh parliament on the 2d April; on the 2d July the bill received the royal aſſent; and the Union took place on the 1ſt January 1801. In conſequence of this Union, which, it is to be hoped, will prove a common bleſſing to both countries, Ireland becomes entitled to a ſhare of all the commerce of Great Britain, except only ſuch portions as pertain to excluſive companies; from which it is obvious, that the inhabitants of Britain are equally debarred. The commons of Ireland are repreſented in the *Imperial Parliament*, as it is now denominated, by a hundred members. The ſpiritual peers ſend one archbiſhop and three biſhops to the houſe of lords, who ſit by rotation of ſeſſions. The temporal peers elect 28 lay-lords as their repreſentatives, who hold their ſeats for life. The title aſſumed by the king in conſequence of the Union, is "King of the united kingdoms of Great Britain and Ireland, defender of the faith." The laws and courts of juſtice, even the court of chancery, remain in Ireland as they were before the Union; and the monarch is ſtill repreſented by a lord lieutenant, whoſe penſion or ſalary is now (1810) increaſed from twenty to thirty thouſand pounds ſterling a-year. Ireland is liable for no part of the debt of Great Britain contracted before the Union, and only contributes to the general expenſes of the empire in the proportion of 1 to 7½. But this proportion, as trade increaſes, and as the ſtate of Ireland improves, may be reviſed and altered by the united parliament in the courſe of 20 years. The act of Union provides, that ſuch Iriſh peers as are not elected to ſit in the houſe of peers, may ſit in the houſe of commons as repreſentatives of Britiſh boroughs, cities, or counties; but they muſt renounce all the rights and privileges of the peerage whilſt they ſit in the lower houſe of parliament.

(25.) IRELAND, HOUSES IN. See § 29, 30. Mr Cruttwell, in his *Univerſal Gazetteer*, ſays the number of houſes is about 700,000.

(26.) IRELAND, INHABITANTS OF, AND GENERAL CHARACTER. The inhabitants, in general, of this kingdom, are very far from being what they have too often unjuſtly been repreſented, by thoſe who never ſaw them, a nation of wild Iriſh. Miſerable and oppreſſed, as by far too many of them are, an Engliſhman will find as much civility, in general, as amongſt the ſame claſs in his own country, and more hoſpitality. Poverty and oppreſſion naturally make mankind ſour and unſociable, and eradicate, or at leaſt ſuppreſs, all the amiable principles and paſſions of humanity. But it is unfair and ungenerous to judge of the natural diſpoſition of people reduced by indigence and oppreſſion almoſt to deſperation. Let commerce, agriculture, and arts, but call forth the dormant activity of their genius, and rouſe the native ſpirit of enterpriſe, which lies torpid within them; let liberal laws unfetter their minds, and plenty cheer

their

their tables; they will ſoon ſhow themſelves deſerving to rank with the moſt reſpectable ſocieties in Europe. Perſonal beauty ſeems to be more diffuſed in England among the lower ranks of life than in Ireland; which may be attributed to the different modes of living. In England, the meaneſt cottager is better fed, lodged, and dreſſed, than the moſt opulent Iriſh farmers, who, unaccuſtomed to the comforts of life, knew no luxury but in deep potations of aquavitæ. From this circumſtance, we may account for a fact reported by ſome officers of the army, who themſelves were Iriſhmen. They ſay, that the young fellows of Ireland, who offer to enliſt, are more generally below the given height than in England. The ſame cauſes which promote or prevent the growth of other animals, have doubtleſs ſimilar effects upon the human ſpecies. In England, where there is no ſcant of proviſions, the growth is not checked; but, on the contrary, it is extended to the utmoſt bound of nature's limits: whereas, in Ireland, where food is neither in the ſame quantity, nor of the ſame quality, the body cannot expand. The gentlemen of Ireland are full as tall as thoſe of England; the difference, then, between them and the commonalty, can only proceed from the difference of living.

(27.) IRELAND, MINERALS IN. Mines of coal, lead, copper and iron, are common, as well as ſome of ſilver; and many of them are wrought with advantage. Stone quarries abound every where, and marble of great beauty is found in ſeveral counties. In ſome parts there are ſaid to be appearances of gold mines.

(28.) IRELAND, PARISHES IN. Ireland is divided into 2293 pariſhes; of which there are in Ulſter 365; Leinſter 858; Munſter 740; and Connaught 330.

(29.) IRELAND, POPULATION OF. In 1731, while the duke of Dorſet was lord lieutenant, the inhabitants were numbered, and it was found that the four provinces contained as follows:

| | | | |
|---|---|---|---|
| Connaught | 21604 | Connaught | 221780 |
| Leinſter | 203087 | Leinſter | 447916 |
| Munſter | 115130 | Munſter | 482044 |
| Ulſter | 360632 | Ulſter | 158020 |
| Proteſtants | 700453 | Papiſts | 1309760 |

The return of houſes in Ireland, in 1754, was 395,439; and in 1766, it was 424,046. Suppoſing therefore the numbers to have increaſed at the ſame rate, the number of houſes now cannot be leſs than 454,130; which, allowing five perſons to a family, will make the number of inhabitants 2,260,650: but as the return of houſes by hearth-collectors is rather under than above the truth, and as there are many families in every pariſh who are by law excuſed from that tax, and therefore not returned, the number, on a moderate eſtimate, will be 2,500,000. A conſiderable deduction, however, muſt be made for the number of houſes deſtroyed during the late rebellion. Sir W. Petty reckoned 160,000 cabins without a chimney; and if there be an equal number of ſuch houſes now, the number of people will be above 3,000,000. Mr Molyneux ſays, "Ireland has certainly been better inhabited formerly; for on the wild mountains between Armagh and Dundalk, are obſervable the marks of the plough, as they are alſo on the mountains of Altmore. The ſame has been obſerved in the counties of Londonderry and Donnegal. Mountains that are now covered with bogs have been formerly ploughed; for when you dig five or ſix feet deep, you diſcover a proper ſoil for vegetation, and find it ploughed into ridges and furrows: a plough was found in a very deep bog near Donnegal; and a hedge, with ſome wattles, under a bog 5 or 6 feet in depth. The ſtump of a large tree was found in a bog ten feet deep at Caſtle-Forbes; the trunk had been burnt, and ſome of the cinders and aſhes were ſtill lying on the ſtump. Mr Molyneux further ſays, that on the top of a high mountain, in the north, there were then remaining the ſtreets and other marks of a large town.

(30.) IRELAND, PROVINCES, COUNTIES, BARONIES, BISHOPRICS, &c. IN. Ireland is divided into 4 large provinces, and thoſe again into 3 counties, as follows:

| *Counties.* | *Houſes.* | *Extent, &c.* |
|---|---|---|
| **I. ULSTER.** | | |
| 1. Antrim | 20738 | Length 68 |
| 2. Armagh | 13125 | Breadth 98 |
| 3. Cavan | 9268 | Boroughs 29 |
| 4. Down | 26090 | Baronies 55 |
| 5. Donnegal | 12357 | Archbiſhopric 1 |
| 6. Fermanagh | 5674 | Biſhoprics 6 |
| 7. Londonderry | 14527 | Market-towns 58 |
| 8. Monaghan | 26637 | |
| 9. Tyrone | 16545 | |
| **II. LEINSTER.** | | |
| 1. Carlow | 5444 | Length 104 |
| 2. Dublin | 24145 | Breadth 55 |
| 3. Kildare | 8887 | Boroughs 53 |
| 4. Kilkenny | 3231 | Baronies 99 |
| 5. King's County | 9294 | Market towns 63 |
| 6. Longford | 6057 | Archbiſhopric 1 |
| 7. Lowth | 8150 | Biſhoprics 3 |
| 8. E. Meath | 14000 | |
| 9. Queen's Co. | 11226 | |
| 10. Weſtmeath | 9621 | |
| 11. Wexford | 13015 | |
| 12. Wicklow | 7781 | |
| **III. MUNSTER.** | | |
| 1. Clare | 11381 | Length 100 |
| 2. Cork | 47334 | Breadth 107 |
| 3. Kerry | 11653 | Boroughs 26 |
| 4. Limerick | 19380 | Baronies 63 |
| 5. Tipperary | 18325 | Archbiſhopric 1 |
| 6. Waterford | 9485 | Biſhops 6 |
| **IV. CONNAUGHT.** | | |
| 1. Galway | 15576 | Length 90 |
| 2. Leitrim | 5156 | Breadth 80 |
| 3. Mayo | 15089 | Boroughs 10 |
| 4. Roſcommon | 8780 | Baronies 43 |
| 5. Sligo | 5970 | Archbiſhopric 1 |
| | | Biſhopric 1 |

(31.) IRELAND, RIVERS, LAKES, AND MOUNTAINS OF. The principal rivers of Ireland are the Shannon, Foyle, Bann, Liffey, Boyne, Slaney, Suir, Barrow, Erne, Moy, Noir, Suck, and Gyll. The chief lakes are Lough Neagh, Lean, Erne, and Corib. The principal mountains are Knock-Patrick, Slieu-Bloemy, and the Curliew Hills.

(32.) IRELAND, SCHOOLS IN. There are 44 charter working ſchools in Ireland, wherein 2025 boys and girls are maintained and educated. Theſe ſchools

ſchools are maintained by an annual bounty of 1000l. by a tax upon hawkers and pedlars, and by ſubſcriptions and legacies. The children admitted are thoſe born of Popiſh parents, or ſuch as would be bred Papiſts if neglected, and are found of limbs. Their age muſt be from ſix to ten; the boys at 16, and the girls at 14, are apprenticed in Proteſtant families. The firſt ſchool was opened in 1734. Five pounds are given to every perſon educated in theſe ſchools upon his or her marrying a Proteſtant.

(33.) IRELAND, SEA-PORTS OF. The chief ſea-port towns are Belfaſt, Dublin, Drogheda, and Dundalk on the E. coaſt: Cork, Waterford, Kinſale, Dungarvon, and Youghal on the S. of Galway; Sligo, Limerick, &c. on the W. and Londonderry on the N.

(34.) IRELAND, SOIL, CLIMATE, BOGS, &c. OF. The ſoil of Ireland varies from the ſtiffeſt clay to the lighteſt ſand; but of the latter there is not much; nor is any chalk found in it. It is in general more ſtony than the ſoil of England, but is abundantly fruitful both in corn and graſs, eſpecially the latter; in conſequence of which, a vaſt number of black cattle and ſheep are bred, particularly in Connaught. Few countries produce finer grain than that which grows in the improved parts of this kingdom. The northern and eaſtern counties are beſt cultivated and incloſed, and moſt populous. The climate is more variable, and both heat and cold more moderate than in England. The air is more damp, but this, Dr Beaufort obſerves, is not to be attributed to the bogs, but chiefly to its inſular ſituation. And the BOGS, wherewith Ireland is in ſome places overgrown, are not injurious to health, as is commonly imagined; the watery exhalations from theſe are neither ſo abundant nor ſo noxious as thoſe from marſhes, which become prejudicial from the various animal and vegetable ſubſtances, which are left to putrefy as ſoon as the waters are exhaled by the ſun. Bogs are not, as might be ſuppoſed from their blackneſs, maſſes of putrefaction; but, on the contrary, they are of ſuch a texture, as to reſiſt putrefaction above any other ſubſtance we know of. A ſhoe, all of one piece of leather, very neatly ſtitched, was taken out of a bog ſome years ago, entirely freſh; from the faſhion of which, it is ſuppoſed to have lain there ſome centuries. Butter, called *rouſſin*, hath been found in hollow trunks of trees, where it had been hid ſo long, that it was become hard and almoſt friable, yet not devoid of unctuoſity. That the length of time it had been buried was very great, we learn from the depth of the bog, which was ten feet, that had grown over it. But the common phenomenon of timber trees dug out of theſe bogs, not only found, but alſo ſo embalmed as afterwards to defy the injuries of time, demonſtrate the antiſeptic quality of them. The horns of the moooſe-deer muſt have lain many centuries in theſe bogs, for the Iriſh hiſtories do not record the time when theſe animals exiſted in Ireland. Indeed, human bodies have in many places been dug up entire, which muſt have lain there for ages. The growth of bogs, however, is variable in different places, according to the ſituation, ſoil, humidity, quantity of vegetables, &c. See MOSS. In the manufacturing counties of the north, peat fuel has become ſo ſcarce, that turbaries let from 5 to 8 guineas an acre. In ſome places they are ſo eradicated, that there does not remain a trace of them, the ground being now converted into rich meadows and paſtures. There is one peculiarity, which naturaliſts are uncertain whether to aſcribe to the ſoil or climate of Ireland, viz. that there are neither moles, toads, nor any kind of ſerpents or venomous reptiles to be found in it; nor will they live in it, when imported. "Frogs, ſays Mr Cruttwell, were imported about 80 years ago, and are ſufficiently numerous; but though the ſame experiment has been made with ſnakes and vipers it has been happily unſucceſsful."

(35.) IRELAND, SUPERFICIAL CONTENTS OF. The Rev. Clement Cruttwell, in his *Univerſal Gazetteer*, ſtates the ſuperficial contents of Ireland at 19,000 ſquare miles; though he makes its extent leſs than we have ſtated it above, (§ 1.) viz. only 185 miles in length from N. to S. in a meridian line, and from 98 to 143 in breadth from E. to W. The circumference and ſuperficial contents of the four provinces is ſtated by others as follows:—

| | *Miles in Circ.* | *Acres Iriſh.* | *Acres Engliſh.* |
|---|---|---|---|
| Ulſter, | 460—2,836,837 | = | 4,496,205 |
| Leinſter, | 360—2,642,958 | = | 4,281,355 |
| Munſter, | 600—3,289,932 | = | 5,329,246 |
| Connaught, | 500—2,372,915 | = | 3,681,746 |

(36.) IRELAND, TRADE AND MANUFACTURES OF. The commodities which Ireland exports, are hides, tallow, beef, butter, cheeſe, honey, wax, hemp, metals, fiſh, wool, and glaſs; and her linen trade is of great conſequence. England is thought to gain by Ireland upwards of 1,400,000l. Mr O'Halloran ſays, the linen manufacture was carried on in Ireland, in very early days, to a great extent; and Gratianus Lucius quotes a deſcription of the kingdom, printed at Leyden in 1627, in which the author ſays, "That this country abounds with flax, which is ſent ready ſpun in large quantities to foreign nations. Formerly (ſays he) they wove great quantities of linen, which was moſtly conſumed at home, the natives requiring above 30 yards of linen in a ſhirt or ſhift." So expenſive was the Iriſh faſhion of making up ſhirts, on account of the number of plaits and folds, that, in the reign of Henry VIII. a ſtatute paſſed, by which they were forbidden, under a ſevere penalty, to put more than 7 yards of linen in a ſhirt or ſhift. We may form ſome idea of what the trade of Ireland muſt have been in former times, when ſo late as the reign of Brien Boru, who died in 1014, notwithſtanding the ravages and diſtreſſes which a Daniſh war, of above 200 years continuance, muſt have produced throughout the kingdom, the annual duties ariſing from goods imported into the ſingle port of Limerick, and paid in red wine, amounted to 365 pipes! Even ſo lately as the laſt century, it is ſcarcely credible what riches this city derived from the bare manufacture of ſhoes, which were exported in amazing quantities; whereas now, inſtead of ſhoes and boots, the raw hides are ſhipped off for foreign markets. No country in the world

seems better situated for a maritime power than Ireland, where the ports are convenient to every nation in Europe, and the havens safe and commodious. The great plenty of timber, the superior excellence of the oak, and the acknowledged skill of her artizans in wood-works, are circumstances clearly in her favour. That the Irish formerly exported large quantities of timber, is manifest from the churches of Gloucester, Westminster monastery and palace, &c. being covered with Irish oak.

(II.) IRELAND, one of the BERMUDAS.

(III.) IRELAND, NEW, an island in the E. Indian Ocean. Lon. 152. 17. E. Lat. 4. 59. S.

(IV.) IRELAND, NEW, a long narrow island, in the S. Pacific Ocean; extending 270 miles from NW. to SE. inhabited by negroes, and covered with wood. Lon. between 146° and 151° E. of Paris. Lat. between 3° and 50° S.

(1.) IRENÆUS, St, Bp. of Lyons, was born in Greece about A. D. 120. He was the disciple of Pappias and St Polycarp, by whom, it is said, he was sent into Gaul in 157. He stopped at Lyons, where he performed the office of a priest; and in 178 was sent to Rome, where he disputed with Valentinus, and his two disciples Florinus and Blastus. At his return to Lyons, he succeeded Photinus, bishop of that city; and suffered martyrdom in 202, under Severus. He wrote many works in Greek, of which there remains only a barbarous Latin version of his five books against heretics, some Greek fragments in different authors, and Pope Victor's letter mentioned by Eusebius. The best editions of his works are those of Erasmus, in 1526; of Grabe, in 1702; and of F. Massuet, in 1710. St Irenæus's style is close, clear, and strong, but plain and simple. Dodwell wrote six curious dissertations on the works of St Irenæus.

(2.) IRENÆUS, St, a deacon, who, in 275, suffered martyrdom in Tuscany, under the reign of Aurelian.

(3.) IRENÆUS, St, Bp. of Sirmich, suffered martyrdom on the 25th March 304, during the persecution of Diocletian and Maximianus.

IRENE, empress of the east, celebrated for her valour, wit, and beauty; but detestable for her cruelty, having sacrificed her own son to the ambition of reigning alone. She died in 803, at Lesbos.

IRESINE, in botany; a genus of the pentandria order, belonging to the dioecia class of plants; and in the natural method ranking under the 54th order, *Miscellaneæ*. The male calyx is diphyllous, the corolla pentapetalous; and there are five nectaria. The female calyx is diphyllous, the corolla pentapetalous; there are two sessile stigmata, and a capsule with flocky seeds.

IRETON, Henry, an English republican general, who distinguished himself by his valour and conduct on the side of the parliament. He was appointed to command in Ireland, and was killed before Limerick in 1651.

IREVISA, John, a native of Cornwall, who was Bp. of Berkeley in Gloucestershire in the 14th century, and translated the *Polychronicon*, in 1387.

IRI, a town of Africa, in Congo.

IRIDESCENT, *adj.* [from *Iris*, Lat.] in mineralogy, optics, &c. exhibiting the colours of the rainbow. See COPPER, § V. 1.

IRIGNY, a town of France, in the dep. of the Rhone and Loire; 6 miles S. of Lyons.

(1.) IRIS, *n. s.* [Latin.] 1. The rainbow.—Beside the solitary *iris*, which God showed unto Noah, there is another lunary, whose efficient is the moon. *Brown.* 2. Any appearance of light resembling the rainbow.—When both bows appeared more distinct, I measured the breadth of the interior *iris* 2 gr. 10′; and the breadth of the red, yellow, and green, in the exterior 2′45, was to the breadth of the same colours in the interior 3 to 2. *Newton.* 3. The circle round the pupil of the eye. 4. The flower-de-luce.

*Iris* all hues, roses, and jessamine. *Milton.*

(2.) IRIS, in anatomy (§ 1, *def.* 3.) is a striped variegated circle, formed of a duplicature of the uvea. See ANATOMY, § 571.

(3.) IRIS, in botany, the FLOWER-DE-LUCE, or *Flag-flower*, &c. a genus of the monogynia order, belonging to the triandria class of plants, and in the natural method ranking under the sixth order, *Ensatæ*. The corolla is divided into six parts; the petals alternately reflexed; the stigmata resembling petals. There are 44 species, all herbaceous flowering perennials, both of the fibrous, tuberous, and bulbous rooted kinds, producing thick annual stalks from 6 or 4 inches to a yard high, terminated by large hexapetalous flowers, having 3 of the petals reflexed quite back and 3 erect; most of which are very ornamental, appearing in May, June, and July. All the species are easily propagated by offsets from the roots, which should be planted in September, October, or November, though almost any time from September to March will do. They may also be raised from seed, which is the best method for procuring varieties. It is to be sown in autumn, soon after it ripens, in a bed or border of common earth, and raked in. The plants rise in spring, and are transplanted next autumn. The roots of the Florentine white iris, when dry, are supposed to have a pectoral virtue. They have an agreeable smell, resembling that of violets, and hence are used in perfumes, and in flavouring of liquors. When recent, they have a bitter, acrid, nauseous taste; and when taken into the body, prove strongly cathartic; on which account they have been recommended in dropsies, in the dose of 3 or 4 scruples.—The juice of the species called *bastard acorus*, or *yellow flag-flower*, is also very acrid, and hath been found to produce plentiful evacuations from the bowels when other means had failed. For this purpose, it may be given in doses of 80 drops every hour or two; but the degree of its acrimony is so uncertain, that it can hardly ever come into general use. The fresh roots have been mixed with the food of swine bitten by a mad dog, and they escaped the disease, when others bitten by the same dog died raving mad. Goats eat the leaves when fresh; but cows, horses, and swine, refuse them. Cows will eat them when dry. The roots are used in the island of Jura for dying black. The roots or bulbs of a species growing at the Cape are roasted in the ashes, and used as food by the natives: they are called OENKJES, and have nearly the same taste with potatoes. The Hottentots use the word *oenkjes* in the same sense in which Virgil used *aristæ*, *i. e.* for reckoning of time; always beginning

ning the new year whenever the *omlets* push out of the ground, and marking their age and other events by the number of times in which in a certain period this vegetable has made its appearance. The Siberians cure the venereal disease by a decoction of the root of the *Iris Siberica*, which acts by purging and vomiting. They keep the patient 2 days in a stove, and place him in a bed of the leaves of the *arctium lappa*, or common burdock, which they frequently change till the cure is effected.

(4.) IRIS is also applied to those changeable colours which sometimes appear in the glasses of telescopes, microscopes, &c. so called from their similitude to a rainbow. The same appellation is also given to that coloured spectrum, which a triangular prismatic glass will project on a wall, when placed at a due angle in the sun-beams.

(5.) IRIS, in mythology, the daughter of Thaumas and Electra, one of the Oceanides, the goddess of the rainbow, and messenger of Juno, whom she attended. She was supposed to supply the clouds with water, colours, &c.

(6.) IRIS, in physiology; (§ 1, *def.* 1.) See RAINBOW. The word is Greek, ιρις, supposed by some to be derived from ιρω, *I tell*, being a meteor that is supposed to foretel, or rather declare rain.

(7.) IRIS, LUNAR, or *Moon Rainbow*. See LUNAR, N° 4. and RAINBOW, N° 3.

(8.) IRIS STONE. See MOON-STONE.

(1.) IRISH, *adj.* Of or belonging to Ireland.

(2.) IRISH, *n. s.* The people of IRELAND.

(3.) IRISH SEA, that part of the Atlantic which is between Britain and Ireland.

(4.) IRISH TOWN, a town between Dublin and the sea.

IRISSARI, a town of France, in the dep. of Lower Pyrenees; 10 miles SW. of St Palais.

IRK, a river of Lancashire, which runs into the Irwell, near Manchester.

* *To* IRK. *v. a.* [*yrk*, work, Islandick.] This word is used only impersonally, *it* irks *me*; *mihi pœna est*, it gives me pain; or I am weary of it. Thus the authors of the Accidence say, *taedet*, it *irketh*.—

Come, shall we go and kill us venison?
And yet it *irks* me. *Shak.*

It *irks* his heart he cannot be reveng'd. *Shak.*

IRKEN, or JERKEN. See YARKAN.

* IRKSOME. *adj.* [from *irk*.] Wearisome; tedious; troublesome; toilsome; tiresome; unpleasing.—I know she is an *irksome* brawling scold. *Shak.*—

Thy company, which erst was *irksome* to me,
I will endure. *Shak.*

Truce to his restless thoughts, and entertain
The *irksome* hours, till his great chief return.
*Milton.*

For not to *irksome* toil, but to delight,
He made us, and delight to reason join'd.
*Milton.*

—There is nothing so *irksome* as general discourses, especially when they turn chiefly upon words. *Addison.*—Frequent appeals from hence have been very *irksome* to that illustrious body.

* IRKSOMELY. *adv.* [from *irksome*.] Wearisomely; tediously.

* IRKSOMENESS. *n. s.* [from *irksome*.] Tediousness; wearisomeness.

(1.) IRKUTZK, a town of Russia, the capital of IRKUTZKOI, near lake Baikal; the see of a bishop, and a place of great trade. The caravans pass through it to China. It is 840 miles ESE. of Kolivan. Lon. 122. 44. E. of Ferro. Lat. 52. 4. N.

(2.) IRKUTZK, a province of IRKUTZKOI.

(3.) IRKUTZC, or IRKUTZKOI, the largest and least populous government of Russia, comprehending all that part of Siberia, which lies beyond 125° Lon. E. of Ferro; bounded on the E. by the N. Pacific Ocean; S. by Chinese Tartary; W. by Kohran and Tobolsk, and N. by the Frozen Sea. It is divided into 4 provinces, viz. Irkutzk, Nertchinsk, Skortzk, and Yakutzk.

IRMA-HISSAR, a town of Asiatic Turkey, in Natolia; 40 miles SE. of Castamena.

(1. 1.) * IRON. *n. s.* [*hairn*, Welsh; *isern*, *iren*, Saxon; *iorn*, Erse.] 1. A metal common to all parts of the world. Though the lightest of all metals, except tin, it is considerably the hardest; and, when pure, naturally malleable; when wrought into steel, or when in the impure state from its first fusion, it is scarce malleable. Most of the other metals are brittle, while they are hot; but this is most malleable as it approaches nearest to fusion. The specific gravity of iron is to water as 7632 is to 1000. It is the only known substance that is attracted by the loadstone. Iron has greater medicinal virtues than any of the other metals. *Hill.*—

Nor airless dungeon, nor strong links of *iron*,
Can be retentive to the strength of spirit. *Shak.*

—If he smite him with an instrument of *iron*, so that he die, he is a murderer. *Num.* xxxv. 16.—The power of drawing *iron* is one of the ideas of a loadstone, and to be so drawn is a part of that of *iron*. *Locke.*—In a piece of *iron* ore, of a ferruginous colour, are several thin plates, placed parallel to each other. *Woodward.*—There are incredible quantities of *iron* slag in various parts of the forest of Dean. *Woodward.*—*Iron* stone lies in strata. *Woodw.*—I treated of making *iron* work and steel work. *Mason.* 2. Any instrument or utensil made of iron: as, a flat *iron*, box *iron*, or smoothing *iron*. In this sense it has a plural.—

*Irons* of a doit, doublets that hangmen would
Bury with those that wore them, these base slaves,
Ere yet the fight be done, pack up. *Shak.*

O Thou! whose captain I account myself,
Look on my forces with a gracious eye:
Put in their hands thy bruising *irons* of wrath.
*Shak. Rich.* III.

—Can'st thou fill his skin with barbed *irons*, or his head with fish spears? *Job* xli. 7.—

For this your locks in paper durance bound?
For this with tott'ring *irons* wreath'd around?
*Pope.*

3. Chain; shackle; manacle: as, he was put in *irons*.—The *iron* entered into his soul. *Psalms.* C. *Prayer.*—His feet they hurt with fetters: he was laid in *irons*. *Psalms.*

(2.) IRON is one of the perfect metals, and the most useful, as well as the most plentiful of them all. It is styled by some Encyclopædists an *imperfect* metal, but it is in many respects as perfect a metal, and in some more truly valuable, than gold

gold itſelf. It is of a livid whitiſh colour inclining to grey, and internally compoſed, to appearance, of ſmall facets; ſuſceptible of a fine poliſh, and capable of having its hardneſs more increaſed or diminiſhed by certain chemical proceſſes, than any other metal. See CHEMISTRY, *Index*. It is very generally diffuſed throughout the globe, being frequently found mixed with ſand, clay, and chalk, in the aſhes of vegetables, and in the blood of animals, in ſuch abundance, that ſome authors have attributed both the colours of vegetables and of the vital fluid itſelf to the iron contained in them. In conſequence of this abundance, the iron ores are extremely numerous. See § 9.

(3.) IRON, CHEMICAL PROPERTIES AND COMBINATIONS OF. See CHEMISTRY, *Index*.

(4.) IRON, ELECTRICAL PROPERTIES AND PHÆNOMENA OF. See ELECTRICITY, *Index*.

(5.) IRON, EXPERIMENTS ON BURNING. Under the article ELECTRICITY, we have taken notice of a curious experiment of burning iron in dephlogiſticated air; of which an account is alſo given under AEROLOGY, whereſe Dr Prieſtley's experiments are related. In the laſt number of the *Chemical Annals*, we find the ſubject particularly treated of by M. Lavoiſier: "The beautiful experiment of Mr Ingenhouſz (ſays he) is now well known. A piece of very fine iron wire is turned into a ſpiral form; one end of it is fixed in a bottle cork; to the other a piece of agaric is faſtened; when this has been done, a bottle is filled with vital air; the agaric is lighted, and it is then, along with the iron wire, quickly introduced into the bottle, which is ſtopped with the cork. As ſoon as the agaric is plunged into the vital air, it begins to burn with a dazzling light; the inflammation is communicated to the iron, which alſo burns, throwing off bright ſparks that fall to the bottom of the bottle in round globules. Theſe globules become black as they cool, and preſerve ſome remains of their metallic luſtre. The iron thus burnt is more brittle than glaſs itſelf; it powders eaſily; is attractable by the magnet, but leſs ſo than before the operation." M. Lavoiſier, in order to inveſtigate the changes which happened to the metal on this occaſion, repeated the experiment upon a ſcale conſiderably larger. He immerſed chips of iron turned into a ſpiral form into a veſſel filled with pure air, which contained about 12 quarts; fixing to the end of each chip a ſmall bit of agaric, and a particle of phoſphorus weighing ſcarce 1-16th of a grain. Having ſet fire to the phoſphorus and agaric, the iron is wholly conſumed to the very laſt particle, with a bright white light reſembling ſtars in rockets. The heat in this combuſtion melts the iron, which falls down in globules of different ſizes. In the firſt inſtant of the combuſtion, there is a ſlight dilatation of the air; but this is ſucceeded by a very rapid diminution; and when the quantity of iron is ſufficient, and the air very pure, almoſt the whole gas is abſorbed. Our author recommends only ſmall quantities of iron to be burnt at a time; becauſe the heat produced by its combuſtion is ſo great, that the glaſs is apt to fly. A dram, or a dram and a half, is ſufficient for a jar holding four gallons, which ought to be very ſtrong, in order to reſiſt the weight of the mercury with which it is to be filled. The increaſe of weight in the iron, by being burnt in this manner, is, according to our author, about $\frac{1}{35}$ per cent. It is then in a ſtate of ethiops, and may be powdered in a mortar. When the air, in which the combuſtion has been performed, is very pure, there is no great difference betwixt that in which the iron has been burnt and the original quantity, excepting only a ſmall mixture of fixed air, from the little portion of charcoal contained in the iron.

(6.) IRON, MAGNETICAL VIRTUES OF. See MAGNETISM, Part I. Sect. III.

(7.) IRON, METHOD OF PRESERVING, FROM RUST. Iron is eaſily calcinable by fire, and is ſoluble in all the acids, even that of fixed air. By expoſure to the atmoſphere, it is attacked by the pure part of the ſurrounding fluid, which thus becomes converted into fixed air, the metal in the mean time being changed into a yellowiſh brown powder, called *ruſt*. Common iron is much more ſubject to ruſt than ſteel; and this facility of calcination renders it a matter of great importance to diſcover ſome effectual method of preventing it from taking place. Various compoſitions have been recommended, but none have been found more effectual than common oil. As the uſe of this, however, muſt be on many occaſions troubleſome and diſagreeable, a ſtill more commodious method has been fallen upon. It is known that the metal, after having undergone that kind of calcination, in which it combines with the baſe of dephlogiſticated air, or begins to combine with it, is not ſubject to ruſt. By giving it a coating of this kind, therefore, it is effectually preſerved from any action of the air; and this is done by heating it till it aſſumes a blue colour, which indicates a partial calcination on the outſide: and thus utenſils are made capable of being preſerved from ruſt for a long time; though even theſe, when expoſed to wet, or even a long time to the atmoſphere, will be covered with ruſt, and decay like others.

(8.) IRON, NATIVE. Native iron, formerly ſuppoſed not to exiſt any where, is now known to have been met with in ſeveral places. It is, however, by no means common, but occurs ſometimes in iron mines. Margraff found a fibrous kind of it at Eibenſtock in Saxony, and Dr Pallas found a maſs in Siberia, weighing 1600 lb. Mr Adanſon likewiſe informs us, that native iron is common about Senegal; but ſome naturaliſts are of opinion, that theſe pieces, which have been taken for native iron, are in reality artifical, and have been accidentally buried in the earth. The large piece mentioned by Dr Pallas is of that ſpecies called *red ſhort*, which is malleable when cold, but brittle when red-hot. A maſs of a ſimilar nature is ſaid to have been found in S. America, by ſome Indians, in the diſtrict of St Jago del Eſtero, in a wide extended plain. It projected about a foot above the ground, and almoſt the whole of its upper ſurface was viſible; and the news of its being found in a country where there are no mountains, nor even the ſmalleſt ſtone within a circumference of 100 leagues, could not but be very ſurpriſing. Though the journey was attended with great danger, on account of the want of water, and the numerous wild beaſts in theſe deſerts,

ferts, ſome private perſons viſited this maſs, and ſent a ſpecimen of the metal to Lima and Madrid, where it was found to be very pure ſoft iron. As it was reported that this maſs was only the extremity of an immenſe vein of the metal, a commiſſion was given to Don Michael Rubin de Celis to examine the ſpot; and the following is an abſtract of his account: "The place is called OTUMPA, in lat. 27. 28. S. and the maſs was found almoſt buried in pure clay and aſhes. Externally it had the appearance of very compact iron; but internally was full of cavities, as if the whole had been formerly in a liquid ſtate. I was confirmed in this idea (ſays our author), by obſerving, on the ſurface of it, the impreſſion of human feet and hands of a large ſize, as well as of the feet of large birds, which are common in this country. Though theſe impreſſions ſeem very perfect, yet I am perſuaded that they are either a *luſus naturæ*, or that impreſſions of this kind were previouſly upon the ground, and that the liquid maſs of iron falling upon it received them. It reſembled nothing ſo much as a maſs of dough; which having been ſtamped with impreſſions of hands and feet, and marked with a finger, had afterwards been converted into iron. On digging round the maſs, the under ſurface was found covered with a coat of ſcoriæ from 4 to 6 inches thick, undoubtedly occaſioned by the moiſture of the earth, becauſe the upper ſurface was clean. No appearance of generation was obſerved in the earth below or round it to a great diſtance. About two leagues to the eaſtward is a brackiſh mineral ſpring, the only one to be met with in all the country. Here there was a very gentle aſcent of between 4 and 6 feet in height, running from N. to S. all the reſt being as perfect a level as can be imagined. The earth in every part about this ſpring, as well as near the maſs, is very light, looſe, and greatly reſembling aſhes even in colour. The graſs of the adjacent parts is very ſhort, ſmall, and extremely unpalatable to cattle; but that at a diſtance is long and extremely grateful to them; from all which circumſtances it ſeems probable, that this maſs was produced by a volcanic explofion. Its weight might be eſtimated at about 300 quintals. It is likewiſe an undoubted fact, that in theſe foreſts there exiſts a maſs of pure iron in the ſhape of a tree with its branches. At a little depth in the earth are found ſtones of quartz of a beautiful red colour, which the honey-gatherers, the only perſons who frequent this country, make uſe of as flints to light their fires. They had formerly carried ſome of them away on account of their peculiar beauty, being ſpotted and ſtudded as it were with gold. One of theſe, weighing about an ounce, was ground by the governor of the diſtrict, who extracted from it a drachm of gold."—The native iron ſaid to have been found about Senegal, has a cubical form; and out of this the black inhabitants make different kinds of veſſels for their own uſe. Some maſſes have been found in a polyhedral granulated form, and of a bright yellow colour; but which, on being poliſhed, ſhow the proper colour of the metal. Sir T. Bergman informs us, that the great maſs of native metal found in Siberia reſembles forged iron in its compoſition; a centenary, or 63 grains, yielding 49 cubic inches of inflammable air; and from many experiments it appears, that ductile iron yields from 48 to 51 cubic inches of the ſame kind of air. Dr Matthew Guthrie informs us, that "the pores of this iron were filled with a yellow vitreous matter, of ſuch hardneſs as to cut glaſs." The cells are lined with a kind of varniſh contiguous to the glaſſy ſubſtance within.

(9.) IRON, ORES OF. See CHEMISTRY, *Index*. Some rank NATIVE IRON (§ 8.) among the iron ores, but we think this improper, as it is found hot in the ſtate of an *ore* but of a *metal*. The following are the principal iron ores: 1. The *calciform ores* are either compoſed of the blackiſh, blackiſh brown, or red calx of the metal: the former being in ſome meaſure magnetic, the latter ſhowing nothing of this property until it be roaſted. The name of *calciform* may be applied to all the ores of this metal, excepting the native Pruſſian blues. All of them are mixed with different minerals, and generally take their colour from that of the calx of iron which is prevalent in them. Mr Kirwan enumerates many different ſpecies. 2. *Steel ore*, *Stahlerz*, the *ferrum chalybeatum Linnæi*, and *minera ferri nigra* of *Cronſtedt*. This is of a dark colour, ſolid, and compact, but with difficulty ſtriking fire with ſteel; reducible to a black powder, obedient to the magnet, and ſomewhat malleable when red-hot; affording from 60 to 80 per cent. of good iron. It is met with in Sweden, the Iſle of Elbe, and N. America. The *ferrum teſſulare*, and *minera ferri cryſtallinata* of Wallerius, belongs to this ſpecies, but is ſomewhat leſs magnetic. Kirwan calls it *cryſtallized iron ore, in an octahedral or cubic form*. 3. The *magnet*, according to Fourcroy, is a muddy iron ore, which, however, ſome authors ſuppoſe to be very near the metallic ſtate. Mr Kirwan ſays it differs but little from the foregoing, only that it has leſs luſtre. There are two kinds, the fine and the coarſe grained, of which the latter loſe their power the ſooneſt. When heated red-hot, it ſmells of ſulphur. Our author thinks it may contain nickel, as this ſemimetal is found to poſſeſs a magnetic property when purified to a certain degree. 4. The *brown calx of iron* combined with plumbago, *black eiſen glimmer*, *ſchwartz eiſen haben*, or *eiſenman*, conſiſts of black ſhining ſcales more or leſs magnetic, affording, according to Mr Rinman, 26 per cent. of iron, the reſt being plumbago. 5. The *brown calx of iron*, united with the white calx of manganeſe, and mild calcareous earth in various proportions. Theſe conſtitute the whole ores of iron, on which Sir T. Bergman has given a diſſertation.—"They have received (ſays he) divers denominations from the ſingular heat with which they are accompanied. Their texture is almoſt the ſame with that of the calcareous ſtone, yet it is rarely found compact, and compoſed of impalpable particles. It is ſometimes ſquamous, ſometimes granulated with ſmall diſtinct particles, ſome of them ſhining, but in general ſpathous. This deſcription, however, is not meant for their complete and perfect ſtate; for the figure of their parts is more or leſs deſtroyed by ſpontaneous calcination; nay, the whole maſs is at length reſolved into a powder: ſometimes it is found ſtalactitic, fiſtulous, and ramous, cellular,

cellular, or even germinating like moſs. Sometimes, though very ſeldom, they have ſufficient hardneſs to ſtrike fire with ſteel; but though, when found mixed with flint and newly dug up, they are of this kind, yet they ſoon loſe this property. When perfect, they reſemble the calcareous ſtone, unleſs when expoſed for ſome time to the air, by which the union of their parts is gradually diminiſhed. Their colour is white, but the ſurface which comes into contact with the air grows gradually brown or even blackiſh; yet as long as the iron, which is converted into an ochre, remains, they have a ferruginous hue; but though the ſurface is thus changed, the internal parts remain the ſame, and, on being filed or broken, exhibit the natural colour.—This change is effected by the air, not upon the iron, as is commonly believed, but on the white calx of manganeſe. The ſpecific gravity of the ore, when perfect, varies between 3·640 and 3·810, and is diminiſhed according to the degree of calcination. The ore whoſe particles are quite ſeparated is from 2·5 to 2·9; but that which is not perfectly corroded, from 3·3 to 3·6. It is rarely attracted by the magnet, whether perfect or calcined, though the metallic part ſometimes amounts to nearly one half the weight. The *white ores of iron* are found, though in very ſmall quantity, in Sweden. The SWART BEGGER, or *Black Mountain*, in Dalecarlia, has its name from its ſurface, which is grown black by calcination. It is high, and naked on the ſummit, which is croſſed by a broad calcareous vein with ſhining particles of ſpar, and a white ore of iron, together with a galena, pſeudo-galena, black ore of iron, pyrites, ſchoerl, and garnet intermixed. In the old mines at Halleforo, or the eaſtern mines, the rock itſelf appears to conſiſt of a white ore of iron; but in other places it is either found in ſmall quantity, or very poor in metal. Many mountains about Smalkald in Germany contain theſe ores. In one called *Stahlbegger*, a broad vein occurs almoſt horizontal, and from 25 to 30 fathoms thick. It conſiſts of an irregular ſpar, in which are diſperſed quartz and ſpecies of the ore, which are of a better quality in proportion as they are more deeply ſeated. The uppermoſt ſide, which is pendant, conſiſts of a ſandy ſtone from 9 to 20 fathoms high; but the lower is margaceous, and is found more indurated towards the lower parts; and at the very loweſt is extended by a blue mica: the ſides ſcarcely cohere to the vein. The whole mountain in Naſſauvia conſiſts of a yellowiſh ore of iron, certain veins of which are accompanied with copper, and others with hæmatites. The hill of *Arzberg*, at Eiſenhartz in Upper Stiria, is 6000 fathoms in circuit, 900 in diameter, and 450 in height. According to ſome, the ore is irregularly accumulated, concreted, and conſiſting of maſſes of quartz charged with argillaceous earth and white ore of iron; but others ſay the ore is found there not only in heaps, but in various veins."—This ore, when analyſed, gave 38 parts of the brown calx of iron, 24 of the white calx of manganeſe, and 50 of mild calcareous earth. Another from Weſt Silvathreg yielded 22 of the brown calx of iron, 28 of the white calx of manganeſe, and 50 of mild calcareous earth. The aerial acid is uſed, and is united not only to the earth, but alſo to the metallic calx. The above proportions of the crude materials in the ore of Eiſenartz would yield, according to Mr Kirwan, 38 parts of calcareous earth, 38 of iron in its metallic ſtate, and 24 of manganeſe. Many others are poorer, and ſome ſo poor as ſcarcely to deſerve the name of an ore. They abound alſo in France and Spain, and are found ſometimes in heaps, ſometimes alſo forming veins, ſtrata, or even whole mountains. Bergman never found them contain any organiſed bodies; a mark (ſays he) by which the moſt ancient productions of the earth have been diſtinguiſhed. When this iron ore bears a ſtalactitical appearance, and is very white, it is called *flos ferri*, and *eiſen bluth*: 100 parts of it yield 65 of calcareous earth, and 35 of calx of iron; which, according to Rinman, produce 27 of iron in its metallic ſtate. 6. *Magnetic ſand.* Of this kind is the black ſand of Virginia, whoſe ſpecific gravity is about 4·600, and contains half its weight of metal. In the *Philoſ. Tranſ.* for 1763, we are told, there are very large quantities of this ſand-iron ore in Virginia. It is ſo pure, that it requires a mixture of bog ore, or of flags from other ſmeltings, to reduce it to a metallic form. The iron and ſteel produced from it were above 60 per cent. or from 50 to 85; the quality of both extremely good; and two ſmall bars were ſent as a ſample to the muſeum of the Royal Society of London. Large ſtrata of black ſand-iron ore are found in Portugal, even at a conſiderable diſtance from the ſea-ſhore, or from any running waters. A very great part of this black ſand is attracted by the magnet. There is alſo found, particularly in France, a black, heavy, unmagnetic ſand, of the ſiliceous kind, which is ſaid to contain iron and zinc in great quantity. Mr Kirwan, p. 143. of his Mineralogy, ſpeaks of a ſiliceous ſand conſolidated by ſemiphlogiſticated calx of iron, which does not crumble into ſand when powdered. It is generally of a black or brown colour; but grows reddiſh or yellowiſh, and moulders by expoſure to the air. It does not efferveſce with acids, unleſs it contains teſtaceous particles, which is frequently the caſe; it is even frequently covered with ſhells. He adds, that the agglutinating power of ſolutions of iron has been ſhown by a ſtony concretion of this ſort that had been long buried in the ſea, and is mentioned in a paper of Mr Edward King in the Philoſophical tranſactions for 1779. Mr Rinman, however, has found that dephlogiſticated calces of iron, and particularly its ſolutions in mineral acids, have no binding power. 7. *Red calx of iron* indurated and combined with a ſmall quantity of clay, frequently with manganeſe. Fourcroy calls this a muddy iron ore, which ſeems to be formed in the manner of ſtalactites, and deriving its name from its colour, which is commonly red, or the colour of blood, though not without variations. Mr Kirwan ſays, that "it is generally of a red, yellow, purple, or brown colour, of a metallic luſtre, and very hard, though ſeldom capable of ſtriking fire with ſteel." Fourcroy tells us, that it is uſually compoſed of layers, which cover each other, and are themſelves formed of convergent needles, the external part being covered with tubercles; and that it is not only diſtinguiſhed by the colour, but by the form, as the hæ-

matites botrytes, in the form of bunches of grapes. Mr Kirwan tells us, that its ſtructure is either ſolid, granular, ſcaly, or fibrous; that it occurs in ſhapeleſs maſſes, in a ſtalactitical form; or, according to Gmelin, cryſtallized in regular forms, though M. de Liſle denies this. In ſome places it forms whole mountains, and affords from 40 to 80 per cent. of iron. Mr Gerhard extracted alum from it, which affords a proof of its containing clay; and Mr Hialm found it alſo to contain manganeſe. In its natural ſtate it is not affected by the magnet; but by torrefaction it becomes black and magnetic. 8. *Hæmatitical, red, yellow, and brown ochres.* Theſe are, by Mr Kirwan, entitled "hæmatites in a looſe form, mixed with a notable proportion of argill," or clay. They are diſtinguiſhed, he ſays, from clays, by containing a larger proportion of martial particles. To this ſpecies belong the ores which become brown by calcination, and likewiſe magnetic. They are ſometimes mixed with clay or calcareous earths; in which caſe theſe ores effervеſce with acids. The hæmatites, or blood-ſtones, have their names, not on account of their external colours, but becauſe, when reduced to powder, they produce a red or blood colour. The yellow hæmatites, however, only produce the ſame colour by pulveriſation. They are productive of very good iron, and are found in great abundance in the province of Galiza in Spain. The inhabitants of Compoſtella, the capital, make a good commerce of theſe hæmatites of the hardeſt kind, for the burniſhing gold leaves, and various other metals. A dark blue kind, ſomewhat ſimilar to black lead, is principally employed for theſe purpoſes. They are found in many parts of Europe, ſometimes forming whole mountains. The moſt extraordinary ores of this kind, both on account of their forms, and of their various and brilliant colours, are found in the iſland of Elba, near the coaſt of Tuſcany. The cryſtallized ores are here the moſt beautiful and the moſt common, though not to be met with any where elſe. They exhibit various gradations of the fineſt colours, as red, violet, blue, green, yellow, brown, and black; inſomuch that, according to Coudrai's expreſſion, they look like ſo many cluſters of emeralds, ſapphires, diamonds, rubies, and topazes. E. Peni and Mongez affirm, that theſe ores are mineralized only by the aerial acid; though Coudrai is of opinion, that they contain ſulphur alſo. Beſides theſe beautiful cryſtallized ores, this iſland contains alſo many others; being indeed little other than a group of iron mountains. The ores in general produce the very beſt kind of iron. 9. *Emery, ſmyris*, is a grey or reddiſh iron ore, found in great quantity on the iſlands of Jerſey and Guernſey. It is extremely hard, yielding in this reſpect to no ſubſtance except the diamond itſelf. It is alſo very refractory, and for theſe reaſons is not uſed for the ſake of the metal it contains, nor indeed is it well known what proportion is contained in it. "The beſt ſort (ſays Mr Kirwan) is of a dark grey colour, but becomes brown, and in great meaſure magnetic, by calcination: other ſorts are of a ruſty reddiſh white or yelloviſh colour. Its ſpecific gravity is from 3·000 to 4·000. It is uſed in poliſhing glaſs and metals; for which purpoſe it muſt firſt be ground down and levigated in mills. 10. The *argillaceous ores.* Theſe comprehend the ochres, and more particularly thoſe mentioned by Fourcroy, under the name of *bog ores of iron*, which are commonly met with diſpoſed in beds, and ſeemingly depoſited by waters. M. Fourcroy informs us, that this kind of ore is very often in the form of ſpherical bodies either regular or irregular. Organic matters, ſuch as wood, leaves, bark, ſhells, &c. are not unfrequently found in the ſtate of bog ores. This kind of tranſition ſeems to indicate an analogy betwixt iron and organic ſubſtances. In the wood of Boulogne, near Auteuil, there is a mine of bog ore of iron, in which vegetable ſubſtances become mineralized almoſt immediately under our eyes. Mr Kirwan diſtinguiſhes 2 principal varieties of theſe; one found on mountains, and the other met with on ſwampy grounds, or low lands overflown with water; both very heavy, and ſome abſorbing water like clay. The Highland argillaceous ochres are either yellow, red, brown, or greyiſh, indurated and friable, or looſe and powdery, or in grains; they are compoſed chiefly of the red or yellow calx of iron, or of a grey iron ore, called *Torſten*, in a looſe form mixed with clay. Hence they often contain manganeſe or ſiderite, and in France are ſaid to be mixed with a calx of zinc. They do not obey the magnet before calcination, and rarely after it. They effervеſce with acids only in conſequence of being mixed with calcareous earths; they are ſoluble with difficulty in the acids, but the moſt ſoluble are the beſt. The iron produced from them is of very different quality, according to the nature of the ore from whence it is produced. To this ſpecies belong the horn-ſtone overloaded with iron, and a white iron ore mentioned by Rinman found in Kent. It is mixed with clay or marl, and is ſcarcely ſoluble in acids. It affords 47 per cent. of brittle iron. The ſwampy argillaceous ores, according to Mr Kirwan, are found in irregular lumps of a brown or browniſh black, and ſometimes in round balls, porous or ſolid, or in flat round pieces, or in grains, and ſometimes in ſlender triangular priſms parallel to each other, and very brittle. It is mixed with clay, is extractive, and becomes magnetic by calcination; during which operation it gives out a quantity of aerated volatile alkali, and loſes one-fourth of its weight. The crude ore affords about 36 per cent. of metal, and 50 per cent. after calcination. The iron produced from it, at leaſt in Sweden, is called *cold ſhort.* According to Mr Hialm, ſome ſorts of this ore contain 28 per cent. of manganeſe. 11. *Red calcareous iron ore* is found looſe in many parts of England, effervеſces ſtrongly with acids, and is uſed as a paint under the name of red ochre. 12. *Martial calamine.* Though calamine is properly an ore of zinc, it ſometimes contains ſuch a large proportion of iron, as to make it worth while to extract the iron. The ore conſiſts of a mixture of quartz and clay, with the calces of iron and zinc. It is of a moderate hardneſs, and a yellow, red, or brown colour. 13. *Martial pyrites* has its name from its property of giving fire with ſteel. It is commonly in ſmall red maſſes, ſometimes regularly formed, and uſually cubical, ſpherical, or dodecahedral, though their forms vary conſiderably.

Some

Some are brown on the outside, others of the colour of iron, some yellowish, and resembling the ores of copper, even on their surface; but all of them are yellow, and as it were coppery within, and for the most part composed of needles, or pyramids of several sides, whose summits converge to a common centre. The pyrites are commonly dispersed, and particularly in copper mines in the neighbourhood of iron mines, and in clays and coal mines, the upper part of the stratum of the latter being almost always pyritous. They are all easily decomposed, and yield green vitriol, as is explained under CHEMISTRY. 14. *Iron mineralized by arsenic.* This combination takes place either by the combination of arsenic alone with the metal, or in conjunction with sulphur. The former is called in Germany *mispickel*, and *speiss* by the Bohemians; is of a bright white colour, sometimes, though rarely, variegated like a pigeon's neck, and is not easily altered by exposure to the air. It is not magnetic either before or after calcination; it is soluble in acids, and affords arsenic by distillation, in the proportion of 30 or 40 per cent. and sometimes contains a small proportion of copper and silver. It is frequently found in indurated clay, quartz spar, schoerl, &c. and mixed with other metallic ores. When this metal contains less than 1-16th of arsenic, it is magnetic, according to Scheffer; whence, if the calcination be pushed to a sufficient length, the ore must remain magnetic. That species of ore which consists of *iron mineralized by sulphur and arsenic* together, contains the white, grey, or bluish grey pyrites, or marcasite. It is found either in solid compact masses of a moderate size, or in grains, and gives fire with steel. When burnt it affords a blue flame and the smell of arsenic, with orpiment or realgar, instead of pure arsenic by distillation in close vessels. It is not magnetic either before or after calcination, and contains much more arsenic than sulphur. 15. *Native Prussian blue* consists of clay mixed with iron, and coloured with some unknown tinging substance, generally found in swampy grounds or bogs. It is at first white, but when exposed to the air, becomes either of a light or deep blue. By heat it turns greenish, and emits a slight flame, becoming afterward red and magnetic. It is soluble both in alkalies and acids; but the alkaline solution is precipitated by acids, and the acid solution by alkalies. The precipitate at first is greenish, and gradually assumes a white hue, but regains its blue colour on being mixed with vegetable astringents. Mr Woulfe found this kind of ore in Scotland on the surface of the earth. The greatest part of marshy grounds containing turf likewise have some of this. 16. The *terre verte*, or *green earth* of Verona and Normandy, is used as a pigment, and contains iron in some unknown state, mixed with clay, and sometimes with chalk and pyrites; alum and selenite being likewise accidentally mixed with it. It is soluble with difficulty in acids, is not magnetic before calcination, and becomes of a coffee colour by heat. 17. M. Fourcroy informs us, "that iron is often united naturally with the phosphoric acid. The muddy or bog ores are sometimes of this nature: a portion of this compound remaining in the iron gives it the property of being brittle when cold. Iron in this state was called *siderite* by Bergman, and it has since been called *water iron*. See other ores described in § 12.

(10.) IRON, OXIDES OF. See CHEMISTRY, *Index*.

(11.) IRON, SOLUBILITY OF, IN WATER. In the *Chemical Annals*, there are some observations on the solubility of iron in pure water, from *Crell's Annals* for 1788. It has generally been supposed, that pure water is incapable of dissolving or holding iron in solution; but the fact seems now to be established by the following experiment. A pound of fresh distilled water was poured upon 2 oz. of iron filings into a narrow-necked glass retort; the vessel was then put in a sand heat, and the liquid evaporated to one-half; after which the mouth was slightly stopped with a cork, and the matter left to digest in a gentle heat. On opening the vessel, it was found that the water had become styptic, and had a ferruginous taste; whence it appeared that part of the metal was dissolved. Phlogisticated alkali had no effect upon this solution, until a few drops of pure distilled acetous acid were added, when a little Prussian blue fell to the bottom. Soon after making this experiment, our author met with a natural mineral water, which contained iron in solution, though it would not precipitate any thing until a few drops of acid were added. This solubility of iron in pure water has been also taken notice of by M. Landriani and M. Monnet.

(12.) IRON, VARIOUS STATES OF, AND METHODS OF MANUFACTURING. The following observations on iron in its different states, with the methods of manufacturing it, &c. are extracted from *Magellan's Notes on Cronstedt's Mineralogy*. 1. Iron is employed in three different states, each having its peculiar properties, by which they are each particularly applicable to various purposes. The 1st is *cast iron*; the 2d *wrought* or *malleable iron*, and the 3d is called *steel*. Cast iron is also called *unripe* or *raw iron*. Steel is called also PIG IRON and YETLIN in England. 2. The richest ores of iron are the compact and ponderous, of a brownish, reddish brown, or red colour. Some of these ores, in colour and appearance, resemble iron itself; as the grey ores of Derbyshire, and the bluish of the Forest of Dean in Gloucestershire. Most of the Swedish ores are likewise of this kind. Others are blackish, brown, red, yellowish, or rusty coloured: these are the most common in England and Germany. There is one very singular species of a striated texture, and of a pale yellowish or greyish colour, oftentimes white, and in some degree pellucid; which, although, in its crude state, it promises nothing metallic, nevertheless, on being moderately calcined, discovers, by the deep colour it assumes, that it abounds in iron. Cramer informs us, that it gives out by fusion from 30 to 60 per cent. But some richer ores yield no less than 70 and 80 on 100. 3. Different kinds of iron ore are found adhering in some mines to the tops of caverns, in form of icicles or striæ, sometimes irregularly clustered together, sometimes hanging down like the bristles of a brush; from whence the name of *brush iron ore*. Other particular forms of the iron stone have occasioned a variety of fanciful names, that are met with in some of the metallurgic writers. 4. The iron of Great Britain is made

made from three different kinds of ores: 1. From the iron ore called *Lancaſhire ore*, from the country where it is found in greateſt abundance. This ore is very heavy, of a fibrous or lamellated texture; of a dark purple, approaching to a ſhining black; and when reduced to powder, it becomes of a deep red: it lies in veins like other ores. 2. The bog ore which reſembles a deep yellow ochry clay, and ſeems to be the depoſition of ſome ferruginaceous rivulets, whoſe currents had formerly been over the ſurface of thoſe flat marſhy plains. It lies in beds of irregular thickneſs, commonly from 12 to 20 inches, and very various in their breadths from ſide to ſide, never being of great dimenſions. 3. The iron ſtones, however, have no regular appearance, and do not in the leaſt reſemble a metal in their external ſurface. They lie often in beds of great extent, and are ſometimes ſtratified with ſeams of pit-coal, forming alternate layers. 4. The ores of iron are commonly calcined previous to the fuſion, even the harder ones, though they ſhould contain nothing ſulphureous or arſenical, in order to calcine the hard adhering matrices, and render the maſſes ſoft enough to be eaſily broken into fragments of a convenient ſize for melting. After the mineral is duly prepared, it muſt be melted in furnaces of large capacities, from 16 to 25 feet high, and from 10 to 14 wide: the moſt approved ſhape nearly reſembles that of a hen's egg, with the largeſt end undermoſt, below which is a ſquare cavity to contain the melted metal; at the top a very ſhort vent about 20 inches in diameter. The inner wall is built of fire-ſtone, which endures very ſtrong heat with little riſk of melting, and all the joints are cemented with mortar compoſed of ſand and clay. This is ſurrounded with more building, which deviates more and more from a circular form, and becomes a ſquare building of about 20 feet at the baſe, and gradually converges to the top. 5. Near the bottom is an aperture, for the inſertion of the pipe of a large bellows, worked by water, or by other machines, that may produce a ſtrong current of air. Some very powerful ones, as thoſe in the iron works at Colebrookdale and Carron, conſiſt of two or more iron cylinders, upwards of two feet wide, whoſe piſtons are alternately moved by a ſmall fire engine, or by a water wheel; but Mr Wilkinſon very ingeniouſly adapted to his own a large vaulted receiver ſurrounded by water, which produces a very regular and uniform blaſt. Two or more holes are alſo left ready to be occaſionally opened at the bottom of the furnace, to permit at a proper time the ſcoria and the metal to flow out, as the proceſs may require. Charcoal or coke, with lighted bruſh wood, is firſt thrown in; and when the inſide of the furnace has acquired a ſtrong ignition, the ore is thrown in by ſmall quantities at a time, with more of the fuel; and commonly a portion of lime-ſtone is thrown in as a flux. The ore gradually ſubſides into the hotteſt part of the furnace, where it becomes fuſed; and the metallic parts being revived by the coal, paſs through the ſcoria, and fall to the lower part or bottom of the furnace, where a paſſage is open for taking off the ſcum or droſs. The metal, now in ſtrong fuſion, is let out by a tap-hole into furrows made in a bed of ſand: the large maſs, which ſets in the main furrow, is called by the workmen a *ſow*, and the leſſer ones *pigs* of iron. Chimney backs, ſtoves, garden rollers, &c. are formed of this rough metal, taken out of the receiver with ladles, and caſt into moulds made of fine ſand." The exceſſive and long-continued ignition kept up in theſe furnaces gradually waſtes the materials of which they are compoſed, rendering their ſides thinner, until at laſt they become unable to ſuſtain the weight of the melted metal; ſo that it ſometimes burſts out ſuddenly in a violent and moſt deſtructive ſtream. At certain intervals, therefore, the fire ought to be allowed to go out, whatever may be the expenſe of rekindling it, and the furnace examined and repaired. 6. The quantity of fuel, the additions, and the heat, muſt be regulated, in order to obtain iron of good quality; and this quality muſt likewiſe, in the firſt product, be neceſſarily different, according to the nature of the parts that compoſe the ore. 7. Two or three tons, viz. 4000 or 6000 lb. of iron, are now run off in 24 hours, at ſome large furnaces, after the application of the large bellows; whilſt ſcarcely one cwt. could be obtained in a day before that application, becauſe a large quantity of the metal was left in the droſs; hence in ſome places the ſlags of different ores, left by old operators in former times, are now remelted to advantage along with freſh ore; and on account of the richneſs of theſe old ſlags of different ores, ſome people have been miſled into the opinion, that the metal was regenerated in them. 8. Peat and turf have been found to anſwer tolerably well, mixed with charcoal, for melting iron ores; but an attempt to uſe it on a large ſcale has been found not to anſwer the expectations that had been conceived from the firſt trials. Pit-coal, if applied to the ſame purpoſe, renders the iron hard and brittle; but this inconvenience is prevented, by previouſly coking the coal, and employing it in the ſtate of true coke. Cramer, in his *Art of Aſſaying*, p. 347, ſays, that pit-coals, kennel coals, and Scotch coals, which burn to a white aſh like wood, and abound more in bitumen, may be uſed in the firſt fluxion of the iron from its ore; and if the iron proves not ſo malleable as required, this property may be given to it by melting the metal a ſecond time with wood. 9. The beſt caſt iron or raw iron, as much freed from heterogenous matters as the uſual proceſs of melting can effect it, is not at all malleable, and ſo hard as to withſtand the file. 10. In general, the impure caſt iron, as run from the ore, is melted down a ſecond time in another furnace, intermixed with charcoal. A ſtrong blaſt of air being impelled on the ſurface of the metal, its fuſion is remarkably promoted; the iron thickens into a maſs called a *loop*, which is conveyed under a large hammer raiſed by the motion of a water wheel. The iron is there beaten into a thick ſquare form, then heated again until almoſt ready to melt, and forged: by a few repetitions of this proceſs, it becomes completely malleable, and is at length formed into bars for ſale. 11. Iron in this ſtate of malleability is much ſofter than before, and of a fibrous texture. But if it is ſtill crude and brittle after the above proceſs, it ſhows that there have remained heterogeneous matters, being hidden in its interſtices, which muſt be expelled;

led; for this purpoſe the iron muſt be ſtratified with charcoal duſt within a proper furnace, heaped up in great quantity in ſtrata; then the fire muſt be blown pretty ſtrongly, ſo as to bring it to a fuſion, which is to be helped by the addition of fuſible ſcoriæ or of ſand. The fire muſt not be much greater than is neceſſary to make all theſe melt as equally as poſſible; to obtain this end, the melted maſs muſt be agitated here and there with poking rods of wrought iron, in order to make every part feel alike the action of the fire and air; and the increaſing ſcoriæ taken out once or twice. 12. In the mean time, many ſparkles will be thrown out from the iron, which diminiſh the more as the iron comes nearer to the deſired degree of purity, but they never ceaſe entirely. The burning coals being then removed and the ſcoria conveyed out of the fire, through a channel made for that purpoſe, the iron, by leſſening the violence of the fire, grows ſolid, and muſt be taken out red-hot, and tried by ſtriking it with a hammer. If it proves crude ſtill, let the melting be repeated; and when it is at laſt ſufficiently purified, it is to be hammered, and extended various ways, by making it repeatedly red-hot; this done, it will no longer be brittle, even when cold. 13. Caſt iron has of late been brought into the malleable ſtate, by paſſing it through rollers inſtead of forging it. This ſeems to be a real improvement in the proceſs, as well in point of diſpatch, as in its not requiring that ſkill and dexterity which forgemen only acquire by long practice. If the purpoſes of commerce ſhould require more iron to be made, it will be eaſy to fabricate and erect rolling machines, though it might be impracticable to procure expert forgemen in a ſhort time. 14. This method was diſcovered by Henry Cort of Goſport, who obtained an excluſive privilege granted by the king's patent. By this proceſs the caſt iron is freed from the impurities, which are not diſcharged in the common methods of rendering this metal malleable; for iron is in itſelf a ſimple homogeneous metal; and all iron muſt become equally good, if it be purified from the heterogeneous and unmetallic particles that are mixed with it. 15. The ordinary method of converting caſt iron into malleable, is by employing great quantities of charcoal, which remetallizes the particles, that are mixed with the heterogeneous matters contained in the fuſed maſs: but in Cort's method there is no need of charcoal, inſtead of which only ſea-coal is employed; becauſe the object is not to remetallize, but only to expel what is unmetallic, inſtead of endeavouring to reſtore the calcined parts with charcoal at a great expenſe, and ſtill leaving the buſineſs undone. In this method the iron is only heated and wrought ſimply by the heat of the flame, inſtead of being mixed with the burning fuel and aſhes, which are not eaſily diſengaged afterwards from the metal. The ſqueezing it between the rollers forces out the melted flags from the metallic pores, and brings its metallic fibres into a perfect ſolidity and cloſe contact, ſo that they are obliged to cohere much more perfectly to each other, than by the interrupted and partial action of the hammer. By the operation of long ſtirring, the ſulphureous particles are more diſengaged, and burn away in blue ſparks; the metal then begins to curdle, and to loſe its fuſibility, like ſolder when it juſt begins to ſettle; the metallic particles meeting and coaleſcing together, like the churning of milk, where the cream is ſeparated. The curdles formed into a connected maſs become what are called *loops*. The proceſs is as follows: 16. Five or 600 lb. of raw caſt iron (and even of cold ſhort iron) are brought into a low fuſion, on a hearth or low furnace, in which it lies about 6 inches deep. One or two workmen continually ſtir this fuſed maſs with long iron pokers for about 4 or 5 hours. The heat is then lowered: the men faſhion the iron into narrow pieces of about 3½ feet long, and 3 inches ſquare, with long knives or chiſſels made for that purpoſe. They are then heated to the welding degree, and hammered, to expel and ſcatter the unmetallic droſs. Theſe ſlabs are then formed to a wedge point at one end, to adapt them to be received between the rollers: they are malleable already, but they contain ſtill ſome droſs. 17. They are then heated again to the hotteſt welding heat in the air furnace; and immediately paſſed through large iron rollers, turned by a water wheel, or by horſes. If the end preſented to the rollers ſhould ſlip inſtead of entering, a boy, who ſtands ready, throws ſome ſand upon the iron, and it goes in eaſily. Much heterogeneous matter is ſqueezed out by the rollers; and the iron comes out in a purer malleable ſtate. The ſame heat will ſerve to paſs the iron through two ſets of rollers, which are grooved ſo as to faſhion it into nail rods, or any other forms. 18. Various and repeated ſevere trials have been made in the royal dock-yards of England, in the preſence of perſons of knowledge and rank, to prove the ſtrength, malleability, and ſoftneſs or toughneſs of this new iron; and it has proved to be equal, and even ſometimes ſuperior, to the beſt Swediſh iron. But it is not eaſy to conceive, by what ſingular fatality ſo great an improvement in manufacturing this moſt uſeful metal has not yet been generally adopted by the iron maſters. 19. STEEL is iron in an intermediate ſtate between caſt iron and malleable iron, which is faſt and tough. The iron run from ſome German ore is found to be a good ſteel when forged only to a certain point. But the beſt ſteel is uſually made by cementation from the beſt forged iron, with matters chiefly of the inflammable kind. Two parts of pounded charcoal and one of wood aſhes is eſteemed a good cement. The charcoal duſt may be made of bones, horns, leather, and hairs of animals, or of any of theſe ingredients after they are burned in a cloſe veſſel till they are black: theſe being pulverized, and mixed with wood-aſhes, muſt be well mixed together. The iron ſhould be of pure metal, not over thick, and quite free from heterogeneous matters: their flexibility, both when hot and when cold, is a very good ſign thereof. A deep crucible, 2 or 3 inches higher than the bars, is to receive part of the cement, well preſſed at the bottom, the height of 1½ inch; and the bars are to be placed perpendicularly, about one inch diſtant from the ſides of the veſſel and from each other. All the interſtices are to be filled with the ſame cement, and the whole covered to the top with it; then a tile is

applied

applied to cover the veſſel, ſtopping the joints with thin lute. 20. The crucible is then to be put in the furnace, and a ſtrong fire is to be made, that it may be kept moderately red-hot for 8 or 10 hours together; at the end of which time they will be found converted into ſteel. If the cementation be continued too long, the ſteel will become exceſſively brittle, incapable of being welded, and apt to crack and fly in forging. On the contrary, ſteel cemented with abſorbent earths is reduced to the ſtate of forged iron. 21. Steel is further purified for making the niceſt kinds of inſtruments, ſuch as lancets, pen-knives, razors, and various pieces, for the beſt kind of watches, time-keepers, or chronometers, and aſtronomical regulators. This purification of ſteel conſiſts in melting it again with a ſtrong but regular fire in a crucible, the better to free it from the heterogeneous parts, and little flaws that may be contained in it. It is then called *caſt ſteel* when fuſed into bars: which name, however, does not imply that the pieces, for inſtance the caſt-ſteel razors, have been really *caſt* in their preſent ſhape; for they muſt be forged from the bar after it is caſt. The fuſion muſt have been perfect, ſo that the metallic parts be rendered uniform. The metal diminiſhes a little by this proceſs, for a bar of common ſteel 36 inches long will afterwards produce another of only 35, if properly fuſed and purified. 22. The caſt ſteel will not bear more than a red heat; otherwiſe it runs away, like ſand under the hammer, if the heat is puſhed to the welding degree. Dr Watſon ſays, that this manufacture of caſt ſteel was introduced at Sheffield only about 60 years ago by one WALLER. This man was ſtill living about the year 1765; he was a galloon wire-drawer by trade. The difficulty of procuring ſmall cylinders of good ſteel, to flatten the wire for lace-work in his buſineſs, whoſe defect proceeded from the bad texture of the ſteel, ſet his genius on the inquiry after a method of purifying the metal to a greater perfection; and he thought that a new fuſion of it was the moſt likely to accompliſh his views. After ſome trials he at laſt ſucceeded; but it was ſoon known to others, who got the advantage for themſelves; of which the real inventor very bitterly complained till the end of his life. Even his name was forgotten, as one *Huntſman* practiſed this art to ſuch an extent, that caſt ſteel was known under his ſole name afterwards. Before this diſcovery was made by Waller in England, this kind of ſteel was made already in Germany, as Watſon aſſerts; and from thence ſome ſmall quantities were brought to England at a conſiderable price. Since that time this branch of buſineſs is carried on advantageouſly at Sheffield; for the manufacturers there furniſh a great quantity of broken tools and old bits of ſteel, at a penny a pound, which, after fuſion and purification, ſell for 10 or 12 times as much. 24. It is a valuable property of iron, after it is reduced into the ſtate of ſteel, that though it is ſufficiently ſoft when hot, or when gradually cooled, to be formed without difficulty into various tools, yet it may be afterwards rendered more or leſs hard, even to an extreme degree, by ſimply plunging it, when red-hot, into cold water. This is called TEMPERING. The hardneſs produced is greater in proportion as the ſteel is hotter and the water colder. Hence ariſes the ſuperiority of this metal for making mechanical inſtruments or tools, by which all other metals, and even itſelf, are filed, drilled, and cut. The various degrees of hardneſs given to iron, depend on the quantity of ignition it poſſeſſes at the moment of being tempered, which is manifeſted by the ſucceſſion of colours exhibited on the ſurface of the metal, in the progreſs of its receiving the increaſing heat. They are the yelloviſh white, yellow, gold colour, purple, violet, and deep blue: after which, the complete ignition takes place. They proceed from a kind of ſcorification on the ſurface of the heated metal. 25. A bar of clean white ſteel may be made to aſſume all the above colours at once, by placing one end in the fire, and keeping the other end out, which is ſuppoſed of a proper length to remain cold. 26. Theſe colours ſerve as ſigns to direct the artiſt in tempering this metal. For though ignited ſteel, ſuddenly quenched in very cold water, proves exceſſively hard and brittle; yet it may be reduced to the required degree of temper by heating it till it exhibits a known colour. This is the method employed in this proceſs by the artiſts. As ſoon as the piece of ſteel is completely ignited, they plunge it in very cold water; and as ſoon as it loſes its fiery appearance, they take it out, rub it quickly with a file, or on a plate covered with ſand, that it may have a white ſurface. The heat, which is ſtill within the metal, ſoon begins to produce the ſucceſſion of colours. If a hard temper is deſired, as ſoon as the yellow tinge appears, the piece is dipped again, and ſtirred about in the cold water. If the purple appears before the dipping it, the temper will be fit for tools employed in working upon metals; if dipped while blue, it will be proper for ſprings, and for other inſtruments fit to cut all ſorts of ſoft ſubſtances; but if the laſt pale colour be waited for, the ſteel will not be hard at all. 27. A piece of iron is rendered conſiderably warm by hammering, ſo as even to become red-hot. But after the iron has been completely hammered once, it is ſaid that it cannot be rendered again red-hot by the ſame operation, becauſe no further compreſſion can then be made. Hard ſteel is the only metal, that, being ſtruck ſlantwiſe with the ſharp edge of a flint, or of another hard ſtone, produces ſparks of fire. 28. Iron is often manufactured ſo as to be 150 times, and even above 630 times, more valuable than gold. On weighing ſome common pendulum ſprings at Mr Thomas Wright's, watch-maker to the king, ſuch as are ſold at half a crown by the London artiſts for common work, ten of them weighed but one ſingle grain. Hence one pound avoirdupois (= 7000 gr.) contains ten times as many of theſe ſprings; which, at half a crown a-piece, amount to L.8750 Sterling. The troy ounce of gold ſells at L.4 Sterling, and the pound (= 5760 gr.) at L.48 Sterling, which gives 58·33 (or L.58 : 6 : 7), for each pound avoirdupois of gold; and of courſe $\frac{7000}{5760 \times 58{\cdot}33} = 150$. But the pendulum ſprings of the beſt kind of watches ſell at half a guinea each; and at this rate the abovementioned value muſt be increaſed in the ratio of 1 to 4·2; viz. of half a crown to half a guinea: which

which will amount to L.36,750 Sterling; and this ſum divided by the value of the pound of gold gives above 630 for the quotient.

(13.) IRON, WHITE. See CHEMISTRY, *Index*.

(II.) * IRON. *adj.* 1. Made of iron.—

In *iron* walls they deem me not ſecure.
*Shakeſpeare.*

Get me an *iron* crow, and bring it ſtraight
Unto my cell. *Shakeſpeare.*

—Some are of an iron red, ſhining, and polite; others not polite, but as if powdered with *iron* duſt. *Woodward.*—Polecats and weaſels do a great deal of injury to warrens; the way of taking them is in hutches and *iron* traps. *Mortim.* 2. Reſembling iron colour.—A piece of ſtone of a dark *iron* gray colour, but in ſome parts of a ferruginous colour. *Woodward on Foſſils.*—Some of them are of an *iron* red, and very bright. *Woodward.* 3. Harſh; ſevere; rigid; miſerable; calamitous: as, the *iron* age, for an age of hardſhip and wickedneſs. Theſe ideas may be found more or leſs in all the following examples.—

Three vigorous virgins, waiting ſtill behind,
Aſſiſt the throne of th' *iron* ſcepter'd king. *Craſh.*
Such notes as warbled to the ſtring,
Drew *iron* tears from Pluto's cheek,
And made hell grant what love did ſeek. *Milton.*
In all my *iron* years of wars and danger.
*Rowe.*
Jove cruſh the nations with an *iron* rod. *Pope.*

4. Indiſſoluble; unbroken.—

Him death's *iron* ſleep oppreſt. *Phillips.*

5. Hard; impenetrable.—

I will converſe with *iron*-witted fools. *Shak.*

(i.) IRON BANKS, a tract of land on the E. ſide of the Miſſiſippi, below the mouth of the Ohio, abounding with iron.

(ii.) IRON BRIDGE. See BRIDGE, § 9, N° iv.

(iii.) IRON CASTLE, a fort of S. America, in Porto Bello, which was deſtroyed by Adm. Vernon, in 1739.

(iv.) IRON LOUGH, a lake of Ireland, in the county of W. Meath, 5 miles NW. of Mullingar.

(v.) IRON MOULDS, and ſpots of ink in linen, may be taken out by dipping the ſtained part in water, ſprinkling it with a little of the powdered eſſential ſalt of wood-ſorrel, then rubbing on a pewter plate, and waſhing the ſpot out with warm water.

(vi.) IRON MOUNTAIN, a mountain of Angola, in the prov. of CABEZZO, abounding with iron.

(vii.) IRON MOUNTAIN, a mountain of the French republic, in the dep. of Dyle, and late prov. of Auſtrian Brabant, near Louvain. The Pr. of Saxe-Cobourg and the Auſtrians, took poſt in it, in July 1794, but were ſoon after driven out by the French.

(viii.) IRON MOUNTAINS, GREAT, mountains of Tenneſſee, which extend NE. from the river Tenneſſee to the French Broad, and conſtitute the boundary between Tenneſſee and N. Carolina. They abound with iron, and have many caſcades and caverns.

(ix.) IRON STONE. See METALLURGY, and MINERALOGY.

* *To* IRON. *v. a.* [from the noun.] 1. To ſmooth with an iron. 2. To ſhackle with irons.

(1.) IRON-ACTON, a pariſh of England in Glouceſterſhire, 8 miles in circumference, which formerly abounded with iron.

(2.) IRON-ACTON, a town in the above pariſh, at the conflux of the Stoure and Laden, 3 miles from Briſtol. It has a coal work, and fairs in April and Sept.

IRONDEQUAT, a bay on the S. of L. Ontario.

IRONGATE MOUNTAINS, a chain of mountains in Tranſylvania, between Turkey and Chriſtendom.

(1.) IRONGRAY, a pariſh of Scotland, in Kirkcudbrightſhire, of which we find no particulars mentioned in *Sir John Sinclair's Statiſtical Account* of Scotland, except that it contained 895 inhabitants in 1755, and 762 about 1798; whence it had decreaſed 133 between thoſe periods.

(2.) IRONGRAY, a village in the above pariſh, 16 miles E. of Kirkcudbright.

* IRONICAL. *adj.* [*ironique*, Fr. from *irony*.] Expreſſing one thing and meaning another; ſpeaking by contraries.—In this fallacy may be comprized all *ironical* miſtakes, or expreſſions receiving inverted ſignifications. *Brown.*—I take all your *ironical* civilities in a literal ſenſe. *Swift.*

* IRONICALLY. *adv.* [from *ironical*.] By the uſe of irony.—Socrates was pronounced by the oracles of Delphos to be the wiſeſt man of Greece, which he would turn from himſelf *ironically*, ſaying, There could be nothing in him to verify the oracle, except this, that he was not wiſe, and knew it; and others were not wiſe, and knew it not. *Bacon.*—

The dean, *ironically* grave,
Still ſhunn'd the fool, and laſh'd the knave.
*Swift.*

* IRONMONGER. *n. ſ.* [*iron* and *monger*.] A dealer in iron.

IRON-SICK, *adj.* in the ſea language, is applied to a ſhip or boat, when her bolts or nails are ſo eaten with ruſt, and ſo worn away, that they occaſion hollows in the planks, whereby the veſſel is rendered leaky.

(1.) * IRONWOOD. *n. ſ.* A kind of wood extremely hard, and ſo ponderous as to ſink in water. It grows in America. *Robinſon Cruſoe.*

(2.) IRON-WOOD, in botany. See SIDEROXYLON.

(1.) * IRONWORT. *n. ſ.* [*ſideritis*, Lat.] A plant. *Miller.*

(2.) IRON-WORT, in botany. See SIDERITIS.

(1.) * IRONY. *adj.* [from *iron*.] Made of iron; partaking of iron.—The force they are under is real, and that of their fate but imaginary: it is not ſtrange if the *irony* chains have more ſolidity than the contemplative. *Hammond's Fundamentals.*—Some ſprings of Hungary, highly impregnated with vitriolic ſalts, diſſolve the body of one metal, ſuppoſe iron, put into the ſpring; and depoſit, in lieu of the *irony* particles carried off, coppery particles. *Woodward on Foſſils.*

(2.) * IRONY. *n. ſ.* [*ironie*, Fr. εἰρωνεία.] A mode of ſpeech in which the meaning is contrary to the words; as, *Bolingbroke was a holy man.*—So grave a body, upon ſo ſolemn an occaſion, ſhould not deal in *irony*. *Swift.*

(3.) IRONY, in rhetoric, is when a perſon ſpeaks contrary to his thoughts, in order to add force to his diſcourſe; whence Quintilian calls it *diverſiloquium*. Thus, when a notorious villain is ſcornfully

fully complimented with the titles of a very honeſt and excellent perſon; the character of the perſon commended, the air of contempt that appears in the ſpeaker, and the exorbitancy of the commendations, ſufficiently diſcover the irony. Ironical exhortation is a very agreeable kind of trope; which, after having ſet the inconveniences of a thing in the cleareſt light, concludes with a feigned encouragement to purſue it. Such is that of Horace, when, having beautifully deſcribed the noiſe and tumults of Rome, he adds ironically,

"Go now, and ſtudy tuneful verſe at Rome!"

IROQUOIS, the name of SIX NATIONS in N. America, in alliance with the Britiſh colonies. Their country is bounded by Canada on the N. by New York and Pennſylvania on the E. and S. and by lake Ontario on the W.

IRPIN, a river of Ruſſia, which runs into the Dnieper, above Kiow.

* IRRADIANCE. } *n. ſ.* [*irradiance*, French;
* IRRADIANCY. } *irradio*, Latin.] 1. Emiſſion of rays or beams of light upon any object.—The *irradiancy* and ſparkling found in many gems, is not diſcoverable in this. *Brown's Vulgar Errours.* 2. Beams of light emitted.—

Love not the heav'nly ſpirits? Or do they mix
*Irradiance* virtual, or immediate touch? *Milton.*

* *To* IRRADIATE. *v. a.* [*irradio*, Lat.] 1. To adorn with light emitted upon it; to brighten.—When he thus perceives that theſe opaceous bodies do not hinder the eye from judging light to have an equal plenary diffuſion through the whole place it *irradiates*, he can have no difficulty to allow air, that is diaphanous, to be every where mingled with light. *Digby on Bodies.*—It is not a converting but a crowning grace: ſuch an one as *irradiates* and puts a circle of glory about the head of him upon whom it deſcends. *South.*—2. To enlighten; to illumine; to illuminate.—

Celeſtial light
Shine inward, and the mind through all her pow'rs
*Irradiate*; there plant eyes. *Milton's Par. Loſt.*

3. To animate by heat or light.—Ethereal or ſolar heat muſt digeſt, influence, *irradiate*, and put thoſe more ſimple parts of matter into motion. *Hale.* 4. To decorate with ſhining ornaments.—

No weeping orphan ſaw his father's ſtore
Our ſhrines *irradiate*, or emblaze the floor.
*Pope.*

(1.) * IRRADIATION. *n. ſ.* [*irradiation*, Fr. from *irradiate*.] 1. The act of emitting beams of light.—If light were a body, it ſhould drive away the air, which is likewiſe a body, wherever it is admitted; for within the whole ſphere of the *irradiation* of it, there is no point but light is found. *Digby on Bodies.*—The generation of bodies is not effected by *irradiation*, or anſwerably unto the propagation of light; but herein a tranſmiſſion is made materially from ſome parts, and ideally from every one. *Brown's Vulg. Err.* 2. Illumination; intellectual light.—The means of immediate union of theſe intelligible objects to the underſtanding, are ſometimes divine and ſupernatural, as by immediate *irradiation* or revelation. *Hale.*

(2.) IRRADIATION is alſo uſed for the act of emitting ſubtile effluvia, like the rays of the ſun, every way. See EFFLUVIA.

* IRRATIONAL. *adj.* [*irrationalis*, Lat.] 1. Void of reaſon; void of underſtanding; wanting the diſcourſive faculty.—

Diſcord firſt
Daughter of ſin, among th' *irrational*
Death introduc'd. *Milton's Paradiſe Loſt.*

He hath eat'n and lives,
And knows and ſpeaks, and reaſons and diſcerns;
*Irrational* till then. *Milton's Paradiſe Loſt.*

2. Abſurd; contrary to reaſon.—Since the brain is only a part tranſmittent, and that humours oft are precipitated to the lungs before they arrive to the brain, no kind of benefit can be effected from ſo *irrational* an application. *Harvey on Conſump.*—I ſhall quietly ſubmit, not wiſhing ſo *irrational* a thing as that every body ſhould be deceived. *Pope.*

* IRRATIONALITY. *n. ſ.* [from *irrational*.] Want of reaſon.

* IRRATIONALLY. *adv.* [from *irrational*.] Without reaſon; abſurdly.

* IRRECLAIMABLE. *adj.* [*in* and *reclaimable*.] Not to be reclaimed; not to be changed to the better.—As for obſtinate, *irreclaimable*, profeſſed enemies, we muſt expect their calumnies will continue. *Addiſon's Freeholder.*

* IRRECONCILABLE. *adj.* [*irreconciliable*, Fr. *in* and *reconcilable*.] 1. Not to be recalled to kindneſs; not to be appeaſed;—

Wage eternal war,
*Irreconcilable* to our grand foe. *Milton.*

—A weak unequal faction may animate a government; but when it grows equal in ſtrength, and *irreconcilable* by animoſity, it cannot end without ſome criſis. *Temple.*—There are no factions, tho' *irreconcilable to* one another, that are not united in their affection to you. *Dryden.* 2. Not to be made conſiſtent: it has *with* or *to*.—As ſhe was ſtrictly virtuous herſelf, ſo ſhe always put the beſt conſtruction upon the words and actions of her neighbours, except where they were *irreconcilable* to the rules of honeſty and decency. *Arbuthnot's Hiſtory of John Bull.*—Since the ſenſe I oppoſe is attended *with* ſuch groſs *irreconilable* abſurdities, I preſume I need not offer any thing farther in ſupport of the one, or in diſproof of the other. *Rogers.*—This eſſential power of gravitation or attraction, is *irreconcilable with* the atheiſt's own doctrine of a chaos. *Bentley.*—All that can be tranſmitted from the ſtars is wholly unaccountable, and *irreconilable to* any ſyſtem of ſcience. *Bentley.*

* IRRECONCILABLENESS. *n. ſ.* [from *irreconcilable*.] Impoſſibility to be reconciled.

* IRRECONCILABLY. *adv.* [from *irreconcilable*.] In a manner not admitting reconciliation.

* IRRECONCILED. *adj.* [*in* and *reconciled*.] Not atoned.—A ſervant dies in many *irreconciled* iniquities. *Shakeſpeare.*

* IRRECOVERABLE. *adj.* [*in* and *recoverable*.] 1. Not to be regained; not to be reſtored or repaired.—Time, in a natural ſenſe, is *irrecoverable*: the moment juſt fled by us, it is impoſſible to recal. *Rogers.* 2. Not to be remedied.—The *irrecoverable* loſs of ſo many livings of principal value. *Hooker.*—It concerns every man, that would not trifle away his ſoul, and fool himſelf into *irrecoverable* miſery, with the greateſt ſeriouſneſs to inquire. *Tillotſon.*

* IRRECOVERABLY.

* IRRECOVERABLY. *adv.* [from *irrecoverable.*] Beyond recovery; past repair.—*Irrecov'rably* dark, total eclipse. *Milt. Agon.*—The credit of the Exchequer is *irrecoverably* loſt by the laſt breach with the bankers. *Temple.*

* IRREDUCIBLE. *adj.* [*in* and *reducible.*] Not to be brought or reduced.—Theſe obſervations ſeem to argue the corpuſcles of air to be *irreducible* into water. *Boyle.*

* IRREFRAGABILITY. *n. ſ.* [from *irrefragable.*] Strength of argument not to be refuted.

* IRREFRAGABLE. *adj.* [*irrefragabilis*, ſchool Latin; *irrefragable*, Fr.] Not to be confuted; ſuperior to argumental oppoſition.—Strong and *irrefragable* the evidences of Chriſtianity muſt be; they who reſiſt them would reſiſt every thing. *Atterbury's Sermons.*—The danger of introducing unexperienced men was urged as an *irrefragable* reaſon for working by ſlow degrees. *Swift.*

* IRREFRAGABLY. *adv.* [from *irrefragable.*] With force above confutation.—That they denied a future ſtate is evident from St Paul's reaſonings, which are of no force but only on that ſuppoſition, as Origen largely and *irrefragably* proves. *Atterbury.*

* IRREFUTABLE. *adj.* [*irrefutabilis*, Latin.] Not to be overthrown by argument.

(1.) * IRREGULAR. *adj.* [*irregulier*, Fr. *irregularis*, Latin.] 1. Deviating from rule, cuſtom, or nature.—

The am'rous youth
Obtain'd of Venus his deſire,
Howe'er *irregular* his fire. *Prior.*

2. Immethodical; not confined to any certain rule or order.—This motion ſeems excentric and *irregular*, yet not well to be reſiſted or quieted. *King Charles.*—

Regular
Then moſt, when moſt *irregular* they ſeem. *Milt.*

—The numbers of pindaric are wild and *irregular*, and ſometimes ſeem harſh and uncouth. *Cowley.* 3. Not being according to the laws of virtue. A ſoft word for *vicious.*

(2.) IRREGULAR NOUNS, in Latin grammar, are divided, according to Mr Ruddiman, into three kinds, viz. variable, defective, and abundant: and,

(3.) IRREGULAR VERBS into anomalous, defective, and abundant.

* IRREGULARITY. *n. ſ.* [*irregularité*, Fr. from *irregular.*] 1. Deviation from rule. 2. Neglect of method and order.—This *irregularity* of its unruly and tumultuous motion might afford a beginning unto the common opinion. *Brown.*—As theſe vaſt heaps of mountains are thrown together with ſo much *irregularity* and confuſion, they form a great variety of hollow bottoms. *Addiſon on Italy.* 3. Inordinate practice; vice.—The ſinner acknowledges the obligations of his duty, and is aſhamed of his *irregularities. Rogers.*

* IRREGULARLY. *adv.* [from *irregular.*] Without obſervations of rule or method.—

From eaſt to weſt *irregularly* hurl'd. *Dryden.*
Your's is a ſoul *irregularly* great,
Which wanting temper, yet abounds with heat. *Dryden.*

—It may give ſome light to thoſe whoſe concern for their little ones makes them ſo *irregularly* bold as to conſult their own reaſon, in the education of their children, rather than to rely upon old cuſtom. *Locke.*

* *To* IRREGULATE. *v. a.* [from *in* and *regula*, Latin.] To make irregular: to diſorder.—Its fluctuations are but motions ſubſervient, which winds, ſhelves, and every interjacency *irregulates. Brown.*

* IRRELATIVE, *adj.* [*in* and *relativus*, Lat.] Having no reference to any thing; ſingle; unconnected.—Separated by the voice of God, things in their ſpecies came out in uncommunicated varieties, and *irrelative* ſeminalities. *Brown.*

* IRRELIGION. *n. ſ.* [*irreligion*, Fr. *in* and *religion.*] Contempt of religion; impiety.—The weapons with which I combat *irreligion* are already conſecrated. *Dryden.*—We behold every inſtance of profaneneſs and *irreligion*, not only committed, but defended and gloried in. *Rogers.*

* IRRELIGIOUS. *adj.* [*irreligieux*, Fr. *in* and *religious.*] 1. Contemning religion; impious.—

The iſſue of an *irreligious* Moor. *Shak.*
Who ever ſees theſe *irreligious* men,
With burthen of a ſickneſs weak and faint,
But hears them talking of religion then,
And vowing of their ſouls to ev'ry ſaint. *Davies.*

—Shame and reproach is generally the portion of the impious and *irreligious. South.* 2. Contrary to religion.—We judge it profane, impious, and *irreligious. Hooker.*—Might not the queen's domeſtics be obliged to avoid ſwearing, and *irreligious* profane diſcourſe? *Swift.*

* IRRELIGIOUSLY. *adv.* [from *irreligious.*] With impiety; with irreligion.

* IRREMEABLE. *adj.* [*irremeabilis*, Lat.] Admitting no return.—

The keeper charm'd, the chief without delay
Paſs'd on, and took th' *irremeable* way. *Dryd.*

* IRREMEDIABLE. *adj.* [*irremediable*, Fr. *in* and *remediable.*] Admitting no cure; not to be remedied.—They content themſelves with that which was the *irremediable* error of former times.—An error committed in war may prove *irremediable. Bacon.*—Unleſs it lead to ſome fatal and *irremediable* miſchief, be ſure you adviſe only as a friend. *Locke.*

* IRREMEDIABLY. *adv.* [from *irremediable.*] Without cure.—It happens to us *irremediably* and inevitably, that we may perceive theſe accidents are not the fruits of our labour but gifts of God. *Taylor's Worthy Communicant.*

* IRREMISSIBLE. *adj.* [*in* and *remitto*, Latin; *irremiſſible*, French.] Not to be pardoned.

* IRREMISSIBLENESS. *n. ſ.* [from *irremiſſible.*] The quality of being not to be pardoned.—Thence ariſes the aggravation and *irremiſſibleneſs* of the ſin. *Hammond.*

* IRREMOVABLE. *adj.* [*in* and *remove.*] Not to be moved; not to be changed.—

He is *irremovable*,
Reſolv'd for flight. *Shak. Wint. Tale.*

* IRRENOWNED. *adj.* [*in* and *renown.*] Void of honour. We now ſay, *unrenowned.*—

And end their days with *irrenowned* ſhame.
*Fairy Queen.*

* IRREPARABLE. *adj.* [*irreparabilis*, Latin; *irreparable*, Fr.] Not to be recovered; not to be repaired.—*Irreparable* is the loſs, and Patience ſays it is not paſt her cure. *Shak.*—

Toil'd with *irreparable* loſs. *Milton.*

—It is an *irreparable* injuſtice we are guilty of, when we are prejudiced by the looks of thoſe whom we do not know. *Addiſon.*—The ſtory of Deucalion and Pyrrha teaches, that piety and innocence cannot miſs of the divine protection, and that the only loſs *irreparable* is that of our probity. *Garth.*

* IRREPARABLY. *adv.* [from *irreparable.*] Without recovery; without amends.—

Such adventures befal artiſts *irreparably.* *Boyle.*

—The cutting off that time induſtry and gifts, whereby ſhe would be nouriſhed, were *irreparably* injurious to her. *Decay of Piety.*

* IRREPLEVIABLE. *adj.* [*in* and *replevy.*] Not to be redeemed. A law term.

* IRREPREHENSIBLE. *adj.* [*irreprehenſible*, French; *irreprehenſibilis*, Latin.] Exempt from blame.

* IRREPREHENSIBLY. *adv.* [from *irreprehenſible.*] Without blame.

* IRREPRESENTABLE. *adj.* [*in* and *repreſent.*] Not to be figured by any repreſentation.—God's *irrepreſentable* nature doth hold againſt making images of God. *Stillingfleet.*

* IRREPROACHABLE. *adj.* [*in* and *reproachable.*] Free from blame; free from reproach.—He was a ſerious ſincere Chriſtian, of an innocent, *irreproachable*, nay, exemplary life. *Atterbury.*—Their prayer may be, that they may raiſe up and breed as *irreproachable* a young family as their parents have done. *Pope.*

* IRREPROACHABLY. *adv.* [from *irreproachable.*] Without blame; without reproach.

* IRREPROVEABLE. *adj.* [*in* and *reproveable.*] Not to be blamed; irreproachable.

* IRRESISTIBILITY. *n. ſ.* [from *irreſiſtible.*] Power or force above oppoſition.—The doctrine of *irreſiſtibility* of grace, if it be acknowledged, there is nothing to be affixt to gratitude. *Hamm.*

* IRRESISTIBLE. *adj.* [*irreſiſtible*, Fr. *in* and *reſiſtible.*] Superior to oppoſition.—Fear doth grow from an apprehenſion of the Deity, indued with *irreſiſtible* power to hurt; and is of all affections, anger excepted, the unapteſt to admit conference with reaſon. *Hooker.*

In mighty quadrate join'd
Of union *irreſiſtible.* *Milton.*

—Fear of God is inward acknowledgment of an holy juſt Being, armed with almighty and *irreſiſtible* power. *Tillotſon.*—There can be no difference in the ſubjects, where the application is almighty and *irreſiſtible*, as in creation. *Rogers.*

* IRRESISTIBLY. *adv.* [from *irreſiſtible.*] In a manner not to be oppoſed.—God *irreſiſtibly* ſways all manner of events on earth. *Dryden.*—Fond of pleaſing and endearing ourſelves to thoſe we eſteem, we are *irreſiſtibly* led into the ſame inclinations and averſions with them. *Rogers.*

* IRRESISTLESS. *adj.* [A barbarous ungrammatical conjunction of two negatives.] Irreſiſtible; reſiſtleſs.—

Thoſe radiant eyes, whoſe *irreſiſtleſs* flame
Strikes Envy dumb, and keeps Sedition tame.
*Granville.*

* IRRESOLUBLE. *adj.* [*in* and *reſolubilis*, Lat.] Not to be broken; not to be diſſolved.—In factitious ſal ammoniac the common and urinous ſalts are ſo well mingled, that both in the open fire and in ſubliming veſſels they riſe together as one ſalt, which ſeems in ſuch veſſels *irreſoluble* by fire alone. *Boyle.*

* IRRESOLUBLENESS. *n. ſ.* [from *irreſoluble.*] Reſiſtance to ſeparation of the parts.—Quercetanus has this confeſſion of the *irreſolubleneſs* of diamonds. *Boyle.*

* IRRESOLVEDLY. *adv.* [*in* and *reſolved.*] Without ſettled determination.—Divers of my friends have thought it ſtrange to hear me ſpeak ſo *irreſolvedly* concerning thoſe things, which ſome take to be the elements, and others the principles of all mixed bodies. *Boyle.*

* IRRESOLUTE. *adj.* [*irreſolu*, Fr. *in* and *reſolute.*] Not conſtant in purpoſe; not determined.

Were he evil us'd, he would outgo
His father, by as much as a performance
Does an *irreſolute* purpoſe. *Shak.*

Him, after long debate, *irreſolute*
Of thoughts revolv'd, his final ſentence choſe
Fit veſſel. *Milton.*

—To make reflections upon what is paſt, is the part of ingenious but *irreſolute* men. *Temple.*—*Irreſolute* on which ſhe ſhould rely. *Dryden.*

* IRRESOLUTELY. *adv.* [from *irreſolute.*] Without firmneſs of mind; without determined purpoſe.

* IRRESOLUTION. *n. ſ.* [*irreſolution*, Fr. *in* and *reſolution.*] Want of firmneſs of mind.—It hath moſt force upon things that have the lighteſt motion, and therefore upon the ſpirits of men, and in them upon ſuch affections as move lighteſt; as upon men in fear, or men in *irreſolution.* *Bacon.*—*Irreſolution* on the ſchemes of life, and inconſtancy in purſuing them, are the greateſt cauſes of all our unhappineſs. *Addiſon.*

* IRRESPECTIVE. *adj.* [*in* and *reſpective.*] Having no regard to any circumſtances.—Thus did the Jew, by perſuading himſelf of his particular *irreſpective* election, think it ſafe to run into all ſins. *Hammond.*—According to this doctrine, it muſt be reſolved wholly into the abſolute *irreſpective* will of God. *Rogers.*

* IRRESPECTIVELY. *adv.* [from *irreſpective.*] Without regard to circumſtances.—He is convinced that all the promiſes belong to him abſolutely and *irreſpectively.* *Hammond.*

* IRRETRIEVABLE. *adj.* [*in* and *retrieve.*] Not to be repaired; irrecoverable; irreparable.

* IRRETRIEVABLY. *adv.* [from *irretrievable.*] Irreparably; irrecoverably.—It would not defray the charge of the extraction, and therefore muſt have been all *irretrievably* loſt, and uſeleſs to mankind, was it not by this means collected. *Woodward.*

* IRREVERENCE. *n. ſ.* [*irreverentia*, Latin; *irreverence*, Fr. *in* and *reverence.*] 1. Want of reverence; want of veneration; want of reſpect.—Having ſeen our ſcandalous *irreverence* towards God's worſhip in general, 'tis eaſy to make application to the ſeveral parts of it. *Decay of Piety.*—They were a ſort of attributes, with which it was a matter of religion to ſalute them on all occaſions, and which it was an *irreverence* to omit. *Pope.* 2. State of being diſregarded.—The concurrence of the houſe of peers in that fury can be imputed

imputed to no one thing more than to the *irreverence* and ſcorn the judges were juſtly in, who had been looked upon there as the oracles of the law. *Clarendon.*

* IRREVERENT. *adj.* [*irreverent*, French; *in* and *reverent*.] Not paying due homage or reverence; not expreſſing or conceiving due veneration or reſpect.—It draweth too near that *irreverent* confidence wherewith true humility can never ſtand. *Hooker.*—Knowledge men ſought for, and covered it from the vulgar ſort as jewels of inеſtimable price, fearing the *irreverent* conſtruction of the ignorant and irreligious. *Raleigh.*—

Witneſs the *irreverent* ſon
Of him who built the ark. *Milton.*

—Swearing, and the *irreverent* uſing the name of God in common diſcourſe, is another abuſe of the tongue. *Ray.*—If an *irreverent* expreſſion or thought too wanton are crept into my verſes, through my inadvertency, let their authors be anſwerable for them. *Dryden.*

* IRREVERENTLY. *adv.* [from *irreverent*.] Without due reſpect or veneration.—'Tis but an ill eſſay of reverence and godly fear to uſe the goſpel *irreverently*. *Government of the Tongue.*

* IRREVERSIBLE. *adj.* [*in* and *reverſe*.] Not to be recalled; not to be changed.—The ſins of his chamber and his cloſet ſhall be produced before men and angels, and an eternal *irreverſible* ſentence be pronounced. *Rogers.*

* IRREVERSIBLY. *adv.* [from *irreverſible*.] Without change.—The title of fundamentals, being ordinarily confined to the doctrines of faith, hath occaſioned that great ſcandal in the church, at which ſo many myriads of ſolifidians have ſtumbled and fallen *irreverſibly*, by conceiving heaven a reward of true opinions. *Hammond.*

* IRREVOCABLE. *adj.* [*irrevocabilis*, Latin; *irrevocable*, French.] Not to be recalled; not to be brought back; not to be reverſed.—

Give thy hand to Warwick,
And, with thy hand, thy faith *irrevocable*,
That only Warwick's daughter ſhall be thine.
*Shak.*

Firm and *irrevocable* is my doom. *Shak.*

—That which is paſt is gone and *irrevocable*. *Bac.*

The ſecond, both for piety renown'd,
And puiſſant deeds, a promiſe ſhall receive
*Irrevocable*, that his regal throne
For ever ſhall endure. *Milton.*

By her *irrevocable* fate,
War ſhall the country waſte, and change the ſtate. *Dryden.*

The other victor flame a moment ſtood,
For ever loſt, th' *irrevocable* light
Forſook the black'ning coals, and ſunk to night.
*Dryden.*

Each ſacred accent bears eternal weight,
And each *irrevocable* word is fate. *Pope.*

* IRREVOCABLY. *adv.* [from *irrevocable*.] Without recal.—If air were kept out four or five minutes, the fire would be *irrevocably* extinguiſhed. *Boyle.*

* *To* IRRIGATE. *v. a.* [*irrigo*, Latin.] To wet; to moiſten; to water.—The heart, which is one of the principal parts of the body, doth continually *irrigate*, nouriſh, keep hot, and ſupple all the members. *Ray.*

They keep a bulky charger near their lips,
With which, in often interrupted ſleep,
Their frying blood compels to *irrigate*
Their dry furr'd tongues. *A. Phillips.*

(1.) * IRRIGATION. *n. ſ.* [from *irrigate*.] The act of watering or moiſtening.—Help of ground is by watering and *irrigation*. *Bacon.*

(2.) IRRIGATION. See WATERING, § 1. 3.

* IRRIGUOUS. *adj.* [from *irrigate*.] 1. Watery; watered.—

The flow'ry lap
Of ſome *irriguous* valley ſpreads her ſtore. *Milt.*

2. Dewy; moiſt. *Phillips* ſeems to have miſtaken the Latin phraſe, *irriguus ſopor*.—

Raſh Elepenor
Dry'd an immeaſurable bowl, and thought
T' exhale his ſurfeit by *irriguous* ſleep:
Imprudent! him death's iron ſleep oppreſt.
*Phillips.*

* IRRISION. *n. ſ.* [*irriſio*, Lat. *irriſion*, Fr.] The act of laughing at another.—Ham, by his indiſcreet and unnatural *irriſion*, and expoſing of his father, incurs his curſe. *Woodward.*

IRRITABILITY, in anatomy and medicine, a term firſt invented by Gliſſon, and adopted by Dr Haller to denote an eſſential property of all animal bodies; which, he ſays, exiſts independently of and in contradiſtinction to ſenſibility. This ingenious author calls that part of the human body *irritable*, which becomes ſhorter upon being touched; *very irritable*, if it contracts upon a ſlight touch; and the contrary, if by a violent touch it contracts but little. He calls that a ſenſible part of the human body, which upon being touched tranſmits the impreſſion of it to the ſoul; and in brutes, he calls thoſe parts ſenſible, the irritation of which occaſions evident ſigns of pain and diſquiet in the animal. On the contrary, he calls that inſenſible, which being burnt, tore, pricked, or cut till it is quite deſtroyed, occaſions no ſign of pain nor convulſion, nor any ſort of change in the ſituation of the body. From the reſult of many cruel experiments he concludes, that the epidermis is inſenſible; that the ſkin is ſenſible in a greater degree than any other part of the body; that the fat and cellular membrane are inſenſible; and the muſcular fleſh ſenſible, the ſenſibility of which he aſcribes rather to the nerves than to the fleſh itſelf. The tendons, he ſays, having no nerves diſtributed to them, are inſenſible. The ligaments and capſulæ of the articulations are alſo concluded to be inſenſible; whence Dr Haller infers, that the ſharp pains of the gout are not ſeated in the capſulæ of the joint, but in the ſkin, and in the nerves which creep upon its external ſurface. The bones are all inſenſible, ſays Dr Haller, except the teeth; and likewiſe the marrow. Under his experiments the perioſteum and pericranium, the dura and pia mater, appeared inſenſible; and he infers, that the ſenſibility of the nerves is owing to the medulla, and not to the membranes. The arteries and veins are held ſuſceptible of little or no ſenſation, except the carotid, the lingual, temporal, pharyngal, labial, thyroidal, and the aorta near the heart; the ſenſibility of which is aſcribed to the nerves that accompany them. Senſibility is allowed to the internal membranes of the ſtomach, inteſtines, bladder, ureters, vagina, and womb,

womb, on account of their being of the ſame nature with the ſkin: the heart is alſo admitted to be ſenſible; but the lungs, liver, ſpleen, and kidneys, are poſſeſſed of a very imperfect, if any ſenſation. The glands, having few nerves, are endowed with only an obtuſe ſenſation. Some ſenſibility is allowed to the tunica choroidis and the iris, though in a leſs degree than the retina; but none to the cornea. Dr Haller concludes, in general, that the nerves alone are ſenſible of themſelves; and that, in proportion to the number of nerves apparently diſtributed to particular parts, ſuch parts poſſeſs a greater or leſs degree of ſenſibility. Irritability, he ſays, is ſo different from ſenſibility, that the moſt irritable parts are not at all ſenſible, and *vice verſa*. He alleges facts to prove this poſition, and alſo to demonſtrate, that irritability does not depend upon the nerves, which are not irritable, but upon the original formation of the parts which are ſuſceptible of it. Irritability, he ſays, is not proportioned to ſenſibility; in proof of which, he obſerves, that the inteſtines, though rather leſs ſenſible than the ſtomach, are more irritable; and that the heart is very irritable, though it has but a ſmall degree of ſenſation. Irritability, according to Dr Haller, is the diſtinguiſhing characteriſtic between the muſcular and cellular fibres; whence he determines, the ligaments, perioſteum, meninges of the brain, and all the membranes compoſed of the cellular ſubſtance, to be void of irritability. The tendons are unirritable; and though he does not abſolutely deny irritability to the arteries, yet his experiments on the aorta produced no contraction. The veins and excretory ducts are in a ſmall degree irritable, and the gall bladder, the ductus chole-dochus, the ureters and urethra, are only affected by a very acrid corroſive; but the lacteal veſſels are conſiderably irritable. The glands and mucous ſinuſes, the uterus in quadrupeds, the humatrix, and the genitals, are all irritable; as are alſo the muſcles, particularly the diaphragm. The œſophagus, ſtomach, and inteſtines, are irritable: but of all the animal organs the heart is endued with the greateſt irritability. In general, there is nothing irritable in the animal body but the muſcular fibres; and the vital parts are the moſt irritable. This power of motion, ariſing from irritations, is ſuppoſed to be different from all other properties of bodies, and probably reſides in the glutinous mucus of the muſcular fibres, altogether independent of the influence of the ſoul. The irritability of the muſcles is ſaid to be deſtroyed by drying of the fibres, congealing of the fat, and more eſpecially by the uſe of opium in living animals. The phyſiological ſyſtem, of which an abſtract has been now given, has been adopted and confirmed by Caſtell and Zimmermann, and alſo by Dr Brockleſby, who ſuggeſts, that irritability, as diſtinguiſhed from ſenſibility, may depend upon a ſeries of nerves different from ſuch as ſerve either for voluntary motion or ſenſation. This doctrine, however, has been controverted by M. le Cat; by Dr Whytt in his *Phyſiological Eſſays*; and by Dr Monro. See ANATOMY, § 190, 515—526.

IRRITABLE. *adj.* capable of being irritated, or provoked.

* *To* IRRITATE. *v. a.* [*irrito*, Lat. *irriter*, Fr.] 1. To provoke; to teaſe; to exaſperate.—The earl, ſpeaking to the freeholders in imperious language, did not *irritate* the people. *Bacon.*—Laud's power at court could not qualify him to go through with that difficult reformation, whilſt he had a ſuperior in the church, who, having the reins in his hand, could ſlacken them, and was thought to be the more remiſs to *irritate* his choleric diſpoſition. *Clarendon.* 2. To fret; to put into motion or diſorder by any irregular or unaccuſtomed contract; to ſtimulate; to vellicate.—Cold maketh the ſpirits vigorous, and *irritateth* them. *Bacon.* 3. To heighten; to agitate; to enforce.—Air, if very cold, *irritateth* the flame, and maketh it burn more fiercely, as fire ſcorcheth in froſty weather. *Bacon.*—When they are collected, the heat becometh more violent, and *irritates*, and thereby expelleth ſweat. *Bacon.*

By daſh of clouds, or *irritating* war
Of fighting winds. *Thomſon.*

* IRRITATION. *n. ſ.* [*irritatio*, Lat. *irritation*, Fr. from *irritate*.] 1. Provocation; exaſperation. 2. Stimulation; vellication.—Violent affections and *irritations* of the nerves, in any part of the body, is cauſed by ſomething acrimonious. *Arbuthnot.*

IRROGATIO, a law term amongſt the Romans, ſignifying the inſtrument, in which were put down the puniſhments which the law provided againſt ſuch offences as any perſon was accuſed of by a magiſtrate before the people. Theſe puniſhments were firſt proclaimed *viva voce* by the accuſer, and this was called *Inquiſitio*: The ſame, being immediately after expreſſed in writing, took the name of *Rogatio*, in reſpect of the people, who were to be conſulted or aſked about it; and was called *Irrogatio*, in reſpect of the criminal, as it imported the mulct of puniſhment aſſigned him by the accuſer.

IRROMANGO, or ERRAMANGO, one of the NEW HEBRIDES, is about 24 or 25 leagues in circuit; the inhabitants are middle-ſized, and have a good ſhape and tolerable features. Their colour is very dark; and they paint their faces, ſome of them with black, and others with red pigment: their hair is curly, criſp, and ſomewhat woolly. Few women were ſeen, and thoſe very ugly: they wore a petticoat made of the leaves of ſome plant. The men were quite naked, excepting a belt tied about the waiſt, and a piece of cloth, or a leaf, uſed for a wrapper. They live in houſes covered with thatch: and their plantations are laid out by line, and fenced round. An unlucky ſcuffle between the Britiſh ſailors and theſe people, in which four of the latter were deſperately wounded, prevented Captain Cook from procuring any particular information concerning the produce, &c. See COOK, N° III. § 9. The middle of this iſland lies in Lon. 169. 19. E. Lat. 18. 54. S.

IRRONAM, an iſland in the South ſea, one of the NEW HEBRIDES, near Tanna.

* IRRUPTION. *n. ſ.* [*irruption*, Fr. *irruptio*, Lat.] 1. The act of any thing forcing an entrance.

Leſt evil tidings, with too rude *irruption*,
Hitting thy aged ear, ſhould pierce too deep.
*Milton.*

—There

—There are frequent inundations made in maritime countries by the *irruption* of the sea. *Burnet.* A full and sudden *irruption* of thick melancholic blood into the heart puts a stop to its pulsation. *Harvey.* 2. Inroad; burst of invaders into any place.—Notwithstanding the *irruptions* of the barbarous nations, one can scarce imagine how so plentiful a soil should become so miserably unpeopled. *Addison.*

IRSSOA, an island of Portugal, on the S. side of the mouth of the Minho.

IRT, a river of Cumberland, which runs into the Irish sea, near Ravenglass.

IRTIS, or } a large river of Asia, in Siberia,
IRTISCH, } which rises among the hills of the country of the Kalmucks, and, running NE. falls into the Oby near Tobolsk. It abounds with fish, particularly sturgeon, and delicate salmon.

IRVILL, a river of Lancashire, which rises above Bolton, passes Manchester, and falls into the Mersey below Flixton.

(1.) IRVINE, or IRWINE, a parish of Scotland in Ayrshire, 5 miles long from SW. to NE. and two broad. The soil is partly sand, partly light loam, but all of it fertile, producing great crops of all kinds of corn and grass. The climate is mild and temperate. The population in 1790, stated by the Rev. J. Richmond, in his report to Sir J. Sinclair, was 4500, and had increased 475 since 1755. In this parish the sect of Buchanites took its rise in 1783. See BUCHANITES.

(2.) IRVINE, a river of Scotland in Ayrshire, which rises in the parish of Loudon on the E. of Loudon hill, and passing by Derval, Newmills, Glaston, and Riccarton, falls into the Frith of Clyde below Irvine.

(3.) IRVINE, or } a sea-port and royal burgh, in
(3.) IRWINE, } the above parish (N° 1.), and bailiwick of Cunningham; seated at the mouth of the river (N° 3.) This port had formerly several buses in the herring fishery. At present the inhabitants employ a number of brigs in the coal trade to Ireland. Irvine has a dock-yard for shipbuilding, a tan-work, soppery, and bleachfield. Its commerce had greatly increased before the war. About 24,000 tons of coals are exported annually; besides great quantities of carpets, muslins, linens, silk, lawns, gauzes, &c. The imports are hemp, iron, wood, hides, and corn. Irvine lies 15 miles E. of the isle of Arran, and 60 W. by S. of Edinburgh. Lon. 2. 41. W. Lat. 55. 38. N.

IRVON, a river of Wales in Brecknockshire, which runs into the Wye at Bealth.

IRWELL. See IRVILL.

* 18. [*is*, Sax. See *To* BE.] 1. The third person singular of *To be*: I am, thou art, he *is*.—He that *is* of God, heareth God's words. *John* viii. 47.—Be not afraid of them, for they cannot do evil; neither *is* it in them to do good. *Jer.* x. 5.

My thought, whose murther yet *is* but fantastical,
Shakes so my single state of man, that function
*Is* smother'd in surmise; and nothing *is*,
But what *is* not. *Shak.*

2. It is sometimes expressed by 's.

There's some among you have beheld me fighting. *Shak.*

ISAAC, [יצחק, Heb. *i. e.* He shall laugh.] the only son of Abraham and Sarah; the progenitor of the Edomites by his eldest son, and of the Israelites by his youngest. His history, with the strong proof he gave of filial obedience, is recorded in Gen. xxi.—xxv. He died A. A. C. 1716, aged 180.

ISABAD, a town of Persia, in Irak Agemi.

(1.) ISABELLA, Queen of Spain, daughter of John II. K. of Castile, and wife of Ferdinand V. was a woman of great qualities, to whom the modern world is indebted, in a great degree, for the discovery of America. See AMERICA, § 43 COLUMBUS, N° 1; FERDINAND V.; and SPAIN, § 21. She died A. D. 1504.

(2.) ISABELLA, a river of Hispaniola.

(3.) ISABELLA, POINT, a port and cape of Hispaniola, on the N. side of the island, the place where Columbus established the first settlement, which he named after his patroness Q. Isabella. It is about 89 miles E. by N. of Cape François. Lat. 19° 59′ 10″ N.

ISADAGAS, a town of Morocco, in Escura.

(1.) ISÆUS, a Greek orator, born at Colchis, in Syria, was the disciple of Lysias, and the master of Demosthenes; and taught eloquence at Athens, about 344, A. A. C. Sixty-four orations are attributed to him; but he composed no more than 50, of which only 19 are now remaining. He took Lysias for his model, and so well imitated his style and elegance, that we might mistake the one for the other, were it not for the figures which Isæus first introduced into frequent use. He was also the first who applied eloquence to politics, in which he was followed by his disciple Demosthenes.

(2.) ISÆUS, another celebrated orator, who lived at Rome in the time of Pliny the Younger, about A. D. 97.

(1.) ISAIAH, the first of the four greater prophets, was of the royal blood, his father Amoz being brother to Uzziah king of Judah. The 5 first chapters of his prophecy relate to the reign of Uzziah; the vision in the 6th chapter happened in the time of Jotham: the next 9 chapters, to the 15th, include his prophecies under Ahaz; and those that were made under Hezekiah and Manasseh, are related in the next chapters to the end. Isaiah foretold the deliverance of the Jews from their captivity in Babylon by Cyrus, 100 years before it came to pass. But the most remarkable of his predictions are those concerning the Messiah, which describe not only his descent, but all the principal circumstances of his life and death, so particularly, that he is justly styled the *evangelical prophet*. His style is noble, nervous, and sublime. Grotius calls him the *Demosthenes* of the Hebrews. He also wrote a history of king Uzziah's reign, (2 Chron. xxvi. 22.) which is not extant. During the persecution under Manasseh, he was sawn asunder, about A. M. 3180; after having prophesied 96 years, from the 38th of Uzziah to the 12th of Manasseh.

(2.) ISAIAH, THE PROPHECY OF, a canonical book of the Old Testament. Bp. Lowth's translation, &c. published in 1778, throws considerable light on the composition and meaning of this prophecy.

ISAKLU, a town of Turkey, in Caramania.

ISARIA, } two towns of Naples, in Calabria
ISARRIA, } Ultra.

(1.) ISATIS,

(1.) ISATIS, in botany, WOAD, a genus of the filiquoſa order, belonging to the tetradynamia claſs of plants; and in the natural method ranking under the 39th order, the *Siliquoſa*. The filiqua is lanceolated, unilocular, monoſpermous, bivalved, and deciduous; the valves navicular or canoe-ſhaped. There are 4 ſpecies; but the only one worthy of notice is

ISATIS TINCTORIA, or common woad, which is cultivated in ſeveral parts of Britain for dyeing; being uſed as a foundation for many of the dark colours. See COLOUR-MAKING, *Index*; and WOAD, § 3. The plant is biennial; the lower leaves are of an oblong oval figure, and pretty thick conſiſtence, ending in obtuſe roundiſh points; they are entire on their edges, and of a lucid green. The ſtalks riſe 4 feet high, dividing into ſeveral branches, garniſhed with arrow-ſhaped leaves fitting cloſe to the ſtalks: the branches are terminated by ſmall yellow flowers, in very cloſe cluſters, compoſed of 4 ſmall petals, in form of a croſs, which are ſucceeded by pods ſhaped like a bird's tongue, which, when ripe, turn black, and open with two valves, having one cell, in which is ſituated a ſingle ſeed. This ſort is ſown upon freſh land in good heart, for which the cultivators pay a large rent. They generally have their lands ſituated near great towns, where there is plenty of dreſſing; but they never ſtay long on the ſame ſpot: for the beſt ground will not admit of being ſown with woad more than twice; if oftener repeated, the crop ſeldom pays the charges. Thoſe who cultivate this commodity have gangs of people who have been bred to the employment; ſo that whole families travel about from place to place wherever their employer fixes on land for the purpoſe. As the goodneſs of woad conſiſts in the ſize and fatneſs or thickneſs of the leaves, the only method to obtain this, is by ſowing the ſeed upon ground at a proper ſeaſon; allowing the plants proper room to grow; and keeping them clean from weeds, which, if permitted to grow, rob the plants of their nouriſhment. After having choſen a proper ſpot of land, which ſhould not be too light and ſandy, nor over ſtiff and moiſt, but rather a gentle hazel loam, whoſe parts eaſily ſeparate, plough this up juſt before winter, laying it in narrow high ridges, that the froſt may penetrate through the ridges to mellow and ſoften the clods; then in ſpring plough it again croſſwiſe, laying it in narrow ridges. After it has lain for ſome time, and the weeds begin to grow, it ſhould be well harrowed to deſtroy them: this ſhould be repeated twice while the weeds are young; and, if there are any roots of large perennial weeds, they muſt be harrowed out, and carried off the ground. In June the ground ſhould be ploughed a third time, when the furrows ſhould be narrow, and the ground ſtirred as deep as the plough will go, that the parts may be as well ſeparated as poſſible; and when the weeds appear again, the ground ſhould be well harrowed to deſtroy them. Toward the end of July, or the beginning of Auguſt, it ſhould be ploughed the laſt time, when the land ſhould be laid ſmooth; and when there is a proſpect of ſhowers, the ground muſt be harrowed to receive the ſeeds, which ſhould be ſown in rows with the drill-plough, or in broad-caſt after the common method; but it will be proper to ſteep the ſeeds one night in water before they are ſown, which will prepare them for vegetation: if the ſeeds are ſown in drills, they will be covered with an inſtrument fixed to the plough for that purpoſe, but thoſe which are ſown broad-caſt in the common way muſt be well harrowed in. If the ſeeds are good, and the ſeaſon favourable, the plants will appear in a fortnight, and in 4 or 5 weeks will be fit to hoe; for the ſooner this is performed when the plants are diſtinguiſhable, the better they will thrive, and the weeds being then young will be ſoon deſtroyed. The method of hoeing theſe plants is the ſame as for turnips, with this difference only, that theſe plants need not be thinned ſo much; for at the firſt hoeing, if they are ſeparated 4 inches, and at the laſt 6 inches, it will be ſpace enough for growth; and if this be carefully performed, in dry weather, moſt of the weeds will be deſtroyed: but as ſome of them may eſcape in this operation, the ground ſhould be a ſecond time hoed in the beginning of October, in dry weather; at this ſecond operation, the plants ſhould be ſingled out to the diſtance they are to remain. After this, the ground will be clean from weeds till ſpring, when young weeds will come up: therefore about the middle of March hoe the ground again; for while the weeds are young, it may be performed in leſs than half the time it would require if the weeds were permitted to grow large, and the ſun and wind will much ſooner kill them: this hoeing will alſo ſtir the ſurface of the ground, and greatly promote the growth of the plants; if performed in dry weather, the ground will be clean till the firſt crop of woad is gathered, after which it muſt be again well cleaned; if this is carefully repeated after the gathering each crop, the land will always lie clean, and the plants will thrive better. The expenſe of the firſt hoeing will be about 6s. per acre, and for the after hoeings half that price will be ſufficient. If the land, in which this ſeed is ſown, ſhould have been in culture before for other crops, ſo not in good heart, it will require dreſſing before it is ſown, in which caſe rotten ſtable-dung is preferable to any other; but this ſhould not be laid on till the laſt ploughing, juſt before the ſeeds are ſown, and not ſpread till the land is ploughed, that the ſun may not exhale the goodneſs of it, which in ſummer is ſoon loſt when ſpread on the ground. The quantity ſhould not be leſs than 20 loads to each acre, which will keep the ground in heart till the crop of woad is entirely ſpent. The time for gathering the crop is according to the ſeaſon; but it ſhould be performed as ſoon as the leaves are fully grown, while they are perfectly green; for when they begin to grow pale, great part of their goodneſs is over, for the quantity will be leſs, and the quality greatly diminiſhed. If the land is good, and the crop well huſbanded, it will produce 3 or 4 gatherings; but the two firſt are the beſt. Theſe are commonly mixed together in the manufacturing: but the after crops are always kept ſeparate; for if theſe are mixed with the other, the whole will be of little value. The two firſt crops ſell at from 25l. to 30l. a ton; but the latter will not bring more than

than L.7 or L.8. An acre of land will produce a ton of woad, and in good ſeaſons near a ton and a half. When the planters intend to ſave the ſeeds, they cut three crops of the leaves, and then let the plants ſtand till the next year for ſeed; but if only one crop is cut, and that only of the outer leaves, letting all the middle leaves ſtand to nouriſh the ſtalks, the plants will grow ſtronger, and produce a much greater quantity of ſeeds. Theſe ſeeds are often kept two years, but it is beſt to ſow new ſeeds when they can be obtained. The ſeeds ripen in Auguſt; and when the pods turn to a dark colour, the ſeeds ſhould be gathered. It is beſt done by reaping the ſtalks in the ſame manner as wheat, ſpreading them in rows upon the ground: in 4 or 5 days the ſeeds will be fit to threſh out, if the weather is dry; for if it lies long, the pods will open and let out the ſeeds. Some planters feed down the leaves in winter with ſheep; which is a very bad method; for no plants which are to remain for a future crop ſhould be eaten by cattle, as it greatly weakens them.

(2.) ISATIS, in zoology. See CANIS, § x. N° 1.

ISAURA, or ISAURUS, in ancient geography, a ſtrong city at mount Taurus, in Iſauria, twice demoliſhed; firſt by Perdiccas, or rather by the inhabitants, who, through deſpair, burned the city and themſelves, rather than fall into the hands of the enemy; again Servilius, who thence took the ſurname *Iſauricus*. Strabo ſays there were two Iſauræ, the old and the new, but ſo near that other writers took them but for one.

ISAURIA, a country bordering on Pamphylia and Cilicia on the north, and rugged and mountainous, ſituated almoſt in mount Taurus, and taking its name from Iſaura; according to ſome, extending to the Mediterranean by a narrow ſlip. Stephanus, Ptolemy, and Zoſimus, make no mention of places on the ſea; though Pliny does, as alſo Strabo; but doubtful, whether they are places in Iſauria Proper, or in Pamphylia, or in Cilicia.

ISAURICA, a part of Lycaonia, bordering on mount Taurus.

ISBARTEH, a town of Turkey, in Natolia.

ISBELIBURG, a town of Egypt, on the ſea-coaſt, 4 miles N. of Damietta.

(1.) ISCA DUMNIORUM, an ancient town of Britain, now named EXETER, capital of Devonſhire; and called *Caer-Iſk* in Britiſh, by Cambden. Lon. 3. 40. W. Lat. 5. 44. N.

(2.) ISCA SILURUM, the ſtation of the Legio II. Auguſta, in Britain, now called CAERLEON, a town of Monmouthſhire.

ISCALIS, or ISCHALIS, a town of the Belgæ in Britain; now called ILCHESTER.

ISCHÆMUM, in botany; a genus of the monœcia order, belonging to the polygamia claſs of plants; and in the natural method ranking under the 4th order, *Gramina*. The calyx of the hermaphrodite is a biflorous glume; the corolla bivalved; there are 3 ſtamina, 2 ſtyles, and one ſeed. The calyx and corolla of the male as in the former with 3 ſtamina.

(1.) ISCHIA, an iſland of Naples, 13 miles in circumference, and 3 from the coaſt of Terra di Lavoro; full of agreeable valleys and mountains, which produce excellent fruits and vines; and abounding with fountains, rivulets, and fine gardens. This iſland was taken by the Britiſh troops under Sir John Stuart in 1809, but ſoon after evacuated.

(2.) ISCHIA, the capital of the above iſland, with a biſhop's ſee and a ſtrong fort. Both the city and fort ſtand upon a rock, which is joined to the iſland by a ſtrong bridge; the rock is about 7 furlongs in circumference. The city is like a pyramid of houſes piled upon one another, which makes a very ſingular and ſtriking appearance. At the end of the bridge next the city are iron grates, which open into a ſubterraneous paſſage, through which they enter the city. They are always guarded by ſoldiers who are natives of the iſland. Lon. 13. 55. E. Lat. 40. 50. N.

* ISCHIADICK. *adj.* [ἰσχίον, ἰσχιαδικος; *iſchiadique*, Fr.] In anatomy, an epithet to the crural vein; in pathology, the *iſchiadick* paſſion is the cut in the hip, or the ſciatica.

ISCHIUM, in anatomy, one of the bones of the pelvis. See ANATOMY, § 145.

ISCHORA, a river of Ingria, which runs into the Nieva; ſee next article.

ISCHORKI, or ISCHORTZI, } The inhabitants of the flat country of INGRIA, ſo named from the ISCHORA. When Peter the Great wreſted Ingria from the Swedes, which was confirmed to him by the treaty of Nyſtadt in 1721, the inhabitants were a Finniſh people, but little different from the Fins of Carelia as to their language and manners. They were not allowed to retain their ancient Swediſh privileges: Peter made a preſent of part of the Iſchortzi to certain Ruſſian nobles; who, on their ſide, were obliged to people the leſs cultivated cantons of Ingria with colonies of Ruſſians from their eſtates; and thence we often ſee a village of Ruſſians ſurrounded by villages of Fins. The Iſchortzi have long followed agriculture. Their economy is an ill choſen mean between that of the Ruſſians and that of the Fins. They aſſemble in ſmall villages, of 5 or 10 farms each; and live miſerably in ſmall dirty huts. Their houſehold furniture indicates the greateſt penury; and their manner of living is diſguſting. Notwithſtanding the land that each family occupies is of tolerable extent, their agriculture and cattle are equally poor. Their inclination to idleneſs and drinking leads them often to ſell their ſtock, and even the corn they have ſaved for ſowing the fields. The money thus obtained they ſoon ſquander, and are thus reduced to the moſt deplorable indigence. In this ſtate they behold their cattle die of hunger and cold with indifference. Some of them, however, imitate the Ruſſian villagers, who being better managers, are in better circumſtances. The Ingrians are a ſtupid, ſuſpicious, thieviſh race, and dangerous from their pilfering habits. Thoſe who live along the road to Riga, reſemble the gypſies, wander about like them, calculate nativities, and tell fortunes. The dreſs of the men is like that of the Finboors; but that of the women betrays a vanity, which, conſidering their poverty, and the tyranny which their huſbands and fathers exerciſe over them,

may pass for luxury. The lower part of their dress resembles that of the Fin country women. Their shifts reach down to their knees, and close wristbands, both pinked. The sleeves are large, and whimsically made. The body of the shift is large, and puffed with numberless plaits; and the making of it is usually four weeks work. Instead of a petticoat, the Ingrian women tie on each side a linen apron without gathers. These aprons are sometimes of cloth, and sometimes of linen, wrought with different colours. Those behind come over one another, but before they are at some distance: the open part of the petticoat then left is concealed by a smaller apron adorned with glass beads and little shells. Several strings of these beads are worn round the neck, and fall upon the breasts. They carry, rather than wear, heavy ear-rings, with the addition generally of strings of beads. The girls wear their hair loose and uncovered: the married women conceal their hair with a piece of linen 4½ yards in length, folded into a kind of cap, while its extremities fall on the back, and are supported by the girdle, so that the whole makes a kind of spread sail over the shoulders. When they dress to go to town, they put on the Russ cap, ornamented with a peak in front, lined with fur, and laced round the edges: with this they wear a long gown, made of coarse stuff, and fastened down the breast with buttons. Before the Russians conquered this country, the Ingrians had Lutheran ministers in every canton; but numbers of them have been since converted to the Greek faith. They have many absurd notions and Pagan superstitions, which they mix with the ceremonials of Christianity. They consider the figures of saints as idols to be adored. They carry them into the woods in procession, and pay them a formal worship. When a man is inclined to marry, he buys a girl, and celebrates his nuptials. All the way to the church they are accompanied by two women in veils, who sing a senseless kind of ballad. No sooner is the marriage ceremony performed, than the husband begins to treat his wife with severity, and thenceforward keeps her under strict discipline. The dead are buried by the priest of the profession to which they belong; but these superstitious people, it is said, return to the grave, under cover of the night; and, having taken up the sod, deposit eatables for their departed friend, which they renew every fortnight or three weeks. Dogs and other animals scratch up these victuals and devour them, while the simple people believe they were consumed by the deceased. They think that they continue to live in the subterranean world as they did on the earth, and that the grave is little more than a change of habitation: they therefore bury their money for their use in the other world. They speak to their deceased friends, and go to their graves for that purpose; but, at the same time, are much afraid of them. Among their holy places there is one on the road from St Petersburgh to Riga. It is formed by a large lime tree, whose branches are interwoven with those of the forest nearest to it, and form a delightful bower. On the festival of St John, at night, the Ischortzi assemble round this tree, and remain till morning, singing and dancing round a great fire; concluding their orgies with burning a white cock, and making the most absurd gesticulations and grimaces.

* ISCHURETICK. *n. f.* [*ischuretique*, Fr. from *ischury*.] Such medicines as force urine when suppressed.

ISCHURIA, [ισχυρια, from ισχω, I stop, and ουρον, "urine," in physic, a disease consisting in an entire suppression of urine. See MEDICINE, *Index*. It is occasioned by any thing which may obstruct the passages of the reins, ureters, or the neck of the bladder, as sand, stone, mucus, &c. It may also arise from an obstruction of the nerves which pass to the reins or bladder, as it does in a palsy of the parts below the diaphragm. The too great distension of the bladder may also produce the same effect; for the fibres being much lengthened, and consequently condensed, the spirits necessary for their contraction cannot get admittance; whence it is that persons who have retained their urine for a long time, find great difficulty in discharging it.

* ISCHURY, *n. f.* [ισχυρια, ισχω and ουρον, urine; *ischurie*, Fr. *ischuria*, Latin.] A stoppage of urine, whether by gravel or other cause.

ISELASTICS, a kind of games, or combats, celebrated in Greece and Asia, in the time of the Roman emperors. The victor had very considerable privileges conferred on him, after the example of Augustus, and the Athenians, who did the like to conquerors at the Olympic, Pythian, and Isthmian games. They were crowned on the spot immediately after their victory, had pensions allowed them, were furnished with provisions at the public cost, and were carried in triumph to their country.

(1.) ISEN, a river of Bavaria, which runs into the Inn, opposite New Oettingen.

(2.) ISEN, a town of Bavaria, 15 miles ESE. of Freisingen, and 24 ENE. of Munich.

ISENBURG, a large town of Germany, late capital of the ci-devant county of the same name, with a handsome castle, seated on the Seine, formerly belonging to the elector of Treves; but now annexed to France, and included in the dep. of the Sarre. Lon. 7. 14. E. Lat. 50. 28. N.

ISENGHEIN, a town of France, in the dep. of Escaut, and late prov. of the Austrian Netherlands, seated on the Mandera. Lon. 3. 18. E. Lat. 50. 44. N.

ISENHAGEN, a town of Lunenburg, 24 miles ENE. of Zell.

(1.) ISEO, a lake of Italy, in the dep. of the Mella, and late prov. of Brescian, anciently called SEBINUS.

(2.) ISEO, a district on the E. bank of the above lake, comprehending 1 town, 13 villages, and 7000 citizens, in 1797.

(3.) ISEO, a populous town of Italy, on the above lake, surrounded with walls.

ISER, a river of Germany, in the Tirolese, which runs into the Danube, 2 miles below Deckendorf.

ISERAN, a mountain of France, in the dep. of Mont Blanc (ci-devant Savoy), 12 miles from Cenis.

(1.) ISERE,

(1.) ISERE, a river of France, which rises in Mount Iseran, runs through the dep. of Mont Blanc, and passing by Grenoble, St Quintin, Romans, &c. falls into the Rhine, 3 m. above Valence.

(2.) ISERE, a department of France, formed out of the ci-devant prov. of Dauphiny, about 80 miles long, and from 25 to 35 broad. It is bounded on the E. by the dep. of Mont Blanc, S. and SE. by that of the Upper Alps, SW. by that of Drome, W. by that of Rhone and Loire, and N. by that of the Ain. Grenoble is the capital.

ISERLOHN, or LOHN, a town of Germany, in Westphalia, 32 miles NE. of Cologn, famous for its manufactures of velvets, silks, ribbons, iron, tin, &c. Lon. 25. 5. E. of Ferro. Lat. 51. 2. N.

ISERNIA, a town of Naples, in the county of Molise, with a bishop's see; seated at the foot of the Appenines. Lon. 14. 2. E. Lat. 41. 38. N.

ISGAARD, a town of Denmark, in N. Jutland, 7 miles ENE. of Aarhuus.

ISGEL, a town of Tirol, 8 m. SW. of Landeck.

(1.) * ISH. [*ise*, Sax.] 1. A termination added to an adjective to express diminution, a small degree, or incipient state of any quality: as, *bluish*, tending to blue; *brightish*, somewhat bright. 2. It is likewise sometimes the termination of a gentile or possessive adjective: as, *Swedish*, *Danish*: the *Danish* territories, or territories of the Danes. 3. It likewise notes participation of the qualities of the substantive to which it is added: as *fool*, *foolish*; *man*, *manish*; *rogue*, *roguish*.

(2.) ISH, in Scots law, signifies *expiration*. Thus we say "the *ish* of a lease." It signifies also *going out*; thus we say "free *ish* and entry" from and to any place.

ISHBOSHETH. See ISRAEL, § 4.

ISHMAEL, [from שמע, and יהוה, *i. e.* God hath heard.] the son of Abraham by Hagar, the progenitor of the Arabs, Hagarenes, Ishmaelites, &c.

ISHMAELITES, the descendants of Ishmael, who dwelt from Havila to the wilderness of Sur, towards Egypt, and thus overspread Arabia Petræa. All ancient authors, as well as Josephus, agree that Ishmael was the father of the Arabs. The Ishmaelites, as well as the Jews, afford a living and striking evidence of the truth of divine revelation. The prophecies of the innumerable multitudes, the wild and roving manner of living, and the free, independent, and unconquered state of the Ishmaelites, (Gen. xvi. 10—12.: xvii. 20: xxi. 18.) have been, and still are, literally and visibly fulfilled in their posterity, the Arabs. See ARABIANS, § 10; and BEDOUINS, § 1, 7.

ISIA, [Ισια,] feasts and sacrifices anciently solemnized in honour of the goddess ISIS. They were full of the most abominable impurities, and therefore those who were initiated into them were obliged to take an oath of secrecy. They held for 9 days successively, but became so scandalous, that the senate abolished them at Rome, under the consolate of Piso and Gabinius. They were re-established by Augustus, and the Emperor Commodus assisted at them, appearing among the priests of that goddess with his head shaven, and carrying the Anubis.

ISIACI, priests of the goddess ISIS. Dioscorides tells us, that they bore a branch of sea-wormwood in their hands instead of olive. They sung the praises of the goddess twice a-day, viz. at the rising of the sun, when they opened her temple, and at night, when they repeated their orisons, and shut up the temple. They begged alms all day. They never covered their feet with any thing but the thin bark of the plant papyrus, which occasioned Prudentius and others to say they went bare-footed. They wore no garments but linen, because Isis was the first who taught the culture of this commodity. They were obliged to observe perpetual chastity, and their heads were closely shaved. They never eat onions, or salt; and were forbidden to eat the flesh of sheep and hogs.

ISIAC TABLE, one of the most considerable monuments of antiquity, discovered at Rome in 1525, and supposed, by the various figures in basso relief upon it, to represent the feasts of Isis, and other Egyptian deities. There are various opinions as to the antiquity of this monument: some suppose that it was engraved long before the time when the Egyptians worshipped the figures of men and women. Bp. Warburton and others think that it was made at Rome by persons attached to the worship of Isis. The bishop considers it as one of the most modern of the Egyptian monuments, on account of the great mixture of hieroglyphic characters which it bears.

* ISICLE. *n. s.* [More properly *icicle*, from *ice*; but *ice* should rather be written *ise*; *isa*, Saxon.] A pendent shoot of ice.—

——The moon of Rome; chaste as the *isicle*
That's curdled by the frost. *Shak.*

The frosts and snows her tender body spare;
Those are not limbs for *isicles* to tear. *Dryden.*

ISIDORO, ST, a town of California.

ISIDORUS, ST, named DAMIATENSIS, or PELUSIOTA, from his living in a solitude near Pelusium, the most famous of all St Chrysostom's disciples, flourished in the time of the general council held in 421. There are extant 2012 of his epistles in 5 books. They are short, but well written in Greek. The best edition is that of Paris, in Greek and Latin, printed in 1638, in folio.

ISIGNI, or ISIGNY, a town of France, in the dep. of Calvados, and late prov. of Lower Normandy, with a small harbour, and noted for its salt-works, cyder, and butter. It is 15 miles W. of Bayeaux, and 28 of Caen. Lon. 0. 59. W. Lat. 49. 20. N.

ISIJU, or IGA, a province of Japan.

ISIMA, a town of France, in Piedmont, in the late duchy of Aosta, 19 miles E. of Aosta.

(1.) * ISINGLASS. *n. s.* [from *ice*, or *ise*, and *glass*; *ichthyocolla*, Lat.] *Isinglass* is a tough, firm, and light substance, of a whitish colour, and in some degree transparent, much resembling glue. The fish from which *isinglass* is prepared, is one of the cartilaginous kind: it grows to 18 and 20 feet in length, and greatly resembles the sturgeon. It is frequent in the Danube, the Boristhenes, the Volga, and the larger rivers of Europe. From the intestines of this fish the *isinglass* is prepared by boiling. *Hill's Mat. Med.*—The cure of putrefaction requires an incrassating diet, as all viscid broths, hartshorn, ivory, and *isinglass*. *Floyer.*—

Some make it clear by reiterated fermentations, and others by additions, as *iſinglaſs*. *Mortim. Huſb.*

(2.) ISINGLASS. See ICHTHYOCOLLA.

(3.) * ISINGLASS STONE. *n. ſ.* A foſſil which is one of the pureſt and ſimpleſt of the natural bodies. The maſſes are of a browniſh or reddiſh colour; but when the plates are ſeparated, they are perfectly colourleſs, and more bright and pellucid than the fineſt glaſs. It is found in Muſcovy, Perſia, the iſland of Cyprus, in the Alps and Appennines, and the mountains of Germany. *Hill.*

(1.) ISIS, a celebrated deity of the Egyptians, daughter of Saturn and Rhea, according to Diodorus of Sicily. Some ſuppoſe her to be the ſame with Io. (See Io.) Plutarch ſays Iſis married her brother OSIRIS, and mentions ſome other abſurd traditions reſpecting her. Theſe two ancient deities, as ſome obſerve, comprehended all nature and all the gods of the heathens. Iſis was the Venus of Cyprus, the Minerva of Athens, the Cybele of the Phrygians, the Ceres of Eleuſis, the Proſerpine of Sicily, the Diana of Crete, the Bellona of the Romans, &c. Oſiris and Iſis reigned jointly in Egypt, but Typhon, the brother of Oſiris, rebelled and murdered him. The ox and the cow were the ſymbols of Oſiris and Iſis; becauſe, while on earth, they had diligently applied themſelves to agriculture. Iſis was ſuppoſed to be the moon and Oſiris the ſun; ſhe was repreſented as holding a globe in her hand, with a veſſel full of ears of corn. The Egyptians believed, that the inundations of the Nile proceeded from the tears which Iſis ſhed for murder of Oſiris. The word *iſis*, according to ſome, ſignifies *ancient*. The inſcriptions on the ſtatutes of the goddeſs were often in theſe words: "I am all that has been, that ſhall be, and none among mortals has hitherto taken off my veil." Her worſhip was univerſal in Egypt. See ISIACI.

(2.) ISIS, a river that riſes in Glouceſterſhire, and flows through a part of Wiltſhire. It begins to be navigable for boats at Cricklade, and after running a ſerpentine courſe of about 4 miles, it leaves Glouceſterſhire, at a village called *Caſtle Eaton*, and falls into the Thames. See THAMES.

ISKOLDZ, a town of Lithuania.

ISKOROSC, a town of Poland, in Volhynia.

(1.) ISLA, or ILAY. See ILA.

(2.) ISLA, a river of Forfarſhire, which riſes in the Grampians, runs through Gleniſla, then turns WSW. and falls into the Tay at Kinclaven.

(3.) ISLY, a river of Banffſhire.

ISLAM, the true faith according to the Mahometans. See MAHOMETANISM.

(1.) ISLAND. *n. ſ.* [*inſula*, Lat. *iſola*, Italian; *caland*, Erſe. It is pronounced *iland*.] A tract of land ſurrounded by water.—He will carry this *iſland* home in his pocket, and give it his ſon for an apple.—And ſowing the kernels of it in the ſea, bring forth more *iſlands*. *Shak.*—

An *iſland* ſhades it from the rolling ſea. *Dryd.*

*Iſland* of bliſs! amid' the ſubject ſeas. *Thomſ.*

(2.) ISLAND ſtands contradiſtinguiſhed from CONTINENT, or TERRA FIRMA. See HOLLAND, N° VII. § 1.

(3.) ISLAND, or ICELAND CRYSTAL. See CRYSTAL, § III.

(4.) ISLANDS, ADVANTAGES OF. Iſlands from their ſituation enjoy many great advantages, the principal of which are theſe: 1ſt, Many benefits are derived to the inhabitants of an iſland from its unity. The very largeſt country on a continent is ſtill but a part, which implies dependence, and is neceſſarily attended with a train of imperfections; from all of which, the people who live in an iſland (at leaſt in a large one) are, or may be, entirely free. All countries on the continent are expoſed to continual dangers, againſt which their inhabitants muſt be perpetually upon their guard. This renders a large military force requiſite. It involves them in continual negociations, leagues, and alliances; all of which, however, cannot exempt them from frequent wars, or the miſeries that attend them, and which have commonly bad effects on their internal policy. 2d, The climate is generally mild and ſalubrious from the vapours of the ſurrounding ſea, which, according to the latitude, abates the violence of heat, and moderates the rigour of cold, both of which are ſenſibly and conſtantly leſs than on continents under the ſame elevation of the pole. We have a remarkable inſtance of this in the iſlands called anciently STROPHADES, in the modern Latin *Inſulæ Arearum*, by us the HIERES. They are three in number, lying in 43° Lat. N. before Toulon. In them, the fruits of France and Italy arrive at the higheſt perfection, and all the medical herbs of Italy, Greece, and Egypt, grow wild. Yet the climate is wonderfully temperate and pleaſant in all ſeaſons. There is commonly a greater variety, and always a greater fertility, in the ſoil, occaſioned chiefly by the warmth of the circumambient air, frequent ſhowers, and, in conſequence of both, being continually impregnated with vegetable ſalts. 4. A conſiderable advantage ariſes from acceſſibility on every ſide, by which iſlands are open to receive ſupplies from other countries, and have the conveniency of exporting their commodities and manufactures to all markets, and, in compariſon of the continent, at all ſeaſons. The oppoſite ſides of an iſland may, in regard to commerce, be conſidered as two countries; each has its ports, its proper commodities, its proper correſpondences; in conſequence of which, it promotes the cultivation, and procures vent for the manufactures, of a large diſtrict behind it; while the intermediate midland ſpace finds a profit in that inland trade, which theſe two diſtricts ſupply. The winds contrary on one ſide are favourable on the other; and the ſea, the common road to both coaſts, is continually ploughed by veſſels outward and homeward bound, which keeps up that active and enterpriſing ſpirit which characteriſes iſlanders. 5. An iſland has the moſt extenſive and the moſt effectual frontier, on all ſides, ſubſiſting for ever, without repairs, and without expenſe: and, which is ſtill more, derives from this very frontier a great part of the ſubſiſtence of its inhabitants, and a valuable article in its commerce, from its fiſheries. It is commonly ſaid the ſea is a mine, but its treaſures are more laſting and more certain, procured by labour ſolely, and fit for uſe or for ſale as ſoon as procured, quickly conſumed, and thereby the ſource of continual employment to a ſtout, hardy, laborious race of men, who likewiſe find employment for numbers, and are in various reſpects

otherwiſe

otherwiſe beneficial members of the community. The defence by this natural barrier is not only permanent, but in every reſpect more to be relied on, than any that could be raiſed by the ſkill and induſtry of men at the greateſt expenſe. All theſe benefits are inſured to the inhabitants of every iſland, if they place their hopes in the aſſiduous cultivation of their own country, bend all their endeavours to raiſing and extending their commerce, and put their truſt (under Providence) in the natural ſafeguard of a hardy race of men accuſtomed to robuſt exerciſes, and in what neceſſarily ariſes from their way of life, a naval force. The firſt inhabitants of iſlands come in veſſels, are for a time dependent on the country from whence they came, arrive at independence by enlarging their correſpondence; and thus commerce is natural and eſſential to iſlanders; which is the reaſon that they thrive ſo long as they cultivate it, and decline in proportion as it decays. See COAST, § 2.

(5.) ISLANDS, BAY OF, a bay of New Zealand, at the N. extremity of the moſt northern of the two iſlands ſo named. In 1772, M. Dufreſne Marion, with two French ſloops under his command, put into this bay in great diſtreſs, and, with 28 of his crew, was ſurpriſed and murdered by the natives.

(6.) ISLANDS, DISQUISITION RESPECTING THE FORMATION OF. Several naturaliſts are of opinion, that the iſlands were formed at the deluge; others think, that there have been new iſlands formed by the caſting up of vaſt heaps of clay, mud, ſand, &c.; others think they have been ſeparated from the continent by violent ſtorms, inundations, and earthquakes. Theſe laſt have obſerved, that the Eaſt Indies, which abound in iſlands more than any other part of the world, are likewiſe more annoyed with earthquakes, tempeſts, lightnings, volcanoes, &c. than any other part. Others again conclude, that iſlands are as ancient as the world, and that there were ſome at the beginning; and, among other arguments, ſupport their opinion from Gen. x. 5. and other paſſages of Scripture. Varenius thinks that there have been iſlands produced each of theſe ways. St Helena, Aſcenſion, and other ſteep rocky iſlands, he ſuppoſes to have become ſo by the ſea overflowing their neighbouring champaigns; but by the heaping up huge quantities of ſand, and other terreſtrial matter, he thinks the iſlands of Zealand, Japan, &c. were formed. Sumatra and Ceylon, and moſt of the Eaſt India iſlands, he thinks, were rent off from the main land; and concludes, that the iſlands of the Archipelago were formed in the ſame way, imagining it probable that Deucalion's flood might contribute towards it. The ancients had a notion that Delos, and a few other iſlands, roſe from the bottom of the ſea; which, how fabulous ſoever it may appear, agrees with later obſervations. Seneca takes notice, that the iſlands Theraſia roſe thus out of the Ægean ſea in his time, of which the mariners were eye-witneſſes. It is indeed very probable, that many iſlands have exiſted not only from the deluge, but from the creation of the world; and we have undoubted proofs of the formation of iſlands in all the different ways abovementioned. Another way, however, in which iſlands are frequently formed in the South Sea, is by the coraline inſects. On this ſubject the following curious diſſertation by Alexander Dalrymple, Eſq. hath appeared in the *Philoſ. Tranſ.* for 1767. "Theſe iſlands are generally long and narrow; they are formed by a narrow bar of land, incloſing the ſea within it; generally, perhaps always, with ſome ingreſs at leaſt to the tide; commonly with an opening capable of receiving a canoe, and frequently ſufficient to admit even larger veſſels. The origin of theſe iſlands will explain their nature. What led me firſt to this deduction, was an obſervation of Abdul Roobin, a Sooloo pilot, that all the iſlands lying off the NE. coaſt of Borneo, had ſhoals to the eaſtward of them. Theſe iſlands being covered to the W. by Borneo, the winds from that quarter do not attack them with violence. But the NE. winds, tumbling in the billows from a wide ocean, heap up the coral with which thoſe ſeas are filled. This, obvious after ſtorms, is perhaps at all other times imperceptibly effected. The coral banks, raiſed in the ſame manner, become dry. Theſe banks are found of all depths, at all diſtances from ſhore, entirely unconnected with the land, and detached from each other: although it often happens that they are divided by a narrow gut without bottom. Coral banks alſo grow, by a quick progreſſion, towards the ſurface: but the winds, heaping up the coral from deeper water, chiefly accelerate the formation of theſe into iſlands. They become gradually ſhallower; and, when once the ſea meets with reſiſtance, the coral is quickly thrown up by the force of the waves breaking againſt the bank; and hence, in the open ſea, there is ſcarce an inſtance of a coral bank having ſo little water that a large ſhip cannot paſs over, but it is alſo ſo ſhallow that a boat would ground on it. I have ſeen theſe coral banks in all the ſtages; ſome in deep water, others with few rocks appearing above the ſurface; ſome juſt formed into iſlands, without the leaſt appearance of vegetation; and others from ſuch as have a few weeds on the higheſt part, to thoſe which are covered with large timber, with a bottomleſs ſea at a piſtol-ſhot diſtance. The looſe coral, rolled inward by the billows in large pieces, will ground; and the reflux being unable to carry them away, they become a bar to coagulate the ſand, always found intermixed with coral; which ſand, being eaſieſt raiſed, will be lodged at top. When the ſand-bank is raiſed by violent ſtorms beyond the reach of common waves, it becomes a reſting place to vagrant birds, whom the ſearch of prey draws thither. The dung, feathers, &c. increaſe the ſoil, and prepare it for the reception of accidental roots, branches, and ſeed, caſt up by the waves, or brought thither by birds. Thus iſlands are formed: the leaves and rotten branches intermixing with the ſand, form in time a black mould, of which in general theſe iſlands conſiſt; more ſandy and leſs woody; and, when full of large trees, with a greater proportion of mould. Cocoa nuts, continuing long in the ſea without loſing their vegetative powers, are commonly to be found in ſuch iſlands; particularly as they are adapted to all ſoils, whether ſandy, rich, or rocky. The violence of the waves within the tropics muſt generally be directed to two points, according

ing to the monſoons. Hence the iſlands formed from coral banks muſt be long and narrow, and lie nearly in a meridional direction. For even ſuppoſing the banks to be round, as they ſeldom are when large, the ſea, meeting moſt reſiſtance in the middle, muſt heave up the matter in greater quantities there than towards the extremities: and, by the ſame rule, the ends will generally be open, or at leaſt loweſt. They will alſo commonly have ſoundings there, as the remains of the bank, not accumulated, will be under water. Where the coral banks are not expoſed to the common monſoon, they will alter their direction; and be either round, extending the parallel, or be of irregular forms, according to accidental circumſtances. The interior parts of theſe iſlands being ſea, ſometimes form harbours capable of receiving veſſels of ſome burthen, and, I believe, always abound greatly with fiſh; and, ſuch as I have ſeen, with turtle graſs and other ſea plants, particularly one ſpecies, called by the Souloos *gammye*, which grows in little globules, and is ſomewhat pungent, as well as acid, to the taſte. It need not be repeated, that the ends of thoſe iſlands only are the places to expect ſoundings; and they commonly have a ſhallow ſpit running out from each point. Abdul Roobin's obſervation points out another circumſtance, which may be uſeful to navigators; by conſideration of the winds to which any iſlands are moſt expoſed, to form a probable conjecture which ſide has deepeſt water; and from a view which ſide has the ſhoals, an idea may be formed which winds rage with moſt violence." See CORALLINA.

(7.) ISLANDS, FLOATING. Hiſtory abounds with accounts of floating iſlands; but the greateſt part of them are either falſe or exaggerated. What we generally ſee of this kind is no more than the concretion of the lighter and more viſcous matter floating on the ſurface of the water in cakes; and, with the roots of the plants, forming congeries of different ſizes, which not being fixed to the ſhore in any part, are blown about by the winds and float on the ſurface. Theſe are generally found in lakes, where they are confined, and, in proceſs of time, ſome of them acquire a conſiderable ſize. Seneca tells us of many of theſe floating iſlands in Italy; and ſome later writers have deſcribed not a few of them in other places. But however true theſe accounts might have been at the time when they were written, very few proofs of their authenticity are now to be found; the floating iſlands having either diſappeared, or been ſo fixed to the ſides as to make a part of the ſhore. Pliny tells us of a great iſland which at one time ſwam about in the lake Cutilia in the country of Reatinum, which was diſcovered to the old Romans by a miracle; and Pomponius tells us, that in Lydia there were ſeveral iſlands ſo looſe in their foundations, that every little accident ſhook and removed them.

(8.) ISLANDS OF ICE. See ICE-ISLANDS.

* ISLANDER. *n. ſ.* [from *iſland*. Pronounce *ilander*.] An inhabitant of a country ſurrounded by water.—We, as all *iſlanders*, are lunares, or the moon's men. *Camden.*—

Your dinner, and the generous *iſlanders*
By you invited, do attend your preſence. *Shak.*

—There are many bitter ſayings againſt *iſlanders* in general, repreſenting them as fierce, treacherous, and unhoſpitable: thoſe who live on the continent have ſuch frequent intercourſe with men of different religions and languages, that they become more kind than thoſe who are the inhabitants of an iſland. *Addiſon's Freeholder.*—

The native *iſlanders* alone their care. *Pope.*

ISLAY, or ILAY. See ILA, N° 1.

(1.) * ISLE. *n. ſ.* [*iſle*, Fr. *inſula*, Latin. Pronounce *ile*.] 1. An iſland; a country ſurrounded by water.—

The inſtalment of this noble duke
In the ſeat royal of this famous *iſle*. *Shak. R.* III.

Seas ſtain'd with gore I ſing, advent'rous toil,
And how theſe monſters did diſarm an *iſle*.
*Waller.*

2. [Written, I think, corruptly for *aiſle*, from *aile*, French, from *ala*, Lat. the *aile* being probably at firſt only a wing or ſide walk. It may come likewiſe from *allée*, French, a walk.] A long walk in a church or public building.—

O'er the twilight groves and duſky caves,
Long ſounding *iſles* and intermingled graves,
Black melancholy ſits. *Pope.*

(2.) ISLE, a town of France in the dep. of Tarn, 5 miles SW. of Gaillac, and 23 NNE. of Toulouſe.

(3.) ISLE ADAM, a town of France, with a handſome caſtle on the Oiſe, 3 miles from Beaumont, and 20 from Paris. Lon. 2. 13. E. Lat. 49. 7. N.

(4.) ISLE AND VILAINE. See ILLE, N° 3. Rennes is the capital of the department.

(5.) ISLE AUMONT, a town of France in the dept. of Aube, 6 miles S. of Troyes.

(6.) ISLE BOUCHARD. See BOUCHART.

(7.) ISLE BOUIN. See BOUIN.

(8.) ISLE DE DIEU. See DIEU, N° 3. An attempt was made upon the coaſt of France, in 1794, and a few troops of Britiſh and French emigrants were landed on this iſland, but it proved fruitleſs.

(9.) ISLE DE NOE, a town of France, in the dep. of Gers, 5 miles N. of Mirande.

(10.) ISLE DODON, or ISLE EN DODON, a town of France in the dep. of Upper Garonne, 18 miles NNE. of St Gaudeus.

(11.) ISLE JOURDAIN, a town of France, in the dep. of Gers, and late province of Armagnac, in an iſland of the Save, 8 miles N. of Lombez. Lon. 1. 2. E. Lat. 43. 40. N.

(12.) ISLE JOURDAIN, a town of France, in the dep. of Vienne, 24 miles SSE. of Poitiers. Lon. 18. 21. E. of Ferro. Lat. 46. 14. N.

(13.) ISLE MADAME, a fort of France, in the dep. of Lower Charente, at the mouth of the Charente, 7 miles W. of Rochefort.

(14.) ISLE OF BEEVES, a fertile iſland, in the Gulf of Mexico, and bay of Campeachy, 17 miles long, 8 broad, and abounding in cattle and fruits.

(15.) ISLE OF DOGS. See DOGS, ISLE OF.

(16.) ISLE OF FRANCE, one of the 12 ci-devant governments of France. See FRANCE, N° II. It was bounded on the N. by Picardy, W. by Normandy, S. by the Orleannois, and E. by Champagne. It was about 90 miles in length and breadth. The air is temperate, and the ſoil fertile; and it abounds in wine, corn, and fruits.

(17.) ISLE OF FRANCE. See MAURITIUS.

(18.) ISLE

(18.) Isle Rousse, a town of the French republic, in Corfica, 36 miles SW. of Baſtia.

(19.) Isle sur le Doubs, a town of France, in the dep. of the Doubs, 4½ miles NE. of Clerval.

ISLEB, a town of Germany, in Saxony.

ISLEBIANS, in eccleſiaſtical hiſtory, a name given to thoſe who adopted the ſentiments of a Lutheran divine of Saxony, called John Agricola, a diſciple and companion of Luther, a native of Isleb, whence the name; who interpreting literally ſome of the precepts of St Paul with regard to the Jewiſh law, declaimed againſt the law and the neceſſity of good works. See Agricola John, and Antinomians.

ISLET. *n. ſ.* a ſmall iſland.

ISLETTES les Grands, a town of France, in the dep. of the Meuſe, 3 miles W. of Clermont.

ISLEWORTH, a large pariſh and village in Middleſex, 9 miles W. of London, on the Thames. Sion Houſe, the magnificent ſeat of the duke of Northumberland, ſeveral handſome villas, and the S. ſide of Hounſlow, are in this pariſh. Lon. 0. 14. W. Lat. 51. 29. N.

ISLINGTON, a village of Middleſex, on the N. ſide of London, to which it is almoſt contiguous. It appears to be of Saxon origin; and in the conqueror's time was written Isledon, or Isendon. The church is one of the prebends of St Paul's; to the dean and chapter of which a certain precinct belongs, for the probate of wills, and granting adminiſtrations. The church was a Gothic ſtructure, erected in 1503, and ſtood till 1751, when the inhabitants applied to parliament for leave to rebuild it, and ſoon after erected the preſent ſtructure, which is a very ſubſtantial brick edifice, though it does not want an air of lightneſs. It has about 2000 houſes including the Upper and Lower Holloways, 3 ſides of Newington Green, and part of Kingſland, on the road to Ware. The White Conduit-houſe, ſo called from a White ſtone conduit that ſtands before the entrance, has handſome gardens with good walks, and two large rooms for the entertainment of company. In the SW. part of this village is that noble reſervoir, improperly called *New-river Head*; though they are only two baſons, which receive that river from Hertfordſhire, and whence the water is thrown by an engine into the company's pipes for the ſupply of London. In the red moat on the N. ſide of theſe baſons, called *Six-Acre Field*, from the contents of it, which is the third field beyond the White Conduit, there appears to have been a fortreſs incloſed with a rampart and ditch, ſuppoſed to have been a Roman camp uſed by Suetonius Paulinus after his retreat (which Tacitus mentions) from London, before he ſallied thence, and routed the Britons under their queen Boadicea; and that which is vulgarly, but erroneouſly, called *Jack Straw's caſtle*, in a ſquare place in the SW. angle of the field, ſuppoſed to have been the ſeat of the Roman general's prætorium or tent. In this pariſh are two charity ſchools; one founded in 1613 by Dame Alice Owen, for educating 30 children. This foundation, with a row of alms-houſes, are under the care of the brewers company. Here is an hoſpital with its chapel, and a work-houſe for the poor. There is a ſpring of chalybeate water, in a very pleaſant garden, which for ſome years was conſtantly attended by the princeſs Amelia, and many perſons of quality, who drank the waters. To this place, which is called *New Tunbridge Wells*, many people reſort, during ſummer, the price of drinking the waters being 10s. 6d. for the ſeaſon. Near this is a houſe of entertainment called *Saddler's Wells*, where, during the ſummer ſeaſon, people are amuſed with rope-dancing, tumbling, pantomimes, &c.

(1.) ISLIP, a town of Oxfordſhire, 56 miles from London, noted for the birth and baptiſm of Edward the Confeſſor. By the late inland navigation, it has communication with the rivers Merſey, Dee, Ribble, Ouſe, Trent, Darwent, Severn, Humber, Thames, Avon, &c. which navigation, including its windings, extends above 500 miles, in the counties of Lincoln, Nottingham, York, Lancaſter, Weſtmoreland, Cheſter, Stafford, Warwick, Leiceſter, Oxford, Worceſter, &c. It has a good market for ſheep, and ſome remains of an ancient palace, ſaid to have been king Ethelred's. Here is a charity ſchool. The chapel wherein Edward was baptized, ſtood at a ſmall diſtance N. from the church, is ſtill called the king's chapel, was entirely deſecrated during Cromwell's uſurpation, and converted to the meaneſt uſes of a farm-yard; at preſent it has a roof of thatch. It is built of ſtone 15 yards long, and 7 broad, and retains traces of the arches of an oblong window at the eaſt end. This manor was given by Edward the Confeſſor to Weſtminſter abbey, to which it ſtill belongs.

(2.) Islip, a village in Northamptonſhire.

(3.) Islip, a townſhip of New York, in Suffolk county, Long Iſland. It has 609 citizens.

Ismael, or Ismail, a ſtrong town of Turkey in Europe, in Beſſarabia. It was taken by ſtorm, by the Ruſſians, on the 22d of Dec. 1790: and, it is ſaid, that the long ſiege, and the capture, did not coſt them leſs than 10,000 men. The moſt ſhocking part of the tranſaction is, that the garriſon (whoſe bravery merited, and would have received from a generous foe, the higheſt honours) were maſſacred in cold blood by the mercileſs Ruſſians, to the amount, by their own account, of 30,000 men: and the place was abandoned to the fury of the brutal ſoldiery. Iſmail is ſeated on the N. ſide of the Danube, 140 miles S. by W. of Bender. Lon. 29. 30. E. Lat. 45. 11. N.

ISMAELINS. See Assassins, § 1, 2.

ISM Allah. See Arabians, § 16.

ISMANING, a town and county of Bavaria, on the Iſer, 8 miles NNE. of Munich.

ISMARUS, a town of the Cicones in Thrace, giving name to a lake. In Virgil it is called Ismara. Servius ſuppoſes it to be the mountain of Thrace, on which Orpheus dwelt.

(1.) ISMID, a town of Turkey, in Caramania.

(2.) Ismid, or Isnikmid, a town of Aſiatic Turkey, on a bay of the ſea of Marmora, ſuppoſed to have been the ancient Nicomedia, capital of Bithynia. It is 45 miles ESE. of Conſtantinople.

ISNARDIA, in botany, a genus of the monogynia order, belonging to the tetrandria claſs of plants;

plants; and in the natural method ranking under the 17th order, *Calycanthemæ*. There is no corolla; the calyx is quadrifid; the capsule quadfilocular, and girt with the calyx.

ISNIC, or ISNIK, a town of Asiatic Turkey in Natolia, with a Greek archbishop's see. It is the ancient Nice. See NICE, N° 1. Nothing remains of its ancient splendor but an aqueduct. The Jews inhabit the greatest part of it; and it is seated in a country fertile in corn and excellent wine. Lon. 30. 9. E. Lat. 47. 15. N.

ISNY, an imperial town of Suabia, in Algow: seated on the Isny. Lon. 9. 10. E. Lat. 47. 33. N.

(1.) ISOCHRONAL. *adj.* is applied to such vibrations of a pendulum as are performed in the same space of time; as all the vibrations or swings of the same pendulum are, whether the arches it describes are shorter or longer.

(2.) ISOCHRONAL LINE, that in which a heavy body is supposed to descend without any acceleration.

ISOCRATES, one of the greatest orators of Greece, was born at Athens, A. A. C. He was the son of Theodorus, who had enriched himself by making musical instruments, and gave his son a liberal education. He was the disciple of Prodicus, Gorgias, and other great orators. He endeavoured at first to declaim in public, but without success; he therefore contented himself with instructing his scholars, and making private orations. He always showed great love for his country; and being informed of the loss of the battle of Cheronea, he abstained four days from eating, and died, aged 98. There are still extant 21 of his orations, which are admired, and have been translated from the Greek into Latin by Wolfius. Isocrates excelled in the justness of his thoughts, and the elegance of his expressions. There are also nine letters attributed to him.

ISOETES, in botany; a genus of the natural order of filices, belonging to the cryptogamia class of plants. The antheræ of the male flower are within the base of the frons or leaf. The capsule of the female flower is bilocular, and within the base of the leaf.

(1.) ISOLA, a sea-port town of Naples, in Calabria Ultra, with a bishop's see; 15 miles SE. of St Severina. Lon. 7. 33. E. Lat. 39. 1. N.

(2.) ISOLA, a river of Germany in Tirol.

(3.) ISOLA, a town of Austria, now in the power of France, 16 miles SW. of Capo d' Istria, seated on an isthmus that runs far into the Adriatic, and produces the famous Ribolla wine.

(4.) ISOLA, a town of Naples, in Terra di Lavora, 3 miles S. of Sora.

(5.) ISOLA DELLA SCALA, a town of the Italian republic; in the dep. of the Mincio, and district of Verona, (late prov. of the Veronese) 13 miles S. of Verona. It was the head quarters of the French, on the 12th April 1799, when they were attacked by the Austrians under Gen. Kray, and, after a most obstinate resistance, defeated, with the loss of 11 cannons, 30 waggons, 7 standards, and 2000 men.

(6.) ISOLA, MONTE DE, a tract of mountainous land in Italy, dep. of the Mincio, and district of Verona, (ci-devant Veronese), 9 miles long and five broad, containing several villages.

ISOLACCIO, a town of France, in the island and dept. of Corsica, 38 miles N. of Porto Vecchio, and 39 SSE. of Corte.

ISOLETTA, a town of Italy in the dep. of the Mella, and late prov. of Brescian, 15 miles S. of Brescia.

ISOMBRES. See INSUBRI.

ISONA, a town of Spain, in Catalonia.

* ISOPERIMETRICAL. *n. s.* [ἴσος, περὶ, and μέτρον.] In geometry, are such figures as have equal perimeters or circumferences, of which the circle is the greatest. *Harris.*

ISOPYRUM, in botany; a genus of the polygynia order, belonging to the polyandria class of plants; and in the natural method ranking under the 26th order, *Multisiliquæ*. There is no calyx, but 5 petals; the nectaria trifid and tubular; the capsules recurved and polyspermous.

ISORDSKICK, or FIROTZA, a town of Servia, 14 miles SE. of Belgrade.

* ISOSCELES. *n. s* [*isoscele*, Fr. or *equiangular triangle*.] That which hath only two sides equal. *Harris.*

ISPAHAN, or, as the Persians pronounce it, SPAUHAWN, the capital of Persia, is situated in the province of Irac Agemi, or Persia Proper, upon the ruins, as is generally supposed, of the ancient HECATOMPYLOS, or, as others think, of the Aspa of Ptolemy. Most of the eastern astronomers and geographers place it in Lat. 32. 25. N. Lon. 86. 40. E. It stands on a very extensive plain, surrounded by mountains; and has 8 districts belonging to it, that contain about 400 towns and villages. The fertility of the soil, the mildness of the climate, and the fine temperature of the air, all conspire to render Ispahan one of the most delightful cities in the world. The city is of no great antiquity; and the two parts into which it is divided, preserve the two names of contiguous towns, from the junction of which it was formed. The inhabitants of these, notwithstanding their neighbourhood, bear an inveterate antipathy to each other; which they discover on all public occasions. Spauhawn owes the glory it now possesses to the great Shaw Abas; who, after the conquest of the kingdoms of Lar and Ormus, made it the capital of his empire, between 1620 and 1628. The mountains, with which it is surrounded, defend it alike from the sultry heats of summer and the piercing winds of winter; and the plain on which it stands is watered by several rivers, which are very salubrious. See ZENDEROUD. The extent of Spauhawn is not less than 20 miles within the walls; which are of earth, poorly built, and so covered with houses and shaded with gardens, that in many places it is difficult to discover them. The Persians were wont to say, *Spaubawn nisspigehon*, i. e. Spauhawn is half the world. Sir John Chardin says, that though some reckoned 11,000,000 inhabitants in it, he did not look upon it as more populous than London. At a distance, the city is not easily distinguished; for many of the streets being adorned with plantains, and every house having its garden, the whole looks like a wood. The streets in general are neither broad nor convenient; there being three great evils which attend them; viz. 1. Being built on common sewers, these are frequently broke up, which is very dangerous, as most

moſt people are on horſeback: 2. There are many pits in them, which are not leſs dangerous; 3. The people empty all their ordure from the tops of their houſes: this indeed is in ſome meaſure qualified by the dryneſs of the air, and by its being quickly removed by the peaſants to dung their grounds. There are 8 or 10 gates beſides poſterns. The three principal ſuburbs annexed to it are, Abas-Abad, built by Shah Abas, and belonging to the people of Tauris; Julfa, inhabited by a colony of Armenians, called by ſome *New Julfa*, to diſtinguiſh it from the ancient city of that name, ſituated in Armenia, upon the Araxes, whence the original inhabitants of New Julfa were brought; and Ghebr-Abad, or, as the Arabs pronounce it, *Kebr-Abad*, the ſtreet of the magians, occupied by the profeſſors of magiſm, or the religion of the ancient Perſians. The Zenderoud ſeparates the city of Iſpahan and Abbas-Abad from Julfa and Ghebr-Abad. This city has ſuffered greatly ſince the commencement of the dreadful rebellion in 1721; the whole kingdom from that period, till a few years ago, having been almoſt a continued ſcene of confuſion and bloodſhed. A celebrated modern traveller, who was on the ſpot, tells us, that the inhabitants of Julfa, a few years before the above revolution, amounted to 30,000 ſouls; had 13 churches, and above 100 prieſts; and paid the Perſian court 200 tomans yearly for the free exerciſe of their religion: that ſome of the ſtreets were broad and handſome, planted with trees, having canals and fountains in the middle; others narrow and crooked, and arched a-top; others again, though extremely narrow, as well as turning and winding many ways, were of an incredible length, and reſembled ſo many labyrinths: that, at a ſmall diſtance from the town, there were public walks adorned with plane trees on either hand, and ways paved with ſtones, fountains, and ciſterns: that there were above 100 caravanſeras for the uſe of merchants and travellers, many of which were built by the kings and nobility of Perſia: that as little rain fell there, the ſtreets were frequently full of duſt, which rendered the city diſagreeable during ſummer: that the citizens, however, to make this inconvenience more tolerable, uſed to water them when the weather was warmer than uſual: that there was a caſtle in the eaſtern part of the town, which the citizens looked upon as impregnable, in which the public money, and moſt of the military ſtores, were ſaid to be kept: that notwithſtanding the baths and caravanſeras were almoſt innumerable, there was not one public hoſpital: that moſt of the public buildings were rather neat than magnificent, though the great *meydan* or market-place, the royal palace (which is three quarters of a league in circumference), and the alley denominated *Toher-bag* adjoining to it, made a very grand appearance: that the former contained the royal moſque; the building denominated *kayſerieh*, where all ſorts of foreign commodities were expoſed to ſale; and the mint, ſtyled by the Perſians *ferra-khoneh*, where the current money of the kingdom was coined: that beſides the native Perſians, there were then in Iſpahan above 10,000 Indians all ſupported by trade; 20,000 Georgians, Circaſſians, and Tartars of Daghеſtan or Leſgees; with a conſiderable number of Engliſh, Dutch, Portugueſe, and a few French; that the Capuchins, barefooted Carmelites, Jeſuits, Dominicans, and Auſtin friars, had likewiſe their convents here, though they were unable to make any converts; and that there were above 100 moſques and public colleges. But ſince the fatal period above-mentioned, the ſuburb of Julfa was almoſt totally abandoned by the Armenians. The government of Iſpahan, 23 leagues long and as many broad, comprehending ſeveral diſtricts, moſt of them formerly well peopled, appeared not many years ago little better than a deſert; moſt of the inhabitants of that fertile and delightful tract being fled and diſperſed. Multitudes had taken a precarious refuge in the mountains of Loriſtan, between Iſpahan and Suſter, whoſe lands were left untilled, and their houſes mouldered into ruins. In ſhort, all the diſtreſſes of an unſucceſsful war, or the invaſion of a barbarous enemy, could not have plunged the people of Iſpahan into greater miſery, than the victories of their tyrannical monarch Nadir Shah, who ſeemed more ſolicitous to humble his own ſubjects than his enemies. See PERSIA.

ISPANHAC, a town of France, in the dep. of Lozere, 4½ miles NNE. of Florac.

ISPERLICK, a town of Turkey in Servia.

ISPIDA, in ornithology. See ALCEDO, § 2.

(I. 1.) ISRAEL, [from שרה, and אל, Heb. *i. e.* prevailing in the Lord.] The name which the angel gave Jacob, after having wreſtled with him all night at Mahanaim or Penuel. Gen. xxxii. 1, 2, and 28, 29, 30, and Hoſea xii. 3

(2.) ISRAEL is alſo uſed for the people of Iſrael, or the whole deſcendants of Jacob, as well as for the kingdom of Iſrael, or of the Ten Tribes diſtinct from the kingdom of Judah. In both theſe enlarged ſenſes it is here uſed in the following brief chronological liſts of the Judges (§ 3.) and Kings (§ 4.) of Iſrael. The Iſraelites had no king of their nation till Saul, except the ſhort-lived uſurper Abimelech. Before that they were governed, at firſt by elders, as in Egypt; then by princes of God's appointment, as Moſes and Joſhua; then by judges, and laſt of all by kings.

(3.) ISRAEL, CHRONOLOGICAL LIST OF THE JUDGES AND SERVITUDES OF.

*A. M.*
2453. Moſes led the Iſraelites out of Egypt.
2493. Moſes died, aged 120.
2510. Joſhua died, after judging Iſrael 17 years, aged 110.
2525. The elders governed for about 15 years.
2532. An anarchy of about 7 years, during which the hiſtory of Micah, the conqueſt of Laiſh, by the Danites, and the civil war between the 11 tribes and Benjamin took place.
2531. The firſt ſervitude under Cuſhan-riſhathaim, king of Meſopotamia, which laſted 8 years.
2539. Othniel delivered Iſrael in the 40th year after peace was eſtabliſhed by Joſhua.
2579. A peace of about 40 years, from the deliverance by Othniel.
2597. The 2d ſervitude under Eglon king of the Moabites, laſted 18 years.
2597. Ehud delivers Iſrael, and governs 60 years.
2657. Shamgar governed Iſrael, and the land had

peace till the 80th year after the deliverance
*A. M.* by Ehud.
2677. The 3d ſervitude, under the Canaanites, began, and laſted 20 years.
2697. Deborah and Barak deliver the Iſraelites, and govern 40 years.
2737. The 4th ſervitude under the Midianites, which laſted 7 years.
2744. Gideon delivers Iſrael, and governs 40 years.
2784. Abimelech made king by the Shechemites.
2787. He is killed at the ſiege of Thebez.
2788. Tola governs 23 years.
2811. Jair governs 22 years.
2815. The 5th ſervitude under the Philiſtines and Ammonites, which laſted 18 years.
2833. The death of Jair.
2833. Jephthah, choſen head of the Iſraelites, defeats the Ammonites, and governs 6 years.
2839. Jephthah dies.
2839. Ibzan of Bethelem, by the Rabbis reckoned the ſame with Boaz, governs 7 years.
2846. Elon governs 10 years.
2856. Abdon judges Iſrael 8 years.
2864. The 6th ſervitude, under the Philiſtines, began, which laſted 40 years.
2864. Eli the high prieſt governed 24 years, during the time of the ſervitude under the Philiſtines.
2867. Samſon defends and judges Iſrael 20 years.
2887. The death of Samſon, who judged Iſrael during the judicature of Eli the high-prieſt, according to ſome; but Alſtedius and others make Eli the ſucceſſor of Samſon.
2888. The death of Eli, and beginning of Samuel's government.
2909. Saul elected king.

(4.) ISRAEL, CHRONOLOGICAL LIST OF THE KINGS OF.

2909. SAUL, the firſt king of the Iſraelites, reigned 40 years.
2949. Iſhboſheth, his ſon, ſucceeded, and reigned 7 years over part of Iſrael.
2934. David was anointed king by Samuel, but did not enjoy the regal power till the death of Saul in 2949, and was not acknowledged king of all Iſrael till after the death of Iſhboſheth, in 2956.
2988. David died, aged 70.
2990. Solomon ſucceeded. He had received the royal unction in 2989.
3029. Solomon died, after reigning 40 years. After his death, the kingdom was divided; and the ten tribes having choſen Jeroboam for their king, Rehoboam reigned only over the tribes of Judah and Benjamin. See JUDAH.
3051. Jeroboam I. died, after reigning 22 years.
3051. Nadab reigned two years.
3053. Baaſha, 24 years.
3077. Elah, two years.
Zimri, ſeven days.
3079. Omri reigned 12 years. He had a competitor, Tibni, whom he defeated and killed.
3091. Ahab reigned 22 years.
3113. Ahaziah, his ſon, two years.
3115. Jehoram ſucceeded his brother, reigned 12 years, and was killed in 3127.
3127. Jehu reigned 28 years.
3155. Jehoahaz reigned 17 years.
3172. Joaſh reigned 16 years.
3188. Jeroboam II. 41 years.
3229. Zachariah, ſix months.
3229. Shallum reigned one month.
3229. Menahem, 10 years.
3239. Pekahiah, two years.
3241. Pekah, 20 years, from 3241 to 3261.
3261. Hoſhea reigned 9 years, from 3261 to 3270.

(II.) ISRAEL, *Manaſſeh* BEN, a learned Jewiſh phyſician of the 17th century, who viſited England, in the time of Cromwell, and offered him 200,000l. on condition that the Jews ſhould be naturalized, and have St Paul's for a ſynagogue; but the protector, after indulging him with hopes for ſome time, at laſt refuſed. Iſrael wrote ſeveral books in defence of the Jews.

ISRAELITES, the deſcendants of Iſrael, who were at firſt called HEBREWS, from HEBER, one of their anceſtors, (ſee HEBER), or from Abraham, who came from the other ſide of the Euphrates; afterwards *Iſraelites*, from Iſrael the patriarch; and laſtly *Jews*, after their return from the captivity of Babylon, becauſe the tribe of JUDAH was then much ſtronger and more numerous than the other tribes. See JEWS and ISRAEL, N° 1.

ISSA, a village of Maritime Auſtria, in Dalmatia, in the iſle of Liſſa; anciently much celebrated.

(1.) ISSACHAR, [from שכר, Heb. *i. e.* he hired, or wages.] the 5th ſon of Jacob by Leah, and the progenitor of the tribe ſo named from him. Tolah, one of the Judges, and Baaſha, one of the kings of Iſrael, were of this tribe.

(2.) ISSACHAR, one of the diviſions of Paleſtine by tribes, lying S. of Zabulon, ſo as by a narrow ſlip to reach the Jordan, between Zabulon and Manaſſeh, Joſh. xix. But whether it reached to the ſea, is a queſtion; ſome holding that it did: an aſſertion not eaſy to be proved, as Joſhua makes no mention of the ſea in this tribe, nor does Joſephus extend it farther than to Mount Carmel; and in Joſh. xvii. 10. Aſher is ſaid to touch Manaſſeh on the N. which could not be if Iſſachar extended to the ſea.

ISSE, a cape of Denmark, at the N. extremity of the iſle of Samſoe.

ISSEL, or YSSEL, 3 rivers, and a department of Holland. See YSSEL.

ISSELBACH, a town of Germany, in Weſtphalia, 4 miles NW. of Holzapfel.

ISSELBURG. See YSSELBURG.

ISSELMOND. See YSSELMOND.

ISSENGEAUX. See YSSENGEAUX.

(1.) ISSEQUIBO, or ESSEQUIBO, a river of S. America, in Dutch Guiana.

(2.) ISSEQUIBO, or ESSEQUIBO, a flouriſhing ſettlement of the Dutch, on the above river, contiguous to that of Demerara, and 9 miles W. of Surinam. See DEMERARA, N° 1. Its chief productions are ſugar, coffee, and cotton. It was taken by the Britiſh in 1781, retaken by the French, and reſtored to the Dutch in 1783. It was again taken by the Britiſh under Gen. Abercrombie, on May 2, 1796; reſtored at the peace, and retaken this war.

ISSERKELLY, a town of Ireland, in the county of Galway, and province of Connaught.

ISSESUCAR, a town in the iſle of Java.

ISSI, a mountain of Arabia, in Yemen.

ISSIGEAC, a town of France, in the dept. of Dordogne, 9 miles SSE. of Bergerac.

ISSINI, a kingdom of Africa, on the Ivory Coaſt, containing 13 towns.

ISSOIRE, a town of France, in the dept. of Puy de Dome, on the Couze, 15 miles SSW. of Clermont.

ISSOUDUN, a conſiderable town of France, in the dep. of Indre, and late prov. of Berry. It carries on a great trade in wood, cattle, cloth, hats, and ſtockings; and is ſeated partly on a plain, and partly on an eminence. Lon. 2. 5. E. Lat. 46. 57. N.

* ISSUE. *n. ſ.* [*iſſue*, Fr.] 1. The act of paſſing out. 2. Exit; egreſs; or paſſage out.—Unto the Lord belong the *iſſues* from death. *Pſalms.*—Let us examine what bodies touch a moveable whilſt in motion, as the only means to find an *iſſue* out of this difficulty. *Digby on Bodies.*—If it be true the French are ſo impoveriſhed, in what condition muſt they have been, if that *iſſue* of wealth had been ſtopped? *Swift.* 3. Event; conſequence.—

Spirits are not finely touch'd,
But to fine *iſſues*. *Shak.*

If I were fearful
To do a thing, where I the *iſſue* doubted. *Shak.*

But let the *iſſue* correſpondent prove
To good beginnings of each enterpriſe. *Fairf.*—If things were caſt upon this *iſſue*, that God ſhould never prevent ſin 'till men deſerved it, the beſt would ſin, and ſin for ever. *South.*—The wittieſt ſayings and ſentences will be found the *iſſues* of chance, and nothing elſe but ſo many lucky hits of a roving fancy. *South.*—Our preſent condition is better for us in the *iſſue*, than that uninterrupted health and ſecurity that the athieſt deſires. *Bentley.* 4. Termination; concluſion.—He hath preſerved Argalus alive, under pretence of having him publicly executed after theſe wars, of which they hope for a ſoon and proſperous *iſſue*. *Sidney.*

What *iſſue* of my love remains for me? *Dryd.*—Homer, at a loſs to bring difficult matters to an *iſſue*, lays his hero aſleep, and this ſolves the difficulty. *Broome.* 5. Sequel deduced from premiſes.

I am to pray you not to ſtrain my ſpeech
To groſſer *iſſues*, nor to larger reach,
Than to ſuſpicion. *Shak. Othello.*

6. A fontanel; a vent made in a muſcle for the diſcharge of humours.—This tumour in his left arm was cauſed by ſtrict binding of his *iſſue*. *Wiſeman.* 7. Evacuation.—A woman was diſeaſed with an *iſſue* of blood. *Matt.* ix. 20. 8. Progeny; offſpring.—

Since that the trueſt *iſſue* of thy throne,
By his own interdiction ſtands accurſt. *Shak.*

Nor where Abaſſin kings their *iſſue* guard.
*Milton.*

This old peaceful prince, as heav'n decreed,
Was bleſt with no male *iſſue* to ſucceed. *Dryd.*—The frequent production of monſters, in all the ſpecies of animals, and ſtrange *iſſues* of human birth, carry with them difficulties, not poſſible to conſiſt with this hypotheſis. *Locke.* 9. [In law.] *Iſſue* hath divers applications in the common law: ſometimes uſed for the children begotten between a man and his wife; ſometimes for profits growing from an amercement, fine, or expenſes of ſuit; ſometimes for profits of lands or tenements; ſometimes for that point of matter depending in ſuit, whereupon the parties join and put their cauſe to the trial of the jury. *Iſſue* is either general or ſpecial; general *iſſue* ſeemeth to be that whereby it is referred to the jury to bring in their verdict, whether the defendant have done any ſuch thing as the plaintiff layeth to his charge. The ſpecial *iſſue* then muſt be, that where ſpecial matter being alleged by the defendant for his defence, both the parties join thereupon, and ſo grow rather to a demurrer, if it be *quæſtio juris*, or to trial by the jury, if it be *quæſtio facti*. *Cowel.*

(2.) ISSUE, in common law. See § 1, *def.* 9. In all the occaſions above mentioned, iſſue has but one ſignification, which is, an effect of a cauſe preceding; as the children are the effect of the marriage between the parents; the profits growing to the king or lord, from the puniſhment of any man's offence, are the effect of his tranſgreſſion; the point referred to the trial of 12 men, is the effect of pleading, or proceſs. See PLEA.

(3.) ISSUES, in ſurgery, (§ 1, *def.* 6.) are little ulcers made deſignedly by the ſurgeon in various parts of the body, and kept open by the patient, for the preſervation and recovery of his health.

(1.) * *To* ISSUE, *v. a.* 1. To ſend out; to ſend forth.—A weak degree of heat is not able either to digeſt the parts or to *iſſue* the ſpirits. *Bacon.*—The commiſſioners ſhould *iſſue* money to no other uſe. *Temple.* 2. To ſend out judicially or authoritatively. This is the more frequent ſenſe. It is commonly followed by a particle, *out* or *forth*.—If the council *iſſued out* any order againſt them, or if the king ſent a proclamation for their repair to their houſes, ſome noblemen publiſhed a proteſtation. *Clarendon.*—

Here he gives audience, *iſſuing out* decrees
To rivers, his dependent deities. *Dryden.*

In vain the maſter *iſſues out* commands. *Dryd.*—They conſtantly wait in court to make a due return of what they have done, and to receive ſuch other commands as the judge ſhall *iſſue forth*. *Ayliffe.*

(2.) * *To* ISSUE. *v. n.* [from the noun; *iſſue*, Fr. *uſcire*, Ital.] 1. To come out; to paſs out of any place.—Waters *iſſued* out from under the threſhold of the houſe. *Ezekiel.*—From the utmoſt end of the head branches there *iſſueth* out a gummy juice. *Raleigh.*—

Waters *iſſu'd* from a cave. *Milton.*

Ere Pallas *iſſu'd* from the thunderer's head,
Duln'eſs o'er all poſſeſs'd her ancient right. *Pope.*

2. To make an eruption; to break out.—Three of maſter Ford's brothers watch the door with piſtols, that none ſhould *iſſue* out, otherwiſe you might ſlip away. *Shak.*—

See that none hence *iſſue* forth a ſpy. *Milton.*

Haſte, arm your Ardeans, *iſſue* to the plain.
*Dryden.*

At length there *iſſu'd*, from the grove behind,
A fair aſſembly of the female kind. *Dryden.*

A buzzing noiſe of bees his ears alarms;
Straight *iſſue* thro' the ſides aſſembling ſwarms.
*Dryden.*

Full for the port the Ithacenſians ſtand,
And furl their ſails, and *iſſue* on the land. *Pope.*

3. To proceed as an offſpring.—Of thy ſons that

shall *issue* from thee, which thou shalt beget, shall they take away. 2 *Kings* xx. 18. 4. To be produced by any fund.—These altarages *issued* out of the offerings made to the altar, and were payable to the priesthood. *Ayliffe*. 5. To run out in lines. Pipes, made with a belly towards the lower end, and then *issuing* into a straight concave again. *Bac.*

* ISSUELESS. *adj.* [from *issue.*] Having no offspring; wanting descendants.—Carew, by virtue of this entail, succeeded to Hugh's portion, as dying *issueless*. *Carew's Survey.*—

The Heav'ns, taking angry note,
Have left me *issueless*. *Shak.*

IS SUR TILLE, a town of France, in the dept. of Cote D'Or, on the Tille; 4 miles N. of Dijon, and 7 W. of Gray.

ISSUS, a town of Cilicia in Natolia, now called AJAZZO; with a harbour on the Levant Sea, a little N. of Scanderoon. Lon. 36. 25. E. Lat. 36. 56. N. Near this place, in a difficult pass between the mountains and the sea, Alexander the Great fought his 2d battle with Darius. One great cause of the defeat which the Persians received here was the bad conduct of their monarch, who led his numerous forces into a narrow place, where they had not room to act. Alexander was so much surprised when he first received the news that Darius was behind him, that he could scarce believe it to be true; but when he was thoroughly satisfied of the fact, and that Darius had again passed the river Pinarus, he called a council of war, wherein he told them, that he hoped they would remember their former actions; and that they, who were always conquerors, were about to fight people who were always beat. He further observed, that Darius seemed to be infatuated, since he had with such expedition quitted an open and champaign country, where his numbers might have acted with advantage, to fight in a place inclosed, where the Macedonian phalanx might be well drawn up, and where his numbers could only incommode him. He then made the necessary dispositions for repassing the mountains, posted guards where he found them necessary, and then commanded his troops to refresh themselves, and to take their rest till morning. At break of day he began to repass the mountains, obliging his forces to move in close order where the road was narrow, and to extend themselves as they had more room; the right wing keeping always close to the mountain, and the left to the sea-shore. On the right there was a battalion of heavy-armed troops, besides the targeteers under the command of Nicanor the son of Parmenio. Next these, extending to the phalanx, were the corps of Cœnus and Perdiccas; and on the left, the respective bodies commanded by Amyntas, Ptolemy, and Meleager. The foot appointed to support them were commanded by Craterus; but the whole left wing was committed to Parmenio, with strict orders not to decline from the sea-shore, lest the Persians should surround them. Darius ordered 20,000 foot and 30,000 horse to retire, finding that he already wanted room to draw up the rest. His first line consisted of 30,000 Greek mercenaries, having on their right and left 60,000 heavy-armed troops, being the utmost the ground would allow. On the left, towards the mountain, he posted 20,000 men, which, from the hollow situation of the place, were brought quite behind Alexander's right wing. The rest of his troops were formed into close and useless lines behind the Greek mercenaries, to the number in all of 600,000 men. When this was done, he suddenly recalled the horse who had retired, sending part of them to take post on his right against the Macedonians commanded by Parmenio; and the rest he ordered to the left towards the mountain: but, finding them unserviceable there, he sent the greatest part of them to the right; and then took upon himself, according to the custom of the Persian kings, the command of the main body. As soon as Alexander perceived that the weight of the Persian horse was disposed against his left wing, he dispatched the Thessalian cavalry thither, and supplied their place on the right by some brigades of horse from the van and light-armed troops. He also made such dispositions, that, notwithstanding the advantage of the hollow mountain, the Persians could not surround him. But, as these precautions had considerably weakened the centre of his army, he ordered those advanced posts on the enemy's left, of which he was most apprehensive, to be attacked at the very beginning of the fight; and, when they were easily driven from them, he recalled as many troops as were necessary to strengthen his centre. When all things were in order, Alexander gave strict command, that his army should march very slowly. As for Darius, he kept his troops fixed in their posts, and in some places threw up ramparts; whence the Macedonians rightly observed, that he thought himself already a prisoner. Alexander, at the head of the right wing, engaged first, and without any difficulty broke and defeated the left wing of Darius. But, endeavouring to pass the Pinarus after them, his troops in some measure losing their order, the Greek mercenaries fell upon them in flank, and Ptolemy the son of Seleucus, with 120 Macedonians of some rank, were killed on the spot. But the foot next to Alexander's right wing coming in seasonably to its relief, fell upon the mercenaries in flank, amongst whom a dreadful carnage was made; they being in a manner surrounded by the horse and light-armed troops, which at first pursued the left wing, and the foot that now passed the river. The Persian horse on the right still fought gallantly; but when they were thoroughly informed of the rout of their left wing and of the destruction of the Greek mercenaries, and that Darius himself had fled, they began to break, and betake themselves to flight also. The Thessalian cavalry pursued them close at the heels; and the narrow craggy roads incommoding them exceedingly, vast numbers perished. Darius fled, soon after the left wing was broken, in a chariot with a few of his favourites; but, the road becoming rocky and narrow, he quitted it, and mounting a horse, rode all night: his chariot, in which were his cloak and his bow, fell into the hands of Alexander, who carried them back to his camp. Diodorus informs us, that Alexander looked everywhere about for Darius; and, as soon as he discovered him, with his handful of guards attacked him and the flower of the Persian army which was about him; being as desirous

firous of obtaining this victory by his perſonal valour, as of ſubduing the Perſian empire by the courage of his ſoldiers. But when Oxathres, the brother of Darius, ſaw Alexander's deſign, and how fiercely he fought to accompliſh it, he threw himſelf, with the horſe who were about him, between his brother's chariot and the enemy; where an obſtinate fight was maintained, till the dead bodies appeared like an entrenchment about the chariot of Darius. Many of the Perſian nobility were ſlain, and Alexander himſelf was wounded in the thigh. At laſt the horſes in the chariot of Darius ſtarted, and became ſo unruly, that the king himſelf was forced to take the reins; the enemy, however, preſſed ſo hard upon him, that he was conſtrained to call for another chariot, and mounted it in great danger. This was the beginning of the rout, which ſoon after became general. According to this author, the Perſians loſt 100,000 foot and 10,000 horſe; the Macedonians 300 foot and 150 horſe. Juſtin informs us, that the Perſian army conſiſted of 400,000 foot, and 100,000 horſe. He ſays, that the battle was hard fought; that both the kings were wounded; and that the Perſians ſtill fought gallantly when their king fled, but that they were afterwards ſpeedily and totally routed: he is very particular as to their loſs, which, he ſays, amounted to 61,000 foot, 10,000 horſe, and 40,000 taken priſoners; of the Macedonians, he ſays, there fell no more than 130 foot and 150 horſe. Curtius ſays, that of the Perſians there fell 100,000 foot and 10,000 horſe; that of Alexander's army, 300 were wounded; 32 foot and 150 horſe killed. That we may not ſuſpect any error in tranſcribers, he adds, *Tantulo impendio ingens victoria ſtetit*, "So ſmall was the coſt of ſo great a victory."

(1.) ISSY, a town of France, in the dept. of Paris; 3 miles SSW. of Paris.

(2.) ISSY L'EVEQUE, a town of France, in the dep. of Saone and Loire, 9 miles NNE. of Bourbon Lancy, and 19½ SSW. of Autun.

ISTAMBEL ANTIK. See ESTAMBOLIE.

ISTAMPOLI. See CONSTANTINOPLE, § 1.

ISTAN, a town of Spain, in Grenada.

ISTENAZ, a town of Turkey, in Caramania.

ISTER. See DANUBE.

ISTHMIA, or the } one of the four ſolemn
ISTHMIAN GAMES; } games which were celebrated every 3th year in Greece. They had the name from the iſthmus of Corinth, where they were celebrated. In their firſt inſtitution, according to *Pauſanias*, they conſiſted only of funeral rites and ceremonies in honour of Melicertes: but Theſeus afterwards, as Plutarch informs us, in emulation of Hercules, who had inſtituted games at Olympia in honour of Jupiter, dedicated thoſe to Neptune, his reputed father, who was regarded as the particular protector of the iſthmus and commerce of Corinth. The ſame trials of ſkill were exhibited here as at the other three ſacred games; and particularly thoſe of muſic and poetry. Theſe games, in which the victors were only rewarded with garlands of pine leaves, were celebrated with great magnificence and ſplendor, as long as paganiſm continued to be the eſtabliſhed religion of Greece; nor were they omitted even when Corinth was ſacked and burnt by Mummius the Roman general; at which time the care of them was transferred to the Sicyonians, but was reſtored again to the Corinthians when their city was rebuilt.

(1.) * ISTHMUS. *n. ſ.* [*iſthmus*, Lat.] A neck of land joining the peninſula to the continent.—There is a caſtle ſtrongly ſeated on a high rock, which joineth by an *iſthmus* to the land, and is impregnably fortified. *Sandys's Travels.*—The Aſſyrian empire ſtretched northward to that *iſthmus* between the Euxine and the Caſpian ſeas. *Brerewood on Languages.*—

O life, thou nothing's younger brother!
Thou weak built *iſthmus*, that doſt proudly riſe
Up betwixt two eternities. *Cowley.*

—Our church of England ſtands at Corinth between two ſeas, and there are ſome buſy in cutting the *iſthmus*, to let in both at once upon it. *Stilling fleet.*—Cleomenes thinking it more adviſeable to fortify, not the *iſthmus*, but the mountains, put his deſign in execution. *Grotb.*—

Plac'd on this *iſthmus* of a middle ſtate,
A being darkly wiſe, and rudely great. *Pope.*

(2.) *An* ISTHMUS is a narrow neck, which joins two continents, or ſeparates two ſeas. See PENINSULA. The moſt celebrated iſthmuſes are, that of Panama or Darien, which joins N. and S. America; that of Suez, which connects Aſia and Africa; that of Corinth, or Peloponneſus, in the Morea; that of Crim Tartary, otherwiſe called *Taurica Cherſoneſus*; that of the peninſula Romania, and Eſſo, or the iſthmus of the Thracian Cherſoneſus, 12 furlongs broad, being that which Xerxes undertook to cut through. The ancients had ſeveral deſigns of cutting the iſthmus of Corinth, which is a rocky hillock, about ten miles over; but they were all in vain, the invention of ſluices being not then known. There have been attempts too for cutting the iſthmus of Suez, to make a communication between the Red Sea and the Mediterranean: but theſe alſo failed; and in one of them, a king of Egypt is ſaid to have loſt 120,000 men.

ISTIB, and } two towns of Turkey, in Mace-
ISTILLAR, } donia; the former 72 miles N. of Saloniki; the latter 56 S. of it.

ISTRAD, a river of Wales, in Denbighſhire.

ISTRES, a town of France, in the dep. of the Mouths of the Rhone, 28 miles SE. of Arles.

(1.) ISTRIA, a peninſula of Italy, in the late territory of Venice, lying in the N. part of the Adriatic. It is bounded by Carniola on the N; and on the S. E. and W. by the ſea. The air is unwholeſome, eſpecially near the coaſt; but the ſoil produces plenty of wine, oil, and graſs; there are alſo quarries of fine marble. CABO D'ISTRIA is the capital. It was formerly divided between the Houſe of Auſtria and the late republic of Venice, but now belongs entirely to France. The ci-devant Venetian Iſtria contains 28 towns, 200 villages, and 100,000 inhabitants, who manufacture ſilk, leather, &c. But its enormous foreſts are its chief riches.

(2.) ISTRIA, a town of France, in the iſland and dep. of Corſica.

ISTROPOLIS, an ancient city of Thrace, near the mouth of the Iſter. *Pliny.*

ISTRUP, or OISTRUP, a town of Germany, in Weſtphalia, 28 miles E. of Paderborn.

ISTWYTH,

ISTWYTH, a river of Wales, in Cardiganſh. which runs into the Iriſh Sea, near Aberiſtwyth.

ISUNGO, a town in the iſland of Gilolo.

ISWETOSTA, a town of Sweden in Skonen.

* IT. *pronoun.* [*hit*, Saxon.] 1. The neutral demonſtrative. Uſed in ſpeaking of things. For *it*, our anceſtors uſed *he*, as the neutral pronoun; and for *its* they uſed *his*. Thus in the Accidence, *a noun adjective is that which cannot ſtand by* himſelf, *but requireth another word to be joined with* him *to ſhow* his *ſignification.*—Nothing can give that to another which *it* hath not itſelf. *Bramhall.*

Will our great anger learn to ſtoop ſo low?
I know *it* cannot. *Cowley.*

Tell me, O tell, what kind of thing is wit,
Thou who maſter art of *it*. *Cowley.*

His ſon, *it* may be, dreads no harm;
But kindly waits his father's coming home;
*Flatman.*

The time will come, *it* will, when you ſhall know
The rage of love. *Dryden.*

How can I ſpeak? or how, ſir, can you hear?
Imagine that which you would moſt deplore,
And that which I would ſpeak, is *it* or more.
*Dryden.*

—A mind ſo furniſhed, what reaſon has *it* to acquieſce in *its* concluſions? *Locke.*—The glory which encompaſſed them covered the place, and darted *its* rays with ſo much ſtrength, that the whole fabrick began to melt. *Addiſon.*—If we find a greater good in the preſent conſtitution, than would have accrued either from the total privation of *it*, or from other frames and ſtructures, we may then reaſonably conclude, that the preſent conſtitution proceeded from an intelligent and good Being, that formed *it* that particular way out of choice. *Bentley.* 2. *It* is uſed abſolutely for the ſtate of a perſon or affair.—

How is *it* with our general? *Shak.*

3. *It* is uſed for the thing; the matter; the affair.

*It's* come to paſs,
That tractable obedience is a ſlave
To each incenſed will. *Shak.*

4. *It* is ſometimes expreſſed by *'t*.—

He rallied, and again fell to *'t*. *Hudibras.*

—The deſign, *it* ſeems, is to avoid the dreadful imputation of pedantry. *Swift.* 5. *It* is uſed ludicrouſly after neutral verbs, to give an emphaſis.—If Abraham brought all with him, it is not probable that he meant to walk *it* back again for his pleaſure. *Raleigh.*—The Lacedæmonians, at the ſtraits of Thermopylæ, when their arms failed them, fought *it* out with their nails and teeth. *Dryden.*—I have often ſeen people laviſh *it* profuſely in tricking up their children, and yet ſtarve their minds. *Locke.*—The mole courſes *it* not on the ground, like the rat or mouſe, but lives under the earth. *Addiſon.*—

Whether the charmer ſinner *it*, or ſaint *it*,
If folly grows romantick, I muſt paint *it*. *Pope.*

6. Sometimes applied familiarly, ludicrouſly, or rudely to perſons.—

*It* is a peerleſs kinſman, *Shak.*

Do, child, go to *it* grandam, child:
Give grandam kingdom, and *its* grandam will
Give *it* up to him. *Shak.*

7. *It* is ſometimes uſed of the firſt or ſecond perſon, ſometimes of more. This mode of ſpeech, though uſed by good authors, and ſupported by the *il y a* of the French, has yet an appearance of barbariſm.—

Who was't came by?
—*'Tis* two or three, my lord, that bring you word
Macduff is fled to England. *Shak.*

City,
*'Tis* I, that made thy widows. *Shak.*
*'Tis* theſe that early taint the female ſoul.
*Pope.*

ITABIER, a town in the iſle of Borneo.

ITALA, a town of Sicily in the valley of Demona, 13 miles SW. of Meſſina.

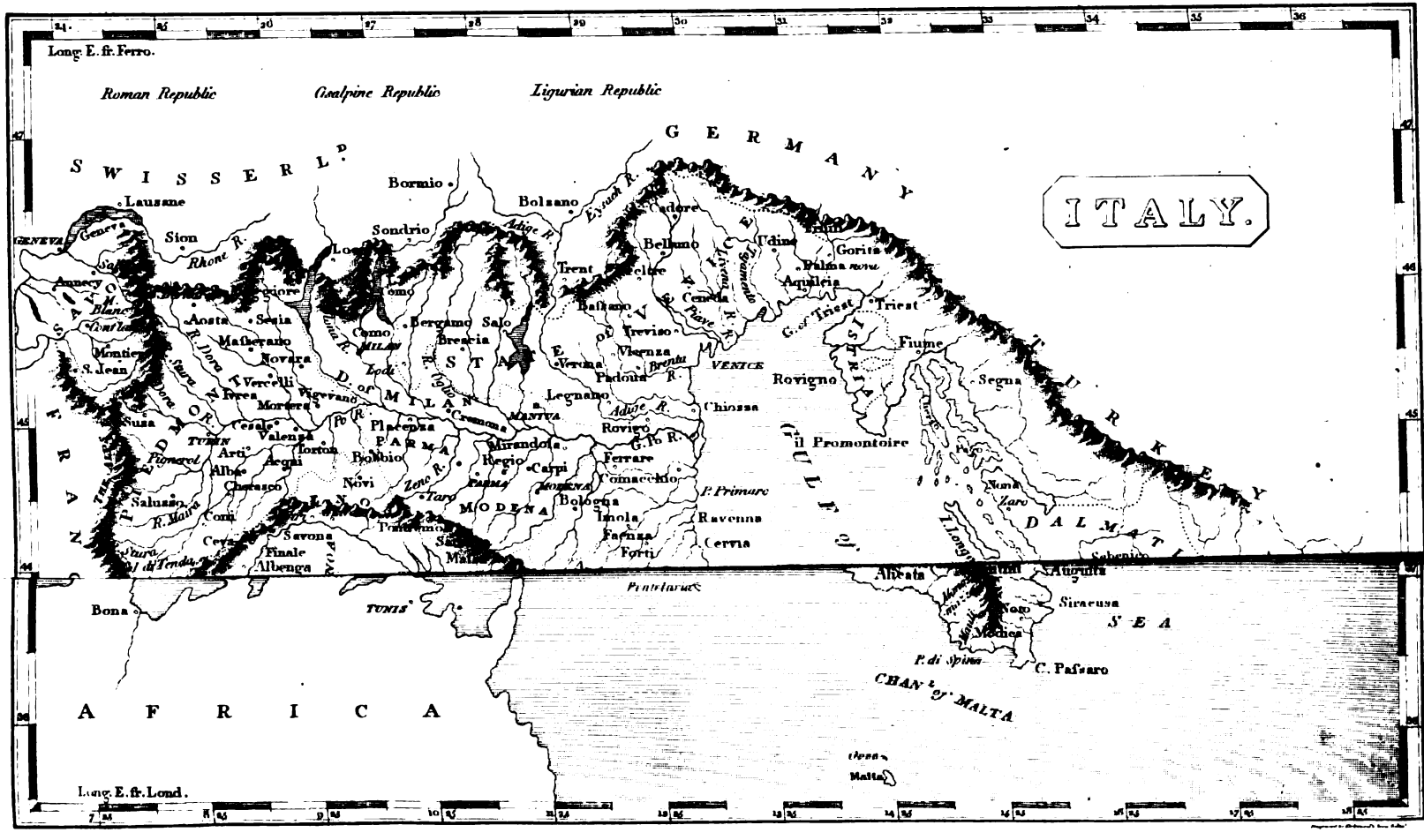
ITALAH, a town of Turkey in Natolia.

(1.) ITALIAN, *adj.* Of, from, or in Italy.

(2.) ITALIAN BAILIWICS, four diſtricts of Italy, formerly belonging to the Swiſs, but incorporated with the late Ciſalpine republic in 1797, and included in the department of Verbano; and of conſequence now forming a part of the kingdom of Italy; and (we ſuppoſe) included in the dep. of the Lario and diſtrict of Varèſe, by the laſt diviſion in May 1801. Their names and thoſe of their capitols are, BELLINZONA, LUCANO, LUCARNO, and MENDRISIO. They contain 154 ſquare miles, and had 103,000 inhabitants in 1797. Dr Oppenheim in his *Geogr. and Statiſt. Acc. of the Ciſalpine Republic*, p. 33, ſays, "In theſe four bailiwicks every village follows a particular profeſſion. The men travel generally to Rome, where they follow their reſpective profeſſions. The domeſtic concerns are committed to their wives, to whom they pay a viſit occaſionally. When they depart they take their boys with them, who are made uſeful in their father's profeſſions."

(3.) ITALIAN LANGUAGE, the language ſpoken in Italy. See LANGUAGE. This tongue is derived principally from the Latin; and of all the languages formed from the Latin, there is none which carries with it more viſible marks of its original than the Italian. It is accounted one of the moſt perfect among the modern tongues. It is complained, indeed, that it has too many diminutives and ſuperlatives, or rather augmentatives, but without any great reaſon; for if thoſe words convey nothing farther to the mind than the juſt idea of things, they are no more faulty than our pleonaſms and hyperboles. The language correſpends to the genius of the people, who are ſlow and thoughtful: accordingly, their language runs heavily, though ſmoothly; and many of their words are lengthened out to a great degree. They have a great taſte for muſic; and to gratify their paſſion this way, have altered many of their primitive words; leaving out conſonants, taking in vowels, ſoftening and lengthening out their terminations, for the ſake of the cadence. Hence the language is rendered extremely muſical, and ſucceeds better than any other in operas and ſome parts of poetry: but it fails in ſtrength and nerveuſneſs; and a great part of its words, borrowed from the Latin, become ſo far diſguiſed, that they are not eaſily known. The great number of ſovereign ſtates into which Italy was (till of late) divided, has given riſe to a great number of different dialects in the language; the Tuſcan is

uſually


ITALY.
Long. E. fr. Ferro.
Roman Republic
Cisalpine Republic
Ligurian Republic
GERMANY
SWISSERLD.
FRANCE
AFRICA
TURKEY
SEA
Lausane
Geneva
GENEVA
Sion
Rhone R.
Bormio
Sondrio
Bolsano
Adige R.
Eysach R.
Cadore
Belluno
Udine
Gorits
Palma nova
Aquileia
Trieste
G. of Trieste
Fiume
Segna
Rovigno
Montier
S. Jean
Aosta
Segia
Masherano
Novara
Vercelli
Ivrea
Mortara
Vigevano
Como
Bergamo
Salo
Brescia
Lodi
Milan
Crema
Mantua
Verona
Vicenza
Padoua
Brenta R.
Venice
Treviso
Trent
Feltre
Belluno
Conela
Piave R.
Tagliamento R.
Legnano
Chiozza
Rovigo
Adige R.
Po R.
Placenza
Parma
Mirandola
Modena
Bologna
Ferrare
Comacchio
Carpi
Regio
Imola
Faenza
Forli
Ravenna
Cervia
P. Primaro
il Promontoire
Gulf of
Venice
Istria
Dalmatia
Zara
Nona
Sebenico
Turin
Susa
Valenza
Arti
Asti
Alba
Acqui
Bobbio
Novi
Tortona
Chierasco
Saluzzo
Coni
Ceva
Savona
Finale
Albenga
Nice
Genoa
Taro R.
Zena R.
Trebia R.
Adda R.
Oglio R.
Mincio R.
Tesino R.
Sesia R.
Dora R.
Pavia
Milan
Lodi
Cremona
Mantua
Parma
Modena
Bologna
Tunis
Bona
Pantellaria
Malta
Gozo
Augusta
Siracusa
Noto
Modica
Alicata
P. di Spina
C. Passaro
Chan.l of Malta
Long. E. fr. Lond.

uſually preferred to the other dialects, and the Roman pronunciation to that of the other cities; whence the Italian proverb, *Lingua Toſcana in bocca Romana.* The Italian is generally pretty well underſtood throughout Europe; and is frequently ſpoken in Germany, Poland, and Hungary. At Conſtantinople in Greece, and in the ports of the Levant, the Italian is uſed as commonly as the language of the country: indeed, in thoſe places it is not ſpoken ſo pure as in Tuſcany, but is corrupted with many of the proper words and idioms of the place; whence it takes a new name, and is called *Frank Italian.*

(4.) ITALIAN REPUBLIC, a name given by Gen. Bonaparte and the deputies from the Ciſalpine Conſulta, who met with him at Lyons in 1801, to that part of Italy, which, in Oct. 1797, was erected into a democratic ſtate, under the title of the CISALPINE REPUBLIC (ſee that article); and which was acknowledged as an independent ſtate by the emperor, at the treaties of Campo Formio and Luneville, as well as by moſt other European powers ſince. The title *Ciſalpine*, indeed, was evidently improper; for though the country is *Ciſalpine*, (i. e. *on this ſide the Alps*) with regard to ſome ſtates, it is *Tranſalpine* (or *on the farther ſide of the Alps*) with reſpect to others. But there appears to be an equal impropriety in giving the excluſive title of *Italian* to a *part* of Italy, and that by no means the *largeſt* part; while the kingdoms of Naples and Etruria, the territories of Piedmont and Montferrat, the republic of Liguria, and the dominions of the Pope, are not included in it. Some additions of territory were made to the Ciſalpine republic, ſince Sept. 1797; particularly the Valteline, Chiavenna, and Bormio, annexed in Nov. 1797; the four Italian bailiwics above-mentioned (§ 2.); that part of the Veroneſe which by the treaty of Campo Formio had been ceded to the emperor, whereby the whole of the Veroneſe is now included in the Ciſalpine republic; and the ci-devant dominions of the prince of Parma; but all theſe additional territories were by no means ſufficient to juſtify the title given to it of an *Italian Republic.* This objection, however, is now in a great meaſure removed ſince the republic has been erected into a kingdom, and the whole of Italy added to it except the ancient kingdom of Naples. It is vain to give the diviſions of a ſtate which is liable to the caprice of ſuch a ſovereign as Bonaparte, who changes in one month or year the moſt ſerious arrangements and denominations of the month or year which preceded.

ITALIANS, the people of Italy. See ITALY.

(1.) ITALIC. *adj.* Of or from Italy.

(2.) ITALIC CHARACTER, in printing. See LETTER.

(1.) ITALICA, in ancient geography, a town of Baetica in Spain, built by Scipio Africanus, after finiſhing the Spaniſh war, for the reception of the wounded ſoldiers. At firſt it was a municipium; afterwards a colony: which was a matter of wonder to the emperor Adrian, the privileges of a municipium being beyond thoſe of a colony. *(Gellius.)* It was the birthplace of the emperors Trajan and Adrian, and of the poet Silius Italicus. It is now called SEVILLA VIEJA, ſcarce 4 miles from Seville, on the Guadalquiver.

(2.) ITALICA, the ancient name of CORFINIUM, now called SAN FERINO.

ITALICUS, Silius. See SILIUS.

ITALUS, an Arcadian prince, who erected a kingdom in Italy to which he gave name, and was deified after his death. Æneas invokes him among the Italian deities. Virg. Æn. vii. 178.

(1.) ITALY, one of the fineſt countries of Europe, lying between 7° and 10° Lon. E. and between 37° and 46° Lat. N. On the NNW. and NE. it is bounded by France, Switzerland, the country of the Griſons, and Germany; on the E. by the Adriatic ſea; and on the S. and W. by the Mediterranean; its figure bearing ſome reſemblance to a boot. Its length from Aoſta at the foot of the Alps in Savoy, to the utmoſt verge of Calabria, is about 600 miles; but its breadth is very unequal, being in ſome places near 400 miles, in others not above 25 or 30.

(2.) ITALY, ANCIENT DIVISIONS AND EXTENT OF. This country, like moſt others, was anciently divided into a great number of petty ſtates and kingdoms. Afterwards when the Gauls ſettled in the weſtern, and many Greek colonies in the eaſtern parts, it was divided, with reſpect to its inhabitants, into three great parts, viz. GALLIA CISALPINA, *Italy* properly ſo called, and MAGNA GRÆCIA. The moſt weſtern and northern parts of Italy were in great part poſſeſſed by the Gauls; and hence took the name of *Gallia*, with the epithets of *Ciſalpina* and *Citerior*, becauſe they lay on the ſide of the Alps next to Rome; and *Togata*, with relation to the Roman gown or dreſs which the inhabitants uſed: but this laſt epithet is of a much later date than the former. This appellation was antiquated in the reign of Auguſtus, when the diviſion of Italy into 11 provinces, introduced by him, took place. Hence the name of *Ciſalpine Gaul* frequently occurs in authors who flouriſhed before, and ſcarce ever in thoſe who wrote after his reign. This country extended from the Alps and the river Varus, parting it from Tranſalpine Gaul, to the river Aeſus; or, as Pliny has it, to Ancona, in the ancient Picenum. On the N. it was divided from Rhætia by the *Alpes Rhæticæ*; and from Illyricum by the river Formio: but on this ſide, the borders of Italy were, in Pliny's time, extended to the river Arſia in Iſtria. On the ſouth, it reached to the Liguſtic ſea, and the Appenines parting it from Etruria; ſo that under the common name of *Ciſalpine Gaul* were comprehended the countries lying at the foot of the Alps, called by Pliny and Strabo the *Subalpine Countries*, Liguria, Gallia Ciſpadana, and Tranſpadana. *Italy*, properly ſo called, extended, on the coaſt of the Adriatic, from the city of Ancona to the river Trento, now the Fortore; and on the Mediterranean, from the Marca to the Silarus, now the Sele. Magna Græcia compriſed Apulia, Lucania, and the country of the Bruttii. It was called *Greece*, becauſe moſt of the cities on the coaſt were Greek colonies. The inhabitants gave it the name of *Great*, not as if it was larger than Greece, but merely out of oſtentation, as Pliny informs us.

(3.) ITALY, ANCIENT INHABITANTS OF. All theſe countries were inhabited by a great number of different nations ſettled at different times, and from

from many different parts. The names of the moſt remarkable of them were the *Aborigines*, or thoſe whoſe origin was utterly unknown, and conſequently were thought to have none; the *Sabines*, *Hetruriaus* or *Tuſcans*, the *Umbri*, *Samnites*, *Campani*, *Apulii*, *Calabrii*, *Lucanii*, the *Bruttii*, and the *Latins*. From a colony of the latter proceeded the Romans, who gradually ſubdued all theſe nations one after another, and held them in ſubjection for upwards of 700 years. See ROME, and the above articles in their order.

(4.) ITALY, ANCIENT NAMES OF. Italy was anciently known by the names of SATURNIA, OENOTRIA, HESPERIA, and AUSONIA. It was called *Saturnia* from Saturn; who being driven out of Crete by his ſon Jupiter, is ſuppoſed to have taken refuge here. The names of *Oenotria* and *Auſonia* are borrowed from its ancient inhabitants the Oenotrians and Auſones; and that of *Heſperia* or *Weſtern* was given it by the Greeks, from its ſituation with reſpect to Greece. The name of *Italia* or *Italy*, which in proceſs of time prevailed over all the reſt, is by ſome derived from ITALUS, a king of the Siculi: by others, from the Greek word ιταλος, an ox; this country abounding, by reaſon of its rich paſtures, with oxen of an extraordinary ſize and beauty. All theſe names were originally peculiar to particular provinces of Italy, but afterwards applied to the whole country.

(5.) ITALY, GENERAL HISTORY OF, TILL ITS CONQUEST BY ODOACER. All the nations of Italy were originally brave, hardy, temperate, and well ſkilled in the art of war; and the Romans much more ſo than the reſt. Their ſubjection to Rome, however, inured them to ſlavery; their oppreſſion by the emperors broke their ſpirit; and the vaſt wealth which was poured into the country from all parts of the world, during the time of the Roman proſperity, corrupted their manners, and made them degenerate from their former valour. Of this degeneracy the barbarous nations of the north took the advantage to invade the empire in innumerable multitudes. Though often repelled, they conſtantly returned; and it was found neceſſary to take great numbers of them into the Roman ſervice, in order to defend the empire againſt the reſt of their countrymen. In the year 476, the Heruli, preſuming on the ſervices they had done the empire, demanded a third part of the lands of Italy; and being refuſed, choſe Odoacer, a man of low birth, but of great valour and experience, for their king; and having totally deſtroyed the remains of the Roman empire, proclaimed Odoacer king of Italy. See ROME. The new monarch, however, did not think proper to alter the Roman form of government, but ſuffered the people to be governed by the ſenate, conſuls, &c. as before.

(6.) ITALY, HISTORY OF, FROM ITS CONQUEST BY ODOACER TO HIS DEATH. Odoacer enjoyed his dignity in peace till 488, when Zeno, emperor of Conſtantinople, being preſſed by Theodoric king of the Oſtrogoths, adviſed him to turn his arms againſt Odoacer, whom he could eaſily overcome, and thus make himſelf ſovereign of one of the fineſt countries in the world. Theodoric took his advice, and ſet out for Italy, attended by an immenſe number of people, carrying with them their wives, children, and effects, on waggons. Several Romans of great diſtinction attended him, while many of his countrymen choſe to remain in Thrace, where they became a ſeparate nation, and lived for a long time in amity with the Romans. The Goths, being deſtitute of ſhipping, were obliged to go round the Adriatic. Their march was performed in the depth of winter; and during the whole time, a violent famine and plague raged in their army. They were alſo oppoſed by the Gepidæ and Sarmatians; but at laſt having defeated theſe enemies, and overcome every other obſtacle, they arrived in Italy in 489. Theodoric advanced to the river Sontius, (now Zonzo), near Aquileia, where he halted to refreſh his troops. Here he was met by Odoacer at the head of a very numerous army, but compoſed of many different nations commanded by their reſpective chiefs, and conſequently without ſufficient zeal for the common cauſe. Theodoric therefore gained an eaſy victory, and took their camp. Odoacer retired to the plains of Verona, and encamped there at a ſmall diſtance from the city; but Theodoric purſued him cloſe, and ſoon forced him to a ſecond engagement. The Goths obtained another victory; but it coſt them dear. Odoacer's men made a much better reſiſtance than before, and great numbers fell on both ſides. The victory, however, was ſo far deciſive, that Odoacer was obliged to ſhut himſelf up in Ravenna; ſo that Theodoric having now no enemy to oppoſe him in the field, beſieged and took ſeveral important places, and among the reſt Milan and Pavia. At the ſame time, Tufa, commander of Odoacer's forces, deſerted to the enemy with the greateſt part of his troops, and was immediately employed in conjunction with a Gothic officer in purſuit of his ſovereign. Odoacer had left that city, and was advanced as far as Faenza, where he was cloſely beſieged by Tufa; but the traitor, declaring again for his old maſter, joined him with all his troops, and delivered up ſeveral officers that had been appointed by Theodoric to ſerve under him. Theſe were ſent in irons to Ravenna; and Odoacer being joined by Frederic, one of Theodoric's allies, with a conſiderable body of troops, once more advanced againſt his enemies. He recovered all Liguria, took the city of Milan, and at laſt beſieged Theodoric himſelf in Pavia. The Goths, having brought all their families and effects along with them, were greatly diſtreſſed for want of room; and muſt have undoubtedly ſubmitted, if their enemies had continued to agree among themſelves. But the quarrels of his followers proved the ruin of Odoacer. Theodoric, finding that the enemy remitted the vigour of their operations, applied for ſuccours to Alaric king of the Viſigoths, who had ſettled in Gaul. As the Viſigoths and Oſtrogoths were originally one nation, and the Viſigoths had received among them ſome years before a great number of Oſtrogoths under the conduct of Widemer couſin-german to Theodoric, the ſupplies were readily granted. The inaction of the enemy gave theſe ſuccours time to arrive; upon which Theodoric inſtantly joined them, and marching againſt his enemies gave them a total overthrow. Odoacer again took refuge at Ravenna, but was cloſely

6 beſieged

beſieged by Theodoric in 490. The ſiege laſted three years; during which, Odoacer defended himſelf with great bravery, and greatly annoyed the beſiegers with his ſallies. Theodoric, however, impatient of delay, leaving part of his army to blockade the city, marched with the reſt againſt the ſtrongholds which Odoacer had garriſoned. All theſe he reduced with little difficulty; and in 492 returned to the ſiege of Ravenna. The beſieged were now reduced to great ſtraits, both by the enemy without and a famine within, the price of wheat having riſen to ſix pieces of gold per buſhel. On the other hand, the Goths were quite worn out with the fatigues of ſuch a long ſiege; ſo that both parties being willing to put an end to the war, Odoacer ſent John Bp. of Ravenna to Theodoric with terms of accommodation. Jornandes informs us, that Odoacer only begged his life; which Theodoric bound himſelf, by a ſolemn oath, to grant him: but Procopius ſays, that they agreed to live together on equal terms. This laſt ſeems very improbable: but whatever were the terms of the agreement, it is certain that Theodoric did not keep them; for having a few days after invited Odoacer to a banquet, he diſpatched him with his own hand. All his ſervants and relations were maſſacred at the ſame time; except his brother Arnulphus, and a few more had the good luck to make their eſcape, and retired beyond the Danube.

(7.) ITALY, HISTORY OF, FROM ODOACER'S DEATH TO THAT OF THEODORIC. By the murder of Odoacer, Theodoric became maſter of all Italy, and aſſumed the title of *king* of that country, as Odoacer had done; though, with a pretended deference to the emperor of Conſtantinople, he ſent meſſengers aſking liberty to aſſume that title, after he had actually taken it. Having ſecured his new kingdom by foreign alliances, Theodoric next applied himſelf to legiſlation, and enacted many ſalutary laws, beſides thoſe of the Romans which he retained. He choſe Ravenna for his chief reſidence, in order to ſtop the incurſions of the barbarians. The provinces were governed by the ſame magiſtrates that had preſided over them in the times of the emperors, viz. the *conſulares*, *correctores*, and *præſides*. He alſo ſent, according to the cuſtom of the Goths, inferior judges, diſtinguiſhed by the name of *Comes*, to each city, to adminiſter juſtice, and decide diſputes. And herein the polity of the Goths far excelled that of the Romans. For in the Roman times a whole province was governed by a conſularis, a corrector, or a præſes, who reſided in the chief city, and to whom recourſe was to be had at a great charge from the moſt remote parts: but Theodoric, beſides theſe officers, appointed, not only in the principal cities, but in every ſmall town and village, inferior magiſtrates of known integrity, to adminiſter juſtice, and thus ſave thoſe who had law-ſuits the trouble and expenſe of recurring to the governor of the whole province; no appeals to diſtant tribunals being allowed, but in matters of the greateſt importance, or in caſes of manifeſt injuſtice. Under Theodoric, Italy enjoyed as great happineſs as had been experienced under the very beſt emperors. As he had made no alteration in the laws, except that above-mentioned, he contented himſelf with the ſame tributes and taxes that had been levied by the emperors; but on all occaſions of public calamity, was much more ready to remit them than moſt of the emperors had been. He did not treat the natives as thoſe of the other Roman provinces were treated by the barbarians who conquered them. Theſe ſtripped the ancient proprietors of their lands, eſtates, and poſſeſſions, dividing them among their chiefs; and giving to one a province with the title of *duke*, to another a frontier country with the title of *marquis*; to ſome a city with the title of *count*; to others a caſtle or village with the title of *baron*. But Theodoric, who piqued himſelf upon governing after the Roman manner, and obſerving the Roman laws and inſtitutions, left every one in the full enjoyment of his ancient property. As to religion, though he himſelf, like moſt of his countrymen, profeſſed the tenets of Arius, he allowed his ſubjects to profeſs the orthodox doctrine without moleſtation, giving liberty even to the Goths to renounce the doctrines in which they had been educated, and embrace the contrary opinions. In ſhort, his many virtues, and the happineſs of his ſubjects, are celebrated by all the hiſtorians of thoſe times. The end of his reign, however, was ſullied by the death of the celebrated philoſopher Boethius, and his father-in-law Symmachus. They were both beheaded in Pavia, on an unjuſt charge of treaſon; and ſcarce was the ſentence executed when the king repented, and abandoned himſelf to the moſt pungent ſorrow. The exceſs of his grief affected his brain, for not long after, the head of a large fiſh being ſerved up to ſupper, he fancied the head of the fiſh to be that of Symmachus threatening him in a ghaſtly manner. Hereupon, ſeized with horror and amazement, he was carried to his bed-chamber, where he died in a few days, on the 2d of Sept. 526.

(8.) ITALY, HISTORY OF, FROM THE DEATH OF THEODORIC, TO THAT OF THEODOTUS. After the death of Theodoric, the kingdom devolved to Athalaric his grandſon, who being only 8 years of age, his mother Amalaſuntha took upon her the regency. Her adminiſtration was equally upright with that of Theodoric himſelf; but the barbarians, of whom her court was compoſed, finding fault with the encouragement ſhe gave to learning, forced her to abandon the education of her ſon. The latter thereupon plunged into all manner of wickedneſs, and behaved to his mother with the greateſt arrogance; and the faction finding themſelves thus ſtrengthened, at laſt commanded the queen to retire from court. Amalaſuntha, exerting her authority, ſeized three of the ringleaders of the ſedition, whom ſhe confined in the moſt remote parts of Italy. But theſe maintaining a ſecret correſpondence with their friends and relations, never ceaſed to ſtir up the people againſt her; inſomuch, that the queen, apprehending that the faction might in the end prevail, wrote to the emperor Juſtinian, aſking leave to take refuge in his dominions. The emperor readily complied with her requeſt, offering a noble palace at Durazzo for her habitation; but the queen having in the mean time cauſed the three ringleaders to be put to death, and no new diſ-

turbances arising thereupon, she did not accept of the emperor's offer. In 533, Athalaric having contracted a lingering distemper by his riotous living and debaucheries, Amalasuntha, to avoid the calamities with which Italy was threatened in case of his death, formed a design of delivering it up to Justinian: but before her scheme was ripe for execution, Athalaric died; upon which the queen took for her colleague one Theodotus her cousin; obliging him, however, to swear that he would suffer her to enjoy and exercise her former power. This he readily did, but soon forgot his promise; and when she took the liberty to remind him of it, caused her to be seized and confined in an island of the lake Bolsena in Tuscany. But as Theodotus had great reason to believe that this conduct would be resented by Justinian, he obliged her to write to him that no injury or injustice had been done her. Along with this letter he sent one written by himself, filled with heavy complaints against Amalasuntha. The emperor, however, was so far from giving credit to what Theodotus urged against her, that he openly espoused her cause, wrote her a most affectionate letter, and assured her of his protection. But before this letter could reach her, she was strangled in the bath by the friends of those whom, in the reign of her son, she had deservedly put to death for raising disturbances in the state. On the news of Amalasuntha's death, Justinian resolved upon an immediate war with the Goths; and, to facilitate the enterprise, used his utmost endeavours to induce the Franks to assist him. To his solicitations he added a large sum of money; which last was very acceptable to his new allies. They promised to assist the emperor to the utmost of their power; but instead of performing their promise, while Justinian's arms were employed against the Goths, Thierri, the eldest son of Clovis, seized on several cities of Liguria, the Alpes Cottiæ, and great part of the late territory of Venice for himself. Justinian, however, found sufficient resources in the valour of BELISARIUS, notwithstanding the defection of his treacherous allies. This celebrated general was vested with the supreme command, and absolute authority. His instructions were, to pretend a voyage to Carthage, but to make an attempt upon Sicily; and if he thought he could succeed, to land there; otherwise to sail for Africa. Mundus, commander of the troops in Illyricum, was ordered to march into Dalmatia, which was subject to the Goths, and attempt the reduction of Salonæ, to open a passage into Italy. This he accomplished without difficulty, and Belisarius made himself master of Sicily sooner than he himself had expected. The island was reduced on the 31st December 535; upon which, Belisarius passed over to Reggio, which opened its gates to him. From Reggio he pursued his march to Rome, the provinces of Abrutium, Lucania, Puglia, Calabria, and Samnium, readily submitting to him. Naples stood a siege; but Belisarius entered through an aqueduct, and gave it up to be plundered. Theodotus, having neither capacity nor inclination to carry on the war, sent ambassadors to Justinian with proposals of peace. He agreed to renounce all pretensions to Sicily; to send the emperor yearly a crown of gold, weighing 300 lb. and to supply him with 3000 men whenever he should demand them. Several other articles, contained in the proposal, amounted to the owning of Justinian for his lord, and that he held the crown of Italy through his favour. As he apprehended, however, that these offers might not yet be satisfactory, his ambassadors were desired to inform Justinian, that he was willing to resign the kingdom, and content himself with a pension suitable to his quality. But he obliged them by an oath not to mention this proposal, till they found that the emperor would not accept of the other. The first proposals were accordingly rejected, as they had supposed; upon which the ambassadors produced the second, signed by Theodotus himself, who, in his letter to the emperor, told him, among other things, that being unacquainted with war, and addicted to the study of philosophy, he preferred his quiet to a kingdom. Justinian transported with joy, and imagining the war already finished, answered the king in a most obliging manner, extolling his wisdom, and giving him besides, what he demanded, the greatest honours of the empire. The agreement being confirmed by mutual oaths, lands were assigned to Theodotus out of the king's domain, and orders were dispatched to Belisarius to take possession of Italy in his name. In the mean time, a body of Goths having entered Dalmatia, with a design to recover the city of Salonæ, were encountered by an inferior army of Romans, commanded by the son of Mundus. The Goths proved victorious, the young Roman general was killed, and most of his army cut in pieces. Mundus marched against the enemy to revenge the death of his son; but met with no better success, his troops being defeated, and himself killed in the engagement. Upon this the Romans abandoned Salonæ and all Dalmatia: and Theodotus, elated with his success, refused to fulfil the articles of the treaty. Justinian dispatched Constantianus, an officer of great valour and experience, into Illyricum, with orders to raise forces there, and to enter Dalmatia; at the same time he wrote to Belisarius to pursue the war with the utmost vigour. The Goths were now reduced to the greatest straits, Constantianus drove them out of Dalmatia; and Belisarius having reduced all the provinces which compose the kingdom of Naples, advanced towards Rome. The chief men of the nation, finding their king incapable of preventing the impending ruin, assembled without his consent, and dispatched ambassadors to Belisarius with proposals of peace. These proposals were rejected; and Belisarius returned for answer, that he would hearken to no terms, nor sheath his sword, till Italy was reannexed to the empire to which it belonged. The Goths finding Theodotus still inactive, unanimously deposed him; and chose in his stead one VITIGES, a man of great valour, but of a mean descent. Theodotus fled to Ravenna; but the new king dispatched a messenger after him, who overtook him and cut off his head.

(9.) ITALY, HISTORY OF, FROM THE DEATH OF THEODOTUS, TO THE DESTRUCTION OF MILAN BY THE GOTHS. Vitiges began his government by writing a circular letter, in which he exhorted

horted his countrymen to exert their ancient courage, and fight bravely for their lives and liberties. He then marched with what forces he could collect towards Rome; but thinking himself unable to defend it, he abandoned it to Belisarius, and arriving at Ravenna, was joined by the Goths from all parts, so that he soon found himself at the head of a considerable army. Belisarius in the mean time entered Rome without opposition, on the 10th Dec. 537. The Gothic garrison retired by the Porta Flaminia, while Belisarius entered by the Porta Asinaria. Leudaris, governor of the city, who staid behind, was sent with the keys to the emperor. Belisarius gave orders to repair the walls and fortifications; filled the granaries with corn from Sicily; and stored the place with provisions, as if he had been preparing for a siege. Mean time Benevento, with great part of the territory of Samnium, was delivered up to him; while the cities of Narnia, Spoleot, and Perusia, revolting from the Goths, received Roman garrisons; as did most of the cities of Tuscany. Vitiges, however, having collected an army of 150,000 men, resolved to march directly to Rome, and engage Belisarius; or, if he declined an engagement, to lay siege to the city. But apprehending that the Franks might fall upon him, he sent ambassadors to them, with offers of all the Gothic possessions in Gaul, besides a considerable sum of money, provided they joined him against the emperor. The Franks, with their usual treachery, consented to the proposal, received the money and the territories agreed on, and then refused to fulfil the terms of the treaty. Vitiges, however, began his march to Rome, leaving behind him all the fortified towns on the road, the reduction of which he knew would cost him too much trouble. Belisarius, whose army, reduced by the many towns he had garrisoned, did not now amount to above 5000 men, dispatched messengers to Constantianus in Tuscany; and to Bessas, a Goth, but of the emperor's party, in Umbria, with orders to join him with all possible expedition; writing at the same time to the emperor himself for supplies in the most pressing manner. Constantianus joined him pursuant to his orders; and soon after, Bessas, falling in with part of the enemy's vanguard, killed a considerable number of them, and put the rest to flight. Belisarius had built a fort upon a bridge about a mile from Rome, and placed a strong garrison in it to dispute the passage with the enemy; but the garrison, seized with a panic at the approach of the Goths, abandoned their post in the night, and fled into Campani. Early in the morning, Vitiges passed over great part of his army, and marched on till he was met by Belisarius, who, knowing nothing of what had happened, came with 1000 horses to view the ground about the bridge. He was greatly surprised when he beheld the enemy marching up against him; however, lest he should heighten their courage by his flight or retreat, he stood his ground, and received the enemy at the head of his small body, exposing himself, without his usual prudence and discretion, to the greatest dangers. Being known by some fugitives, and discovered to the enemy, they all aimed at him alone, which made his own men the more solicitous to defend him; so that the whole contest was for some time about his person. At last the Goths were driven back to their camp, which the Romans with great temerity attempted to force. In this attempt, however, they met with such a vigorous resistance, that they soon abandoned the enterprise, and retired with precipitation to a neighbouring eminence; whence they were forced down by the enemy, put to flight, and pursued to the very gates of the city. Here they were in greater danger than ever; for those within, fearing that the enemy might in that confusion enter with them, refused to admit them. The general himself cried out earnestly to them, telling who he was, and commanding them to open the gates; but as they had been informed by those first fled, that he was slain, and they could not distinguish him on account of the blood and dust with which his face was covered, they gave no ear to what he said. In this extremity, having encouraged his men, who were now driven into a narrow compass, to make a last effort, he put himself at their head, and attacked the enemy with such fury, that the Goths, imagining fresh troops were sallying out upon them, began to give ground, and at last retired to their camp. The Roman general did not pursue them; but entered the city, where he was received with loud acclamations. A few days after, the city was closely invested by Vitiges; who, to distress the inhabitants, destroyed the aqueducts by which water was conveyed into the city, and which had been built at an immense charge by the Roman emperors. Belisarius, on his part, omitted nothing for his defence; insomuch that the cowardly citizens assembled in a tumultuous manner, and railed at the general on account of his supposed temerity; Vitiges, to encourage this mutinous disposition, dispatched ambassadors to the senate with proposals of peace. These ambassadors, however, were dismissed without any answer, and the siege was begun with great vigour. Belisarius made a gallant defence; and in 7 months is said to have destroyed 40,000 of the Goths. About this time he received a supply of 16,000 archers from the emperor; and these, in several successful sallies, are said to have killed 4000 more of the enemy. The Romans, elated with their successes, now became impatient for an engagement; and at last, notwithstanding all the remonstrances of their general, forced him to lead them out against the enemy. The success was answerable to the rash attempt. The Romans were defeated, with the loss of some of their bravest officers, and many of their troops; after which they contented themselves with sallying out in small parties, which they commonly did with the greatest success. But though the Romans had the satisfaction of thus cutting off their enemies, they were grievously afflicted with a famine and plague; insomuch that the inhabitants, no longer able to bear their calamities, were on the point of forcing Belisarius to venture a 2d battle, when a seasonable supply of 3000 Isaurians, 800 Thracian horse, and 1300 horse of other nations, together with 500 Italians who joined them by the way, arrived at Rome. Belisarius immediately sallied out by the Flaminian gate, and fell upon the Goths, in order to give his allies time to enter by the opposite side of the city, which

they did without the loſs of a man. The Goths, hearing of the arrival of theſe troops, began to deſpair of becoming maſters of the city; eſpecially as the famine and plague raged with great violence in their camp, and their army was much reduced. Ambaſſadors were therefore diſpatched to Beliſarius with propoſals of peace: but the only thing they could obtain was a ceſſation of arms of three months, during which time they might ſend ambaſſadors to the emperor. The negociations with the emperor, however, proved unſucceſsful; and the ſiege was purſued with great vigour, till Vitiges received the news of the taking of Rimini by the Romans. As this city is but a day's journey from Ravenna, the Goths were ſo much alarmed, that they immediately raiſed the ſiege of Rome, after it had continued a year and nine days. Beliſarius fell upon their rear as they paſſed the bridge of the Tiber, and cut great numbers of them in pieces, while others, ſtruck with a panic, threw themſelves into the river, and were drowned. The firſt enterpriſe of Vitiges, after raiſing the ſiege of Rome, was an attempt upon Rimini: but while he was employed in this ſiege, the Romans made themſelves maſters of Milan; upon which a Gothic general, named *Uraiu*, was immediately diſpatched with a powerful army to retake it. In the mean time, however, a ſupply of 7000 Romans arrived from the emperor, under the command of Narſes, a celebrated general. The immediate conſequence of this was the raiſing of the ſiege of Rimini; for Vitiges perceiving the two Roman armies coming againſt him, and concluding, from the many fires they made, that they were much more numerous than they really were, fled in ſuch haſte, that the greateſt part of his baggage was left behind. The confuſion of the Goths was ſo great, that, had not the garriſon been extremely feeble, they might have eaſily cut them off in their retreat, and thus put an end to the war at once. The ſucceſs of the Romans, however, was now retarded by ſome miſunderſtandings between the two generals: ſo that though Beliſarius made himſelf maſter of Urbinum and Urbiventum, while Narſes reduced ſome other places, yet the important city of Milan was ſuffered to fall into the hands of the Goths, who maſſacred all the inhabitants that were able to bear arms, to the number of 300,000, and ſold the women for ſlaves. The city was alſo totally demoliſhed; and this diſaſter made ſuch an impreſſion on the mind of Juſtinian, that he immediately recalled Narſes, and gave the command of his troops to Beliſarius.

(10.) ITALY, HISTORY OF, FROM THE DESTRUCTION OF MILAN, TO THE CAPTURE OF VITIGES, AND SURRENDER OF RAVENNA TO BELISARIUS. Vitiges, who had expected great advantages from the diſagreement of the two generals, was much diſappointed by the recal of Narſes; and therefore, dreading the power of Beliſarius when at the head of a formidable army, thought of engaging in alliance with ſome foreign prince. In his choice, however, he was ſomewhat at a loſs. He knew the treachery of the Franks, and therefore applied to the Lombards; but, though tempted by the offer of a large ſum of money, they continued inviolably attached to the Roman intereſt. At laſt he perſuaded Coſrhoes king of Perſia to make war upon Juſtinian, which he thought would infallibly procure the recal of Beliſarius. But the Roman general, underſtanding his deſign, puſhed on the war vigorouſly; while the treacherous Franks, thinking both nations ſufficiently weakened by their mutual hoſtilities, reſolved to attack both, and ſeize upon the country for which they contended. Accordingly, Theodobert, unmindful of the oaths he had taken both to the Goths and Romans, paſſed the Alps at the head of 150,000, or, as ſome will have it, 200,000 men, and entered Liguria. As no hoſtilities were committed by them on their march, the Goths concluded that they were come to their aſſiſtance; and therefore ſupplied them with proviſions. Thus they croſſed the Po without oppoſition; and having ſecured the bridge, marched towards the place where a body of Goths were encamped; who, looking upon them as friends, admitted them without heſitation. But they were ſoon convinced of their miſtake; for the Franks falling unexpectedly upon them, drove them out of the camp with great ſlaughter, and ſeized on their baggage and proviſions. A body of Romans that lay at a ſmall diſtance from the Goths, concluding that they had been defeated by Beliſarius, advanced with great joy to meet *him* as they imagined; but the Franks falling unawares upon them, treated them as they had done the Goths, and made themſelves maſters of their camp. Thus they acquired a very conſiderable booty and ſtore of proviſions: but the latter being ſoon conſumed, and the country quite exhauſted, vaſt numbers of the Franks periſhed; ſo that Theodobert at laſt was obliged to return. In his way he deſtroyed Genoa and ſeveral other places, and arrived in his own dominions loaded with booty.—In the mean time, Beliſarius was making great progreſs. He took the cities of Auximum and Fæſulæ after an obſtinate ſiege; the inhabitants of the former having for ſome time fed on graſs before they would ſurrender. After this he inveſted Ravenna, the capital of all the Gothic dominions in Italy. The place was defended by a very numerous garriſon, commanded by the king, who exerted all his bravery in the defence of his metropolis. As the ſiege, however, was puſhed on with great vigour, it was evident that the city muſt at laſt ſubmit; and the great ſucceſſes of the Romans began to give jealouſy to the neighbouring potentates. Theodobert, king of the Franks, offered to aſſiſt Vitiges with an army of 500,000 men; but Beliſarius, being informed of this negociation, ſent ambaſſadors to Vitiges, putting him in mind of the treachery of the Franks, and aſſured him that the emperor was ready to grant him very honourable terms. The king, by the advice of his counſellors, rejected the alliance of the Franks, and ſent ambaſſadors to Conſtantinople; but in the mean time, Beliſarius, to bring the citizens to his own terms, bribed one of them to ſet fire to a magazine of corn, by which means the city was ſoon ſtraitened for want of proviſions. But, notwithſtanding this diſaſter, they ſtill continued to hold out, till the arrival of the ambaſſadors from Conſtantinople, who brought very favourable terms. Theſe were, that the country be-

yond

yond the Po, with reſpect to Rome, ſhould remain to the Goths; but that the reſt of Italy ſhould be yielded to the emperor, and the royal treaſure of the Goths ſhould be equally divided between him and the king. To theſe conditions, however, Beliſarius poſitively refuſed to aſſent; being deſirous of leading captive the king of the Goths, as he had formerly done the king of the Vandals, to Conſtantinople. He therefore purſued the ſiege with more vigour than ever, without hearkening to the complaints of his ſoldiers and officers, who were quite tired out with the length of the ſiege: he only obliged ſuch of the officers as were of opinion that the town could not be taken, to expreſs their opinion in writing, that they might not deny it afterwards. The Goths were as weary of the ſiege as the Romans; but fearing leſt Juſtinian ſhould tranſplant them to Thrace, formed a reſolution, without the conſent of the king, of ſurrendering to Beliſarius himſelf, and declaring him emperor of the weſt. To this they were the more encouraged by the refuſal of Beliſarius to agree to the terms propoſed by the emperor; whence they concluded that he deſigned to revolt, and make himſelf emperor of Italy. Of this, however, Beliſarius had no deſign; but thought proper to accept of the title, to accelerate the ſurrender of the city, after acquainting his principal officers with what had paſſed. Vitiges at laſt diſcovered the plot; but finding himſelf in no condition to oppoſe it, he commended the reſolution of his people, and even wrote to Beliſarius, encouraging him to take upon him the title of *king*, and aſſuring him of his aſſiſtance. Hereupon Beliſarius preſſed the Goths to ſurrender; which, however, they ſtill refuſed, till he had taken an oath that he would treat them with humanity, and maintain them in the poſſeſſion of all their rights and privileges. Upon this he was admitted into the city, where he behaved with great moderation towards the Goths; but ſeized on the royal treaſure, and ſecured the perſon of the king. The Roman army, when it entered Ravenna, appeared ſo very inconſiderable, that the Gothic women, on beholding it, ſpit in the faces of their huſbands, and reviled them as cowards.

(11.) ITALY, HISTORY OF, FROM THE DEPARTURE OF BELISARIUS, TO THE CAPTURE OF ROME BY TOTILA. The captivity of Vitiges, and the taking of Ravenna, did not put an end to the war. Beliſarius was ſoon after recalled to take the command of the army in the eaſt. The Goths were greatly ſurpriſed that he ſhould leave his new kingdom out of regard to the orders of the emperor; but, after his departure, choſe Ildebald, a man of great experience in affairs both civil and military, for their king. He revived the drooping ſpirits of his countrymen, defeated the Romans, and reduced all the province of Venetia; but was in a ſhort time murdered, and Eraric, a Rugian, ſucceeded to the throne. He was ſcarce inveſted with the ſovereignty, when his ſubjects began to think of depoſing him, and raiſing Totila to the throne; which the latter accepted, upon condition that they previouſly diſpatched Eraric. This was accordingly done; after which Totila was proclaimed king of Italy in the year 542. The new king proved a very formidable enemy to the Romans, who now loſt ground everywhere. They made an attempt on the city of Verona; in which they miſcarried through their own avarice, having diſputed about the diviſion of the plunder till the opportunity of taking the town was paſt. They were next defeated in two bloody engagements; the conſequence of which was, that the Goths made themſelves maſters of all the ſtrong places in Tuſcany. Thence marching into Campania and Samnium, they reduced Benevento, and beſieged Naples. During this laſt ſiege, ſeveral detachments were ſent from the king's army, which took Cumæ, and recovered all Brutia, Lucania, Apulia, and Calabria, where they found conſiderable ſums which had been gathered for the emperor's uſe. The Romans, in the mean time, diſheartened by their loſſes, and deprived of thoſe ſums which ſhould have paid their wages, refuſed to take the field. A conſiderable fleet was therefore ſent by Juſtinian to relieve Naples: but Totila, having timely notice, manned, with incredible expedition, a great number of light veſſels; which, falling unexpectedly on the Roman fleet, took or ſunk every ſhip, and made priſoners of all on board, excepting a few who eſcaped in boats. A ſimilar fate attended another fleet diſpatched from Sicily. They put to ſea in the depth of winter; and meeting with a violent ſtorm, were driven aſhore near the enemy's camp, who ſunk the ſhips, and made great ſlaughter of the ſeamen and ſoldiers. Upon this ſecond diſaſter, the Neapolitans, deſpairing of further relief, ſubmitted to Totila; who granted them honourable terms, and treated them with great humanity. As they had been long pinched with famine, Totila, apprehending they might endanger their lives by indulging their appetites too much at firſt, placed guards at the gates to prevent their going out, taking care at the ſame time to ſupply them ſparingly with proviſions, but increaſing their allowance every day. Being thus by degrees reſtored to their former ſtrength, he ordered the gates to be ſet open, and gave every one full liberty to ſtay in the city or remove, as he thought fit. The garriſon he treated with extraordinary kindneſs. He firſt ſupplied them with ſhips to carry them to Conſtantinople; but having diſcovered that their real deſign was to ſail to Rome, in order to reinforce the garriſon of that city (which they knew he was ſoon to beſiege), he was ſo far from puniſhing them as they expected, that he furniſhed them with horſes, waggons, and proviſions, and ordered a body of Goths to eſcort them to Rome by land, as the winds had proved unfavourable for their paſſage by ſea. Totila, having thus become maſter of Naples and moſt of the other fortreſſes in theſe parts, began to think of reducing Rome alſo. He firſt attempted to perſuade the citizens to ſurrender; but finding his perſuaſions ineffectual, he ſent a detachment of his army into Calabria to reduce Otranto, after which he marched with the reſt of his forces againſt the towns near Rome. The city of Tiber, now Tivoli, about 18 miles from Rome, was betrayed to him; and all the inhabitants, with their biſhop, were put to the ſword. Several other ſtrongholds in the neighbourhood he took by ſtorm; ſo that Rome

was in a manner blocked up by land, all communication with the neighbouring country being cut off. Juſtinian, being greatly perplexed by the bad news he every day received from Italy, recalled Beliſarius from Perſia, notwithſtanding the ſucceſs which attended him there. To ſave Rome, however, was now impoſſible even for Beliſarius himſelf. As ſoon as he arrived in Italy, finding himſelf unable either to relieve the towns which were beſieged, or to ſtop the progreſs of the Goths, he diſpatched letters to Juſtinian, informing him, that being deſtitute of men, arms, and money, it was impoſſible for him to proſecute the war; upon which the emperor ordered new levies to be made, all the veterans being engaged in the Perſian war. In the mean time Totila purſued his good fortune; took the cities of Firmum, Aſculum, Auximum, Spoletum, &c. and at length advanced to Rome, which he inveſted on all ſides. As he drew near the city, two officers, whom Beliſarius had ſent into it, ventured to make a ſally, though contrary to the expreſs orders of their general, thinking they ſhould ſurpriſe the Goths; but they were themſelves taken in an ambuſcade, and, moſt of their men being cut in pieces, narrowly eſcaped falling into the hands of the enemy. Beliſarius made ſeveral attempts to relieve the city: but all of them, however well concerted, proved unſucceſsful; which gave him ſo much uneaſineſs, that he fell into a fever, and was for ſome time in danger of his life. The city was ſoon reduced to great ſtraits; a dreadful famine enſued; and the unhappy citizens having conſumed every thing that could be ſuppoſed to give them nouriſhment, even the graſs that grew near the walls, were obliged, it is ſaid, to feed on their own excrements. Many put an end to their lives, in order to free themſelves from the intolerable calamities they ſuffered. The reſt addreſſed their governor Beſſas in the moſt pathetic manner, intreating him to ſupply them with food; or if that was not in his power, either to give them leave to go out of the town, or to terminate their miſeries by putting them to death. Beſſas replied, that to ſupply them with food was impoſſible; to let them go, unſafe; and to kill them, impious. In the end, however, he ſuffered thoſe who were willing to retire, to leave the city, upon paying him a ſum of money; but moſt of them either died on the road, or were cut in pieces by the enemy. At laſt the beſieged, unable to bear their miſeries any longer, began to mutiny, and to preſs their governor to come to an agreement with Totila. This, however, he ſtill refuſed; upon which, four of the Iſaurians who guarded one of the gates, went privately to the camp of Totila, and offered to admit him into the city. The king received this propoſal with great joy; and ſending four Goths of great ſtrength and intrepidity into the town along with them, he ſilently approached the gates in the night-time with his whole army. The gates were opened by the Iſaurians, as they had promiſed; and upon the firſt alarm, Beſſas, with moſt of the ſoldiers and officers, fled out of the town. The inhabitants took ſanctuary in the churches; and only 60 of them and 26 ſoldiers were killed after the town was taken. Totila, however, gave his ſoldiers full liberty to plunder the city; which they did for ſeveral days together, ſtripping the inhabitants of all their wealth, and leaving nothing in their houſes but naked walls: by which means many perſons of diſtinction were reduced to beg. In the houſe of Beſſas was found an immenſe treaſure, which he had ſcandalouſly amaſſed during the ſiege, by ſelling to the people, at an exorbitant price, the corn which had been ſtored up for the uſe of the garriſon.

(12.) ITALY, HISTORY OF, FROM THE PLUNDERING OF ROME BY TOTILA, TO HIS DEATH. Totila, thus become maſter of Italy, ſent ambaſſadors to Juſtinian with very reſpectful letters, deſiring to live on the ſame terms with him that Theodoric had done with his predeceſſor Anaſtaſius; promiſing in that caſe to reſpect him as his father, and to aſſiſt him, when he pleaſed, with all his forces againſt any other nation whatever. On the contrary, if the emperor rejected his offers, he threatened to level Rome with the ground, to put the whole ſenate to the ſword, and to carry the war into Illyricum. The emperor returned no other anſwer, than that he referred the whole to Beliſarius, who had full power to manage all things of that nature. Upon this Totila reſolved to deſtroy the city; and had actually thrown down a third part of the wall, when he received a letter from Beliſarius, diſſuading him from his intention. After having ſeriouſly conſidered this letter, Totila thought proper to alter his reſolution with regard to the deſtruction of the city; but ſent the inhabitants into Lucania, without leaving a ſingle perſon in the metropolis. Beliſarius hearing of this, immediately returned to the capital, and undertook to repeople and repair it. He cleared the ditch which had been filled by Totila, but was for the preſent obliged to fill up the breaches in the walls with ſtones looſely heaped upon one another; and in this ſituation the city was again attacked by the Goths. Beliſarius, however, had taken care to ſupply the inhabitants with plenty of proviſions, ſo that they were now in no danger of ſuffering by famine; and the aſſaults of the enemy were vigorouſly repelled, notwithſtanding the bad ſituation of the fortifications, ſo that Totila at laſt abandoned the enterpriſe. In the mean time the Perſians gained great advantages over the Romans in the eaſt, ſo that there was a neceſſity for again recalling Beliſarius. He was no ſooner gone, than Totila renewed his efforts with greater vigour than ever; and the Franks, concluding that both Romans and Goths would be much weakened by ſuch a deſtructive war, ſeized upon Venetia, which belonged to both, and made it a province of the French empire. Totila did not oppoſe them; but having obtained a reinforcement of 6000 Lombards, returned immediately before Rome, fully intent on making himſelf maſter of that metropolis. Having cloſely inveſted it by ſea and land, he hoped in a ſhort time to reduce it by famine: but againſt this the governor wiſely provided, by cauſing corn to be ſown within the walls; ſo that he could probably have defied the power of Totila, had not the city been again betrayed by the Iſaurians, who opened one of the gates and admitted the enemy. Thus the empire of the Goths was a third time eſtabliſhed in Italy; and Totila diſpatched ambaſſadors

den to Juſtinian, offering to aſſiſt him as a faithful ally againſt any nation whatever, provided he would allow him the quiet poſſeſſion of Italy. But Juſtinian, ſo far from hearkening to this propoſal, would not even admit the ambaſſadors into his preſence; upon which Totila reſolved to purſue the war with the utmoſt vigour, and to make himſelf maſter not only of thoſe places which the Romans poſſeſſed in Italy, but in Sicily alſo. This he fully accompliſhed; when Narſes, who had formerly been joined in the command with Beliſarius, was appointed general, with abſolute authority. But while this general was making preparations for his expedition, Totila, having equipped a fleet of 300 galleys, ſent them to pillage the coaſts of Greece, where they got an immenſe booty. They made a deſcent on the iſland of Corfu; and having laid it waſte, they ſailed to Epirus, where they ſurpriſed and plundered the cities of Nicopolis and Anchialus, taking many ſhips on the coaſt, among which were ſome laden with proviſions for the army of Narſes. After theſe ſucceſſes they laid ſiege to Ancona in Dalmatia. Being defeated, however, both by ſea and land, Totila once more ſent ambaſſadors to Conſtantinople, offering to yield Sicily and all Dalmatia, to pay an annual tribute for Italy, and to aſſiſt the Romans as a faithful ally in all their wars; but Juſtinian, bent upon driving the Goths out of Italy, again refuſed to admit the ambaſſadors to his preſence. Totila finding that no terms could be obtained, began to levy new forces, and to make great preparations by ſea and land. He ſoon reduced the iſlands of Corſica and Sardinia; but this was the laſt of his ſucceſſes. Narſes arrived in Italy with a very formidable army, and an immenſe treaſure to pay the troops their arrears, the want of which had been one great cauſe of the bad ſucceſs of Beliſarius in his laſt expedition. He immediately took the road to Rome; while Totila aſſembled all his forces, in order to decide the fate of Italy by a general engagement. The battle proved very obſtinate; but at laſt the Gothic cavalry being put to the rout, and retiring in great confuſion among the infantry, the latter were thereby thrown into ſuch diſorder, that they could never afterwards rally. Narſes, obſerving their confuſion, encouraged his men to make a laſt effort; which the Goths not being able to withſtand, betook themſelves to flight, with the loſs of 6000 men killed on the ſpot. Totila finding the day irrecoverably loſt, fled with only five horſemen for his attendants; but was purſued and mortally wounded by a commander of one of the bodies of barbarians who followed Narſes. He continued his flight, however, for ſome time longer; but was at laſt obliged to halt to get his wound dreſſed, ſoon after which he expired.

(13.) ITALY, HISTORY OF, FROM TOTILA'S DEATH TO THAT OF TEIA, WITH THE OVERTHROW OF THE EMPIRE OF THE OSTROGOTHS. This diſaſter did not yet entirely break the ſpirit of the Goths. They choſe for their king one TEIA, deſervedly eſteemed one of the moſt valiant men of their nation, and who had on ſeveral occaſions diſtinguiſhed himſelf in a moſt eminent manner. All the valour and experience of Teia, however, were now inſufficient to ſtop the progreſs of the Romans. Narſes made himſelf maſter of a great number of cities, and of Rome itſelf, before the Goths could aſſemble their forces. The Roman general next proceeded to inveſt Cumæ; which Teia determined at all events to relieve, as the royal treaſure was lodged in that city. This brought on an engagement, which, Procopius ſays, proved one of the moſt bloody that ever was fought. The Roman army conſiſted of vaſt multitudes brought from different nations: the Goths were few in compariſon; but, animated by deſpair, and knowing that all was at ſtake, they fought with the utmoſt fury. Their king placed himſelf in the firſt rank, to encourage his men by his example; and is ſaid to have given ſuch proofs of his valour and conduct as equalled him to the moſt renowned heroes of antiquity. The Romans diſcovering him, and knowing that his death would probably put an end to the battle, if not to the war itſelf, directed their whole force againſt him, ſome attacking him with ſpears, and others diſcharging againſt him ſhowers of darts and arrows. Teia maintained his ground with great intrepidity, received the miſſive weapons on his ſhield, and killed a great number of the enemy with his own hand. When his ſhield was ſo loaded with darts that he could not eaſily wield it, he called for another. Thus he ſhifted his ſhield three times; but as he attempted to change it the 4th time, his breaſt being neceſſarily expoſed for a moment, a dart ſtruck him in that moment with ſuch force, that he immediately fell down dead in the place where he had ſtood from the beginning of the battle, and upon heaps of the enemy whom he had killed. The Romans, ſeeing him fall, cut off his head and expoſed it to the ſight of the Goths, not doubting but they would be immediately diſheartened and retire. In this, however, they were diſappointed. The Goths maintained the fight with great vigour, till night put an end to the engagement. The next day the engagement was renewed early in the morning, and continued till night; but on the third day, the Goths, deſpairing of being able to overcome an enemy ſo much ſuperior to them in numbers, ſent deputies to Narſes, offering to lay down their arms, provided ſuch of them as choſe to remain in Italy were allowed to enjoy their eſtates and poſſeſſions without moleſtation, as ſubjects of the empire; and thoſe who were willing to retire elſewhere, were ſuffered to carry with them all their goods and effects. To theſe terms Narſes readily aſſented; and thus the empire of the Goths in Italy was finally deſtroyed, the country now becoming a province of the eaſtern Roman empire.

(14.) ITALY, HISTORY OF, FROM THE OVERTHROW OF THE GOTHIC EMPIRE, TO THAT OF THE LOMBARD KINGDOM, BY CHARLEMAGNE. In this conqueſt Narſes had been aſſiſted by many barbarous nations, among whom were the Lombards, at that time ſettled in Pannonia. On the concluſion of the war they were diſmiſſed with rich preſents, and the nation for ſome time continued faithful allies to the Romans. In the mean time Juſtinian dying, Narſes, who governed Italy with an abſolute ſway, was accuſed to the emperor Juſtin II. and the empreſs Sophia, of aſpiring to the ſovereignty of the country. Hereupon he

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was recalled, and LONGINUS sent to succeed him. As Narses was an eunuch, the empress is reported to have said, that his employment at Constantinople should be to distribute in the apartments of her women the portion of wool which each was to spin. Narses, enraged at this sarcasm, replied, that he should begin such a web as she should never be able to finish; and immediately dispatched messengers to Alboinus king of the Lombards, inviting them into Italy. Along with the messengers he sent some of the best fruits the country afforded, in order to tempt him the more to become master of such a rich kingdom. Alboinus, pleased with the opportunity of invading Italy, began, without loss of time, to make the necessary preparations. In the month of April 568, he set out with his whole nation, men, women, and children; carrying with them all their moveables. This promiscuous multitude arrived by the way of Istria; and advancing through the province of Venetia, found the whole country abandoned, the inhabitants having fled to the neighbouring islands in the Adriatic. The gates of Aquileia were opened by the few inhabitants who had courage to stay: most of them, however, had fled with all their valuable effects; and among the rest the patriarch Paulinus, who had carried with him all the sacred utensils of the churches. From Aquileia, Alboinus proceeded to Forum Julii, of which he likewise became master without opposition. Here he spent the winter; during which time he erected Friuli into a dukedom, which has continued till 1797, when it became a province of Maritime Austria. See FRIULI. In 569, he made himself master of Trivigi, Oderzo, Monte Selce, Vicenza, Verona, and Trent; in each of which cities he left a strong garrison of Lombards under the command of an officer, whom he distinguished by the title of *duke*. Padua and some other cities Alboinus left behind him without attempting to reduce them. In 570, he entered Liguria. The inhabitants were so terrified at his approach, that they left their habitations, with such of their effects as they could carry off, and fled into the most mountainous and inaccessible parts of the country. The cities of Brescia, Bergamo, Lodi, Como, and others quite to the Alps, being thus left almost without inhabitants, submitted; after which he reduced Milan, and was thereupon proclaimed king of Italy. But though the Lombards had thus conferred the title of *king of Italy* on Alboinus, he was by no means possessed of the whole country, nor indeed was it ever in the power of the Lombards to get possession of the whole. Alboinus having made himself master of Venetia, Liguria, Æmilia, Hetruria, and Umbria, applied himself to legislation and the civilisation of his subjects. But before he could make any progress in this work, he was taken off by the treachery of his wife; and Clephis, one of the nobles, chosen king in his stead. Clephis rebuilt some cities which had been ruined during the wars between the Goths and Romans, and extended his conquests to the very gates of Rome; but as he behaved both to the Romans and Lombards with the greatest cruelty, he was murdered after a short reign of 18 months. His cruelty gave the Lombards such an aversion against regal power, that they changed their form of government, being governed only by their dukes for ten years. During this interregnum, they proved successful in their wars with the Romans, and made themselves masters of several cities: but perceiving that their kingdom, thus divided, could not subsist, they resolved once more to submit to the authority of one man; and accordingly, in 585, Antharis was chosen king of the Lombards. The great object of ambition to the new race of Lombard monarchs was the conquest of all Italy; and this proved at last the ruin of their empire by Charles the Great, as related under the article FRANCE, § 13.

(15.) ITALY, HISTORY OF, FROM THE OVERTHROW OF THE LOMBARD KINGDOM, TO THE EXPULSION OF THE SARACENS. As the Lombards had not been possessed of the whole territory of Italy, so the whole of it never came into the possession of Charlemagne: neither, since the time of the Ostrogoths, has the whole of this country been under the dominion of any single state. Some of the southern provinces were still possessed by the emperors of Constantinople; and the liberal grants of Pepin and Charlemagne himself to the pope, had invested him with a considerable share of temporal power. The territories of the pope indeed were supposed to be held in vassalage from France; but this the popes themselves always stifly denied. The undisputed territory of Charlemagne, in Italy, therefore, was restricted to Piedmont, the Milanese, the Mantuan, the territories of Genoa, Parma, Modena, Tuscany, Bologna, the dukedoms of Friuli, Spoleto, and Benevento: the last of which contained the greatest part of the present kingdom of Naples. The feudal government which the Lombards had introduced into Italy, naturally produced revolts and commotions, as the different dukes inclined either to change their masters or to set up for themselves. Several revolts indeed happened during the life of Charlemagne himself; which, however, he always found means to crush: but after his death, the sovereignty of Italy became an object of contention between the kings of France and the emperors of Germany. That great monarch had divided his extensive dominions among his children; but they all died during his life-time, except Lewis, whom he associated in the empire, and who succeeded to all his dominions after his death. From this time we may date the troubles with which Italy was so long overwhelmed; and of which, as they proceeded from the ambition of those called kings of Italy and their nobles, of the kings of France, and of the emperors of Germany, it is difficult to have any clear idea. The following short sketch, however, may perhaps give some satisfaction on this perplexed subject. When Lewis the son of Charlemagne was declared emperor of the West, Italy was held by Bernard the son of Pepin, brother to Lewis. Though this Bernard bore the title of *king*, yet he was only accounted a vassal of the emperor. His ambition, however, soon prompted him to rebel against his uncle; but being abandoned by his troops, he was taken prisoner, had his eyes put out, and died three days after. As the disturbances still continued, and the nobles of Lombardy were yet very refractory, Lothaire, eldest son to the emperor,

ror, was in 823 sent into Italy; of which country he was first crowned king at Rome, and afterwards emperor of the West, during his father's lifetime. But though his abilities were sufficient to have settled every thing in a state of tranquillity, his unbounded ambition prompted him to engage in rebellion against his father; whom he more than once took prisoner, though in the end he was obliged to submit, and ask pardon for his offences, which was obtained only on condition of his not passing the Alps without leave obtained from his father. In the mean time, the Saracens, taking advantage of these intestine wars, landed on the coasts of Italy, and committed such ravages, that even the bishops were obliged to arm for the defence of the country. Lothaire, however, after returning from his unnatural war with his father, was so far from attempting to put an end to these ravages, or to restore tranquillity, that he seized on some places belonging to the see of Rome, under pretence that they were part of his kingdom of Lombardy; nor could he forbear these encroachments till expressly commanded to do so by his father. After having embroiled himself, and almost lost all his dominions, in a war with his brothers after the death of Lewis, and declared his son Lewis king of Italy, this ambitious prince died, leaving to his son the title of *emperor* as well that of *king of Italy*, with which he had before invested him. The new emperor applied himself to the restoration of tranquillity in his dominions, and driving out the Saracens from those places which they had seized in Italy. This he fully accomplished, and obliged the infidels to retire into Africa: but in 875 he died without naming any successor.

(16.) ITALY, HISTORY OF, TILL THE CAPTURE OF ROME BY ARNOLPHUS. After the death of the emperor Lewis II. some of the Italian nobles, headed by the duke of Tuscany, represented to the pope, that as Lewis had left no successor, the regal dignity, which had so long been usurped by foreigners, ought now to return to the Italians. The pope, however, finding that Charles the Bald, king of France, had such an ambition for the imperial crown, that he would stick at nothing to obtain it, resolved to gratify him, though at as high a price as possible. He accordingly crowned him emperor and king of Lombardy, on condition of his owning the independency of Rome, and that he himself only held the empire by the gift of the pope. This produced a conspiracy among the discontented nobles; and at the same time the Saracens renewing their incursions, threatened the ecclesiastical territories with the utmost danger. The pope solicited the emperor's assistance, but the latter died before any thing effectual could be done: after which, being distressed by the Saracens on one hand, and the Lombard nobles on the other, the unhappy pontiff was forced to fly into France. Italy now fell into the utmost confusion and anarchy; during which time many of the nobles and states of Lombardy assumed an independence, which they have retained ever since, till the revolutions in 1796. In 879, the pope was reconducted to Italy with an army by Boson, son-in-law to Lewis II. of France: but though he inclined very much to have raised this prince to the dignity of king of Italy, he found his interest insufficient, and matters remained in their former situation. The nobles, who had driven out the pope, were now indeed reconciled to him, but the state of the country was worse than ever; the great men renouncing the authority of any superior, and every one claiming to be sovereign in his own territories. To add to the calamities which ensued through the ambition of these despots, the Saracens committed everywhere the most terrible ravages; till at last the Italian nobles, despising the kings of the Carlovingian race, who had weakened themselves by their mutual dissentions, began to think of throwing off even all *nominal* submission to a foreign yoke, and retaining the imperial dignity among themselves. Thus they hoped, that, by being more united among themselves, they might be more able to resist the common enemy. Accordingly in 885 they went to pope Adrian; and requesting him to join them in asserting the independency of Italy, obtained the two following decrees, viz. That the popes, after their election, might be consecrated without waiting for the presence of the king or his ambassadors; and, 2. That, if Charles the Gros died without sons, the kingdom of Italy, with the title of *emperor*, should be conferred on some of the Italian nobles. These decrees were productive of the worst consequences. The emperor complained of being deprived of his right: and the dissensions among the Italian nobles became more fatal than ever. The two most powerful of these, Berengarius duke of Friuli, and Vido, or Guido, duke of Spoleto, entered into agreement, that on the death of the emperor the former should seize on the kingdom of Italy, and the latter on that of France. Berengarius succeeded without opposition; but Vido was disappointed, the French having chosen Eudes or Otho for their king. Upon this he returned to Italy, and turned his arms against Berengarius. Vido proved victorious, and drove his rival into Germany; where he sought the assistance of Arnolphus, who had succeeded on the death of Charles. Having thus obtained the kingdom of Italy, Vido employed his time in reforming the abuses of the state, and confirming the grants formerly made to the pope, out of gratitude for his having sanctified his usurpation and declared him lawful king of Italy. This tranquillity, however, was of short duration. Arnolphus sent an army into Italy; the Saracens from Spain ravaged the northern parts of the country, and getting possession of a castle near the Alps, held it for many years after, to the great distress of the neighbouring parts, which were exposed to their continual incursions; and at the same time Benevento was besieged and taken by the forces of the eastern emperor, so that Vido found his empire very considerably circumscribed. The new king, distressed by so many enemies, associated his son Lambert in the government, and bribed the Germans to return to their own country. In 893, however, they again invaded Italy; but were obliged to leave the country, after having put Berengarius in possession of Pavia. In the mean time, Vido died, and Lambert drove out Berengarius: but having joined a faction, headed by one Sergius, against pope Formosus, the latter offered the

kingdom of Italy to Arnolphus; who thereupon entered the country with an army, beſieged and took Rome, maſſacring the faction of Sergius with the moſt unrelenting cruelty.

(17.) ITALY, HISTORY OF, TILL THE DEFEAT AND EXTIRPATION OF THE SARACENS. Arnolphus, thus maſter of Italy, and crowned emperor by the pope, began to form ſchemes of ſtrengthening himſelf in his new acquiſitions by putting out the eyes of Berengarius: but the latter having timely notice of this treachery, fled to Verona; and the Italians were ſo provoked at this and the other cruelties of Arnolphus, that they drove him out of the country. His departure occaſioned the greateſt confuſion at Rome. Formoſus died ſoon after; and the ſucceſſors to the papal dignity, having now no army to fear, excited the greateſt diſturbances. The body of Formoſus was dug up and thrown into the Tiber by one pope; after which that pope was ſtrangled, and Formoſus's body buried again in the Vatican, by order of another. At laſt the coronation of Arnolphus was declared void, the Sergian faction entirely overthrown, and the decrees of Adrian were annulled; it being now determined that the elected popes ſhould not be conſecrated but in preſence of the emperor or his ambaſſadors. During theſe confuſions Lambert enjoyed the kingdom in quiet; but the nobles, hating him on account of his arbitrary and tyrannical government, began again to think of Berengarius. In the mean time, however, another faction offered the crown to Lewis king of Arles. This new competitor entered Italy with an army in 899; but was forced by Berengarius to renounce his claim upon oath, and to ſwear that he would never again enter Italy, even though he ſhould be invited to be crowned emperor. This oath, however, was ſoon forgot. Lewis readily accepted of another invitation, and waa crowned king of Italy at Pavia in 901. In 902 he forced Berengarius to fly into Bavaria; but having unadviſedly diſbanded his army, as thinking himſelf now ſecurely ſeated on the throne, Berengarius, who watched every opportunity, ſurpriſed him at Verona, and put out his eyes. Thus Berengarius at laſt became king of Italy without a rival; and held his kingdom for 20 years, without any oppoſition from his ſubjects, who at laſt became ſenſible of the miſchiefs ariſing from civil diſcords. He was not yet, however, without troubles. The Hungarians invaded Italy with a formidable army, and advanced within a ſmall diſtance of Pavia. Berengarius armed the whole force of his dominions; and came againſt them with ſuch a multitude, that the Hungarians retired without venturing an engagement. Many of them were loſt in paſſing a river; upon which they ſent deputies to Berengarius; offering to reſtore all their booty, and never to come again into Italy, provided they were allowed a ſafe retreat. Theſe conditions were imprudently refuſed; upon which the Hungarians attacked the army of Berengarius in deſpair, and defeated them with great ſlaughter. After this they over-ran the whole country, and plundered the towns of Treviſo, Vicenza, and Padua, without reſiſtance, the inhabitants flying everywhere into fortified places. This devaſtation they continued for two years; nor could their departure be procured without paying them a large ſum of money: which, however, proved of little avail: for the following year they returned and ravaged the territory of Friuli without controul. Scarcely were theſe invaders departed, when the Saracens, who had ſettled at the foot of the Alps, invaded Apulia and Calabria, and made an irruption as far as Acqui in the neighbourhood of Pavia; while the inhabitants, inſtead of oppoſing them, fled to ſome forts which had been erected in the time of the firſt irruption of the Hungarians. In 912, however, John, preſbyter of Ravenna, having attained the papal dignity by means of Theodora wife of Aldebert count of Tuſcany, applied himſelf to regulate the affairs of the church, and to repreſs the inſults of the Saracens. While he was conſidering of the moſt proper methods of effecting this, one of the Saracens, who had received an injury from his countrymen, fled to Rome, and offered to deliver the Italians from their invaſions, if the pope would but allow him a ſmall body of men. His propoſals being accepted, 60 young men were choſen, all well armed; who being conducted by the Saracen into by-paths, attacked the infidels as they were returning from their inroads, and ſeveral times defeated great parties of them. Theſe loſſes affecting the Saracens, a general alliance was concluded amongſt all their cities; and having fortified a town on the Garigliano, they abandoned the reſt, and retired thither. Thus they became much more formidable than before; which alarming the pope, he conſulted with Arnolphus prince of Benevento and Capua, ſending at the ſame time ambaſſadors to Conſtantine the Greek emperor, inviting him to an alliance againſt the infidels. The Saracens, unable to withſtand ſuch a powerful combination, were beſieged in their city: where being reduced to great ſtraits, they at laſt ſet fire to it, and ſallied out into the woods; but being purſued by the Italians, they were all cut off to a man, A. D. 915.

(18.) ITALY, HISTORY OF, TILL THE DEATH OF OTHO I. WITH ITS STATE AT THAT PERIOD. In this expedition Berengarius ſeems to have given great aſſiſtance; for this very year he was crowned emperor by the pope. This gave diſpleaſure to many of the ambitious nobles; conſpiracies were repeatedly formed againſt him; in 922, Rodolphus king of Burgundy was crowned alſo king of Italy; and in 924, Berengarius was treacherouſly aſſaſſinated at Verona; of which diſturbances the Hungarians taking the advantage, plundered the cities of Mantua, Breſcia, and Bergamo. Marching afterwards to Pavia, they inveſted it cloſely on all ſides; and about the middle of March 925, ſet fire to the houſes next the walls, and during the confuſion broke open the gates, and, getting poſſeſſion of the city, treated the inhabitants with the greateſt barbarity. Having burnt the capital, they next proceeded to Placenza, where they plundered the ſuburbs; and then returned to Panonia laden with booty. The affairs of Italy now fell into the utmoſt confuſion. A faction was formed againſt Rodolphus in favour of Hugh count of Arles. The latter prevailed, and was crowned king at Pavia in 927. The Italians, however, ſoon repented of their choice. The

Romans

Romans firſt invited him to be their governor, and then drove him out with diſgrace; at the ſame time chooſing a conſul, tribunes, &c. as if they had deſigned to aſſert their ancient liberty. One faction, in the mean time, offered the crown to Rodolphus, and the other to Arnold duke of Bavaria, while a freſh body of Saracens took this opportunity to plunder the city of Genoa. Hugh, in the mean time, having collected an army, marched againſt Arnold, and defeated him. Rodolphus entered into an alliance with him, and gave his daughter Adelaide in marriage to Lotharius, Hugh's ſon. Being thus free from all danger from foreign enemies, he marched againſt the Romans; but with them he alſo came to an agreement, and even gave his daughter in marriage to Alberic, whom they had choſen conſul. But the country was ſtill infeſted by the Hungarians and Saracens, and at the ſame time depopulated by a plague. Endleſs conſpiracies were formed againſt Hugh himſelf; and at laſt, in 947, he was deprived of the regal power by Berengarius II. grandſon to Berengarius I.; ſoon after which he retired into Burgundy, and became a monk. Though Berengarius was thus poſſeſſed of the ſupreme power, he did not aſſume the title of *king* till after the death of Lotharius, which happened in 950; but in the mean time Italy was invaded by Henry duke of Bavaria, and the Hungarians. The former took and plundered Aquileia, and ravaged the neighbouring country; after which he returned without moleſtation into Germany: the latter made a furious irruption; and Berengarius being unable to oppoſe them, was at laſt obliged to purchaſe their departure by money. In raiſing the ſum agreed upon, however, Berengarius is ſaid to have been more oppreſſive than even the Hungarians. Every individual, without diſtinction of age or ſex, was obliged to pay ſo much for their head, not excepting even the poor. The churches were likewiſe robbed; by which means the king raiſed an immenſe ſum of money, 10 buſhels of which he gave to the Hungarians, but kept a much greater part to himſelf. Berengarius, not yet ſatisfied, wiſhed to be put in poſſeſſion of Paris, which was held by Adelaide the widow of Lotharius. To obtain his purpoſe, he propoſed a marriage between her and his ſon Adelbert. This propoſal being rejected, Berengarius beſieged and took the city. The queen was confined in a neighbouring caſtle, from whence ſhe made her eſcape by a contrivance of her confeſſor. With him and one female attendant ſhe concealed herſelf for ſome days in a wood; but being obliged to remove thence for want of food, ſhe applied for protection to Adelard Bp. of Reggio. By him ſhe was recommended to his uncle Otho, who had a ſtrong caſtle in the neighbourhood of Canoza. Here ſhe was beſieged by Berengarius; upon which meſſengers were ſent to Otho king of Germany, informing him, that, by expelling Berengarius, and marrying Adelaide, he might eaſily obtain the kingdom of Italy. This propoſal he readily accepted, and married Adelaide; but allowed Berengarius to retain the greateſt part of his dominions, upon condition of his doing homage for them to the kings of Germany. He deprived him, however, of the dukedom of Friuli and marquiſate of Verona, which he gave to Henry duke of Bavaria. Berengarius, thus freed from all apprehenſion, not only oppreſſed his ſubjects in a moſt tyrannical manner, but revolted againſt Otho himſelf. This at laſt procured his ruin; for in 961, Otho returned with an army into Italy, where he was crowned king by the Abp. of Milan; and in 962 was crowned emperor by the pope. On this occaſion he received the imperial crown from his holineſs, and kiſſed his feet with great humility: after which they both went to the altar of St Peter, and bound themſelves by a ſolemn oath, the pope to be always faithful to the emperor, and to give no aſſiſtance to Berengarius or Adelbert his enemies; and Otho to conſult the welfare of the church, and to reſtore to it all its patrimony granted by former emperors. Otho, beſides this, beſtowed very rich preſents on the church of St Peter. He ordained that the election of popes ſhould be according to the canons; that the elected pope ſhould not be conſecrated till he had publicly promiſed, in preſence of the emperor's commiſſaries, to obſerve every thing formerly ſpecified with regard to the rights of the emperors; that theſe commiſſaries ſhould conſtantly reſide at Rome, and make a report every year how juſtice was adminiſtered by the judges; and in caſe of any complaints, the commiſſaries ſhould lay them before the pope; but if he neglected to intimate them, the imperial commiſſaries might then do what they pleaſed. Thus Otho, however much he might allow the pope's ſupremacy in ſpiritual matters, plainly aſſumed the ſovereignty in temporals to himſelf; and thus Italy was for upwards of 300 years accounted a part of the German empire. The popes, however, by no means reliſhed this ſuperiority of the emperor. The latter was hardly departed, when the pope (John XII.) broke the oath which he had juſt before ſworn with ſo much ſolemnity; and entered firſt into an alliance with Adelbert count of Tuſcany to expel the Germans, and then ſolicited the Hungarians to invade Italy. This treachery was ſoon puniſhed by Otho. He returned with part of his army, and aſſembled a council of biſhops. As the pope did not appear, Otho pretended great concern for his abſence. The biſhops replied, that the conſciouſneſs of his guilt made him afraid to ſhew himſelf. The emperor then inquired particularly into his crimes; upon which the biſhops accuſed him of filling the palace with lewd women, of ordaining a biſhop in a ſtable, caſtrating a cardinal, *drinking the devil's health*, &c. As the pope ſtill refuſed to appear to juſtify himſelf from theſe charges, he was formally depoſed; and Leo the chief ſecretary, though a layman, elected in his ſtead. The new pope, in compliment to the emperor, granted a bull, by which it was ordained that Otho and his ſucceſſors ſhould have a right of appointing the popes and inveſting archbiſhops and biſhops; and that none ſhould dare to conſecrate a biſhop without leave obtained from the emperor. Thus were the affairs of the Italians ſtill kept in the utmoſt confuſion even during the reign of Otho I. who appears to have been a wiſe and active prince. He was no ſooner gone, than the new pope was depoſed, all his decrees annulled, and John replaced.

The party of Leo was now treated with great cruelty: but John was ſoon ſtopped in his career; for about the middle of May, 964, the ſame year in which he had been reſtored, being ſurpriſed in bed with a Roman lady, he received a blow on the head from *the devil* (according to the authors of thoſe times), of which he died eight days after. A cardinal deacon, named *Benedict*, was then elected by the Romans, but depoſed by Otho, and baniſhed to Hamburgh. The emperor was ſcarce returned to Germany, when his fickle Italians revolted, and ſent for Adelbert, who had fled to Corſica. But being ſoon reduced, they continued quiet for about a year; after which they revolted again, and impriſoned the pope. Otho, however, provoked at their rebellious diſpoſition, ſoon returned, and puniſhed the rebels with great ſeverity; after which he made ſeveral laws for the better regulation of the city of Rome, granted ſeveral privileges to the Venetians, and cauſed his ſon Otho, then only 13 years of age, to be crowned emperor. This ceremony being over, Otho diſpatched an ambaſſador to Nicephorus, emperor of Conſtantinople, demanding his ſtep-daughter Theophania in marriage for the young emperor; but upon this alliance being rejected, with circumſtances of the moſt atrocious perfidy, Otho inſtantly invaded the countries of Apulia and Calabria, and entirely defeated the Greek army in thoſe parts. In the mean time, Nicephorus being killed, and his throne uſurped by John Zimiſces, Otho immediately entered into an alliance with the latter, and eaſily obtained Theophania for his ſon. She was crowned with great ſolemnity on the 8th of April 969: at the ſame time, it is pretended by ſome authors, that the Greeks renounced their rights to Calabria and Apulia, though this is denied by others. After the celebration of this marriage, the emperor undertook an expedition againſt the Saracens, who ſtill reſided at the foot of the Alps; but being informed of the death of ſeveral nobles in Germany, he thought proper to return thither, where he died of an apoplexy in 973. At the time of Otho's death Italy was divided into the provinces of Apulia, Calabria, the dukedom of Benevento, Campania, Terra Romana, the dukedom of Spoleto, Tuſcany, Romagna, Lombardy, and the marquiſates of Ancona, Verona, Friuli, Treviſo, and Genoa. Apulia and Calabria were ſtill claimed by the Greeks; but all the reſt were either immediately ſubject to, or held of the kings of Italy. Otho conferred Benevento (including the ancient Sameium) on the duke of that name. Campania and Lucania he gave to the dukes of Capua, Naples, and Salerno. Rome with its territory, Ravenna with the exarchate, the dukedom of Spoleto, with Tuſcany, and the marquiſate of Ancona, he granted to the pope; and retained the reſt of Italy under the form of a kingdom. Some of the cities were left free, but all tributary. He appointed ſeveral hereditary marquiſates and counties, but reſerved to himſelf the ſovereign juriſdiction in their territories. The liberty of the cities conſiſted in a freedom to chooſe their own magiſtrates, to be judged by their own laws, and to diſpoſe of their own revenues, on condition that they took the oath of allegiance to the king, and paid the cuſtomary tribute. The cities that were not free were governed by the commiſſaries or lieutenants of the emperor: but the free cities were governed by two or more conſuls, afterwards called *poteſtates*, choſen annually, who took the oath of allegiance to the emperor before the biſhop of the city or the emperor's commiſſary. The tribute exacted was called *foderum, parata, et manſionaticum*. By the *foderum* was meant a certain quantity of corn, which the cities were obliged to furniſh to the king when marching with an army, or making a progreſs through the country; though the value of this was frequently paid in money. By the *parata* was underſtood the expenſe laid out in keeping the public roads and bridges in repair; and the *manſionaticum* included thoſe expenſes which were required for lodging troops or accommodating them in their camp. Under pretence of this laſt article the inhabitants were ſometimes ſtripped of all they poſſeſſed except their oxen and ſeed for the land. Beſides regulating what regarded the cities, Otho diſtributed honours and poſſeſſions to thoſe who had ſerved him faithfully. The honours conſiſted in the titles of *duke, marquis, count, captain, valvaſor*, and *valvaſin*; the poſſeſſions were, beſides land, the duties ariſing from the harbours, ferries, roads, fiſh-ponds, mills, ſalt-pits, the uſes of rivers, and all pertaining to them, and ſuch like. The dukes, marquiſes, and counts, were thoſe who received dukedoms, marquiſates, and counties, from the king in fiefs; the captains had the command of a certain number of men by a grant from the king, duke, marquis, or count; the valvaſors were ſubordinate to the captains, and the valvaſins to them.

(19.) ITALY, HISTORY OF, TILL THE DEATH OF OTHO III. No ſooner was the death of Otho I. known in Italy, than, as if they had been now freed from all reſtraint, the nobles declared war againſt each other: ſome cities revolted, and choſe to themſelves conſuls; while the dominions of others were ſeized by the nobles, who confirmed their power by erecting citadels. Rome eſpecially was haraſſed by tumults, occaſioned chiefly by the ſeditious practices of one Cincius, who preſſed his fellow-citizens to reſtore the ancient republic. As the pope continued firm in the intereſts of the emperor, Cincius cauſed him to be ſtrangled by one Franco, a cardinal deacon; who was ſoon rewarded with the pontificate, and took upon him the name of *Boniface VII.* Another pope was choſen by the faction of the count of Tuſcany; who being approved by the emperor, drove Cincius and Boniface out of the city. Diſturbances of a ſimilar kind took place in other cities, though Milan continued quiet and loyal in the midſt of all this confuſion. In the mean time Boniface fled for refuge to Conſtantinople, where he excited the emperor to make war againſt Otho II. In 979 an army was accordingly ſent into Italy, which conquered Apulia and Calabria; but the next year Otho entered Italy with a formidable army; and having taken a ſevere revenge on the authors of diſturbances, drove the Greeks entirely out of the provinces they had ſeized. Having then cauſed his ſon Otho III. at that time a boy of ten years of age to be proclaimed emperor, he died at Rome in the year 983. Among the regulations

regulations made by this emperor, one is very remarkable, and gives a ſtrange idea of the inhabitants of Italy at that time. He made a law, That no Italian ſhould be believed upon his oath; and that in any diſpute which could not be decided otherwiſe than by witneſſes, the parties ſhould have recourſe to a duel. Otho III. ſucceeded to the empire at 12 years of age; and during his minority the diſturbances in Italy revived. Cincius, called alſo *Creſcentius*, renewed his ſcheme of reſtoring the republic. Pope John XV. oppoſing his ſchemes, was driven out of the city; but was ſoon after recalled, on hearing that he had applied to the emperor for aſſiſtance. A few years after Creſcentius again revolted, and expelled Gregory V. the ſucceſſor of John XV.; raiſing to the papal dignity a creature of his own, under the name of *John XVI.* Otho, enraged at this inſult, returned to Rome with a powerful army in 998, beſieged and took it by aſſault; after which he cauſed Creſcentius to be beheaded, and the pope he had ſet up to be thrown headlong from the caſtle of St Angelo, after having his eyes pulled out, and his noſe cut off. Four years after, he himſelf died of the ſmall pox; or, according to ſome, was poiſoned by the widow of Creſcentius, whom he had debauched under a promiſe of marriage, juſt as he was about to puniſh the Romans for another revolt.

(20.) ITALY, HISTORY OF, TILL THE ELECTION OF GREGORY VII. Otho was ſucceeded in the imperial throne by Henry duke of Bavaria, and grandſon to Otho II. Henry had no ſooner ſettled the affairs of Germany, than he found it neceſſary to march into Italy againſt Ardouin marquis of Ivrea, who had aſſumed the title of *King of Italy*. Him he defeated in an engagement, and was himſelf crowned king of Italy at Pavia in 1005; but a few years after, a new conteſt aroſe about the papal chair, which again required the preſence of the emperor. Before he arrived, however, one of the competitors, Benedict VIII. had got the better of his rival, and both Henry and his queen received the imperial crown from his hands. Before the emperor entered the church, the pope propoſed to him the following queſtion: "Will you obſerve your fidelity to me and my ſucceſſors in every thing?" To which, though a kind of homage, he ſubmitted, and anſwered in the affirmative. After his coronation, he confirmed the privileges beſtowed on the Roman ſee by his predeceſſors, and added ſome others of his own; ſtill, however, reſerving for himſelf the ſovereignty and the power of ſending commiſſaries to hear the grievances of the people. Having repelled the incurſions of the Saracens, reduced ſome more rebellions of his ſubjects, and reduced the greateſt part of Apulia and Calabria, he died in 1024. The death of this emperor was, as uſual, followed by a competition for the crown. Conrad being choſen emperor of Germany, was declared king of Italy by the Abp. of Milan; while a party of the nobles offered the crown to Robert king of France, or his ſon Hugh. But this offer being declined, and likewiſe another to William duke of Guienne, Conrad enjoyed the dignity conferred on him by the archbiſhop without moleſtation. He was crowned king of Italy at Monza in 1026; and the next year he received the imperial crown from Pope John XX. in preſence of Canute the Great, king of England, Denmark, and Norway, and Rodolph III. king of Burgundy. His reign was ſimilar to that of his predeceſſors. The Italians revolted, the pope was expelled, malecontents were ſubdued, and the pope reſtored: after which the emperor returned to Germany, and died in 1039. Under Henry III. who ſucceeded Conrad, the diſturbances were prodigiouſly augmented. Pope Sylveſter II. was driven out by Benedict; who in his turn was expelled by John biſhop of Sabinum, who aſſumed the title of *Sylveſter III.* Three months after Benedict was reſtored, and excommunicated his rivals; but ſoon after reſigned the pontificate, or rather *ſold* it for a ſum of money. In a ſhort time he reclaimed it; and thus there were at once three popes, each of whom was ſupported on a branch of the papal revenue, while all of them made themſelves odious by the ſcandalous lives they led. At laſt a prieſt called *Gratian* put an end to this papal triumvirate. Partly by artifice, and partly by preſents, he perſuaded all the three to renounce their pretenſions to the papacy; and the people of Rome, out of gratitude for ſo ſignal a ſervice to the church, choſe him pope, under the name of *Gregory VI.* Henry III. took umbrage at this election, in which he had not been conſulted, and marched with an army into Italy, depoſed Gregory for ſimony; and filled the papal chair with his own chancellor Heidiger, biſhop of Bamberg, who aſſumed the name of *Clement II.* and afterwards conſecrated Henry and the empreſs Agnes. This ceremony being over, and the Romans having ſworn never to elect a pope without the approbation of the reigning emperor, Henry proceeded to Capua, where he was viſited by Drago, Rainulphus, and other Norman adventurers, who had made themſelves maſters of great part of Apulia and Calabria, at the expenſe of the Greeks and Saracens. Henry not only ſolemnly inveſted them with thoſe territories which they had acquired by conqueſt, but prevailed on the pope to excommunicate the Beneventines, who had refuſed to open their gates to him, and beſtowed that city and its dependencies, as fiefs of the empire, upon the Normans, provided they took poſſeſſion by force of arms. The emperor was ſcarce returned to Germany when he received intelligence of the death of Clement II. He was ſucceeded in the apoſtolic ſee by Damaſcus II.; who alſo dying ſoon after his elevation, Henry nominated Bruno biſhop of Toul to the vacant chair. This Bruno, who was the emperor's relation, immediately aſſumed the pontificals; but being a modeſt and pious prelate, he threw them off on his journey, by the perſuaſion of a monk of Cluny, named *Hildebrand*, afterwards the famous Gregory VII. and went to Rome as a private man. "The emperor alone (ſaid Hildebrand) has no right to create a pope." He accompanied Bruno to Rome, and ſecretly retarded his election, that he might arrogate to himſelf the merit of obtaining it. The ſcheme ſucceeded to his wiſh: Bruno, who took the name of *Leo IX.* believing himſelf indebted to Hildebrand for the pontificate, favoured him with his particular friendſhip and confidence;

confidence; and hence originated the power of this enterprising monk, of obscure birth, but boundless ambition, who governed Rome so long, and whose zeal for the exaltation of the church occasioned so many troubles to Europe. Leo soon after his elevation waited on the emperor at Worms, to ask assistance against the Norman princes, who were become the terror of Italy, and treated their subjects with great severity. Henry furnished the pope with an army; at the head of which he marched against the Normans, after having excommunicated them, accompanied by a great number of bishops and other ecclesiastics, who were all either killed or taken prisoners, the Germans and Italians being totally routed. Leo himself was led captive to Benevento, which the Normans were now masters of, and which Henry had granted to the pope in exchange for the fief of Bamberg in Germany; and the apostolic see is to this day in possession of Benevento, by virtue of that donation. The Normans, however, who had a right to the city by a prior grant, restored it, in the mean time, to the princes of Lombardy; and Leo was treated with so much respect by the conquerors, that he revoked the sentence of excommunication, and joined his sanction to the imperial investiture for the lands which they held in Apulia and Calabria. Leo died soon after his release; and the emperor about the same time caused his infant son, afterwards the famous Henry IV. to be declared *king of the Romans*, a title still in use for the acknowledged heir of the empire. Gebehard, a German bishop, was elected pope, under the name of *Victor II.* and confirmed by the address of Hildebrand, who waited on the emperor in person for that purpose, though he disdained to consult him beforehand. Perhaps Hildebrand would not have found his task so easy, had not Henry been involved in a war with the Hungarians, who pressed him hard, but whom he obliged at last to pay a large tribute, and furnish him annually with a certain number of fighting men. As soon as the emperor had finished this war and others to which it gave rise, he marched into Italy to inspect the conduct of his sister Beatrice, widow of Boniface marquis of Mantua, and made her prisoner. She had married Gozelo, duke of Lorrain, without the emperor's consent; and contracted Matilda, her daughter by the marquis, to Godfrey duke of Spoleto and Tuscany, Gozelo's son by a former marriage. This formidable alliance justly alarmed Henry; he therefore attempted to dissolve it, by carrying his sister into Germany where he died soon after his return in the 39th year of his age, and the 16th of his reign. This emperor, in his last journey to Italy, concluded an alliance with Contarini, doge of Venice. That republic was already rich and powerful, though it had only been enfranchised in 998, from the tribute of a mantle of cloth of gold, which it formerly paid, as a mark of subjection to the emperors of Constantinople. Genoa was the rival of Venice in power and in commerce, and was already in possession of the island of Corsica, which the Genoese had taken from the Saracens. These two cities engrossed at this time almost all the trade of Europe. Henry IV. was only 5 years old at his father's death. The popes made use of the respite given them by his minority, to shake off their dependence upon the emperors. After various contests about the pontificate, Nicholas II. a creature of Hildebrand's, was elected; who passed the following celebrated decree, viz. That for the future, the cardinals only should elect the pope; and that the election should afterwards be confirmed by the rest of the clergy and the people, "saving the honour (adds he) due to our dear son Henry, now king; and who, if it please God, shall be one day emperor, according to the right which we have already conferred upon him." After this he entered into a treaty with the Norman princes, who, though they had lately sworn to hold their possessions from the emperor, now swore to hold them from the pope; and hence arose the pope's claim of sovereignty over the kingdoms of Naples and Sicily. Thus was the power of the German emperors in Italy greatly diminished, and that of the popes proportionally exalted; of which Henry soon had sufficient evidence. For having assumed the government into his own hands in 1072, being then 22 years of age, he was summoned by Alexander II. to appear before the tribunal of the holy see, on account of his loose life, and to answer the charge of having exposed the investiture of the bishops to sale; at the same time that the pope excited his German subjects to rebel against him. The rebels, however, were defeated, and peace was restored to Germany: but soon after, Hildebrand himself being elected to the pontificate, under the name of *Gregory VII.* he openly assumed the superiority over every earthly monarch.

(21.) ITALY, HISTORY OF, TILL THE HUMILIATING SUBMISSION OF HENRY IV. TO THE POPE. Gregory began with excommunicating every ecclesiastic who should receive a benefice from the hands of a layman, and every layman who should take upon him to confer such a benefice. Henry, instead of resenting this insolence, submitted, and wrote a penitential letter to the pope; who, upon this, condescended to take him into favour, after having severely reprimanded him for his loose life; of which the emperor now confessed himself guilty. The quarrel between the church and the emperor was, however, soon brought to a crisis by the following accident. Solomon, king of Hungary, being deposed by his brother Geysa, had fled to Henry for protection, and renewed the homage of Hungary to the empire. Gregory, who favoured Geysa, exclaimed against this act of submission; and said in a letter to Solomon, "You ought to know that the kingdom of Hungary belongs to the Roman church; and learn that you will incur the indignation of the holy see, if you do not acknowledge that you hold your dominions of the pope and not of the emperor." Henry, though highly provoked at this declaration, thought proper to treat it with neglect; upon which Gregory resumed the dispute about investitures. The predecessors of Henry had always enjoyed the right of nominating bishops and abbots, and of giving them investiture by the cross and the ring. This right they had in common with almost all princes. The predecessors of Gregory VII. had been accustomed, on their part, to send legates to the emperors, in order to intreat

intreat their aſſiſtance, to obtain their confirmation, to deſire them to come and receive the papal ſanction, but for no other purpoſe. Gregory, however, ſent two legates to ſummon Henry to appear before him as a delinquent, becauſe he ſtill continued to beſtow inveſtitures, notwithſtanding the apoſtolic decree to the contrary; adding, that if he ſhould fail to yield obedience to the church, he muſt expect to be excommunicated and dethroned. Incenſed at this arrogant meſſage from one whom he conſidered as his vaſſal, Henry diſmiſſed the legates with very little ceremony, and in 1706 convoked an aſſembly of all the princes and dignified eccleſiaſtics at Worms; where, after mature deliberation, they concluded, that Gregory, having uſurped the chair of St Peter by indirect means, infected the church of God with many novelties and abuſes, and deviated from his duty to his ſovereign in ſeveral ſcandalous attempts, the emperor, by that ſupreme authority derived from his predeceſſors ought to diveſt him of his dignity, and appoint another in his place. In conſequence of this determination, Henry ſent an ambaſſador to Rome, with a formal deprivation of Gregory, who, in his turn, convoked a council, at which were preſent 110 biſhops, who unanimouſly agreed, that the pope had juſt cauſe to depoſe Henry, to diſſolve the oath of allegiance which the princes and ſtates had taken in his favour, and to prohibit them from holding any correſpondence with him, on pain of excommunication; which was immediately fulminated againſt the emperor and his adherents. "In the name of Almighty God, and by our authority (ſaid Gregory), I prohibit Henry, the ſon of our emperor Henry, from governing the Teutonic kingdom and Italy: I releaſe all Chriſtians from their oath of allegiance to him; and ſtrictly forbid all perſons from ſerving or attending him as king!" The circular letters written by this pontiff breathe the ſame ſpirit with his ſentence of depoſition. He there repeats ſeveral times, that "biſhops are ſuperior to kings, and made to judge them!" expreſſions alike artful and preſumptuous, and calculated for bringing in all the churchmen to his ſtandard. Gregory knew well what conſequences would follow the thunder of the church. The German biſhops came immediately over to his party, with many of the nobles: the flame of civil war ſtill lay ſmothering, and a bull properly directed was ſufficient to ſet it in a blaze. The Saxons, Henry's old enemies, made uſe of the papal diſpleaſure for rebelling againſt him. Even Guelph, to whom the emperor had given the duchy of Bavaria, ſupported the malecontents with that power which he owed to his ſovereign's bounty; nay, thoſe very princes and prelates who had aſſiſted in depoſing Gregory, gave up their monarch to be tried by the pope; and his holineſs was ſolicited to come to Augſburg for that purpoſe. Willing to prevent this odious trial at Augſburg, Henry took the unaccountable reſolution of ſuddenly paſſing the Alps at Tirol, accompanied only by a few domeſtics, to aſk ablution of Pope Gregory his oppreſſor, who was then in Canoza, on the Appennine mountains, a fortreſs belonging to the counteſs or ducheſs Matilda above mentioned. At the gates of this place the emperor preſented himſelf as an humble penitent. He alone was admitted without the outer court; where, being ſtripped of his robes, and wrapped in ſackcloth, he was obliged to remain three days in the month of January, bare-footed and faſting, before he was permitted to kiſs the feet of his holineſs; who was all that time ſhut up with the devout Matilda, whoſe ſpiritual director he had long been, and, as ſome ſay, her gallant. Be that as it may, her attachment to Gregory, and her hatred to the Germans, was ſo great, that ſhe made over all her eſtates to the apoſtolic ſee; and this donation is the cauſe of all the wars which ſince that period have raged between the emperors and the popes. She poſſeſſed in her own right great part of Tuſcany, Mantua, Parma, Reggio, Placentia, Ferrara, Modena, Verona, and almoſt the whole of what was called the *Patrimony of St Peter*, from Viterbo to Orvieto; together with part of Umbria, Spoleto, and the Marche of Ancona. The emperor was at length permitted to throw himſelf at the pontiff's feet, who condeſcended to grant him abſolution, after he had ſworn obedience to him in all things, and promiſed to ſubmit to his ſolemn deciſion at Augſburg: ſo that Henry got nothing but diſgrace by his journey; while Gregory, elated by his triumph, and now looking upon himſelf (not altogether without reaſon) as the lord and maſter of all the crowned heads in Chriſtendom, ſaid in ſeveral of his letters that "it was his duty *to pull down the pride of kings.*"

(22.) ITALY, HISTORY OF, TO THE DEATH OF GREGORY VII. AND HENRY IV. This extraordinary accommodation gave much diſguſt to the princes of Italy. They never could forgive the inſolence of the pope, nor the abject humility of the emperor. Happily, however, for Henry, their indignation at Gregory's arrogance overbalanced their deteſtation of his meanneſs. He took advantage of this temper; and by a change of fortune, hitherto unknown to the German emperors, he found a ſtrong party in Italy, when abandoned in Germany. All Lombardy took up arms againſt the pope, while he was raiſing all Germany againſt the emperor. Gregory, on the other hand, made uſe of every art to get another emperor elected in Germany; and Henry, on his part, left nothing undone to perſuade the Italians to elect another pope. The Germans choſe Rodolph, duke of Suabia, who was ſolemnly crowned at Mentz; and Gregory, heſitating on this occaſion, behaved truly like the ſupreme judge of kings. He had depoſed Henry, but ſtill it was in his power to pardon him: he therefore affected to be diſpleaſed that Rodolph was conſecrated without his order; and declared, that he would acknowledge as emperor and king of Germany, him of the two competitors who ſhould be moſt ſubmiſſive to the holy ſee. Henry, however, truſting more to the valour of his troops than to the generoſity of the pope, ſet out immediately for Germany, where he defeated his enemies in ſeveral engagements; and Gregory, ſeeing no hopes of ſubmiſſion, thundered out a ſecond excommunication againſt him, confirming at the ſame time the election of Rodolph

Rodolph, to whom he ſent a golden crown, on which the following verſe, equally haughty and puerile, was engraved:

*Petra dedit Petro, Petrus diadema Rodolpho.*

This donation was alſo accompanied with a moſt enthuſiaſtic anathema againſt Henry. After depriving him of *ſtrength in combat*, and condemning him *never to be victorious*, it concludes with the following remarkable apoſtrophe to St Peter and St Paul: "Make all men ſenſible, that, as you can bind and looſe every thing in heaven, you can alſo upon earth take from or give to every one, according to his deſerts, empires, kingdoms, principalities—let the kings and princes of the age then inſtantly feel your power, that they may not dare to deſpiſe the orders of your church; let your juſtice be ſo ſpeedily executed upon Henry, that nobody may doubt but he falls by your means and not by chance." To avoid the effects of this ſecond excommunication, Henry aſſembled at Brixen, in the Tirol, about 30 German biſhops, who, acting alſo for the biſhops of Lombardy, unanimouſly reſolved, that the pope, inſtead of having power over the emperor, owed him obedience and allegiance; and that Gregory VII. having rendered himſelf unworthy of the papal chair by his conduct and rebellion, ought to be depoſed from a dignity he ſo little deſerved. They accordingly degraded Hildebrand: and elected in his room Guibert, Abp. of Ravenna, a perſon of undoubted merit, who took the name of *Clement III.* Henry promiſed to put the new pope in poſſeſſion of Rome, but was obliged, in the mean time, to employ all his forces againſt Rodolph, who had reaſſembled a large body of troops in Saxony. The two armies met near Merſburg, and both fought with great fury; but the fortune of the day ſeemed inclined to Rodolph, when his hand was cut off by the famous GODFREY of Bouillon, then in the ſervice of Henry, and afterwards renowned for his conqueſt of Jeruſalem. Diſcouraged by the misfortune of their chief, the rebels gave way; and Rodolph perceiving his end approaching, ordered the hand that was cut off to be brought him, and made a ſpeech to his officers on the occaſion, which could not fail to have an influence on the emperor's affairs. "Behold (ſaid he) the hand with which I took the oath of allegiance to Henry; and which oath, at the inſtigation of Rome, I have violated, in perfidiouſly aſpiring at an honour that was not my due." Thus delivered from this formidable antagoniſt, Henry ſoon diſperſed the reſt of his enemies in Germany, and ſet out for Italy to ſettle Clement in the papal chair. But the gates of Rome being ſhut againſt him, he was obliged to attack it in form. The ſiege continued upwards of two years; Henry during that time being obliged to quell ſome inſurrections in Germany. The city was at length carried by aſſault, and with difficulty ſaved from being pillaged; but Gregory was not taken: he retired into the caſtle of St Angelo, and thence defied and excommunicated the conqueror. The new pope was, however, conſecrated with the uſual ceremonies; and expreſſed his gratitude, by crowning Henry, with the concurrence of the Roman ſenate and people. Mean while the ſiege of St Angelo was going on; but the emperor being called into Lombardy, Robert Guiſcard releaſed Gregory, who died ſoon after at Salerno. His laſt words, borrowed from Scripture, were worthy of the greateſt ſaint: "I have loved juſtice, and hated iniquity; therefore I die in exile!" Henry, however, did not enjoy all the advantages that might have been expected from the death of Gregory. In 1101, Paſcal II. excited his ſon to rebel againſt him. The young prince perſiſted in his rebellion, but at laſt, having by feigned ſubmiſſions prevailed on the emperor to diſband his army, he treacherouſly ſeized and confined him. Henry, however, found means to eſcape from his confinement, and attempted to engage all the ſovereigns of Europe in his quarrel; but before any thing effectual could be done, he died at Liege in 1106.

(23.) ITALY, HISTORY OF, TO THE DISPUTES BETWEEN THE GUELPHS AND GIBELINES. The diſpute about inveſtitures was not terminated by the depoſition and death of Henry IV. His ſon Henry V. purſued the very ſame conduct for which he had depoſed his father. Paſcal oppoſed him with violence; upon which Henry gave him an invitation into Germany, to end the diſpute in an amicable manner. Paſcal did not accept of this invitation; but put himſelf under the protection of Philip I. king of France, who undertook to mediate between the contending parties. His mediation, however, proved ineffectual, and Henry was prevented by the wars in Hungary and Poland from paying any further attention to the affair of inveſtitures. At laſt, having ſettled his affairs in Germany, he reſolved to go to Rome, to ſettle the diſpute perſonally with the pope. To give his arguments the greater weight, however, he marched at the head of an army of 80,000 men. Paſcal received him with great appearance of friendſhip, but would not renounce the claim of inveſtitures; and Henry ordered the pope to be ſeized. The conſul put the citizens in arms to defend the pope, and a battle was fought within the walls of Rome. The ſlaughter was ſo great that the waters of the Tiber were tinged with blood. The Romans were defeated, and Paſcal was taken priſoner. The latter renounced his right of inveſtiture; ſolemnly ſwore never to reſume it, and broke his oath as ſoon as Henry was gone, by fulminating the ſentence of excommunication againſt him. In 1114 died the counteſs Matilda, who had bequeathed all her dominions to the pope, but Henry thinking himſelf the only lawful heir, alleged, that it was not in Matilda's power to alienate her eſtates, which depended immediately on the empire. He therefore ſet out for Lombardy, and ſent ambaſſadors to the pope, beſeeching him to revoke the ſentence of excommunication abovementioned. Paſcal, however, would not even favour the ambaſſadors with an audience; but dreading the approach of Henry himſelf, he took refuge among the Norman princes in Apulia. Henry arrived at Rome in 1117; but being ſoon after obliged to leave it, to ſettle ſome affairs in Tuſcany, the pope returned to Rome, but died in a few days. On the 3d day after his deceaſe, cardinal Cajetan was elected his ſucceſſor, and took the name of *Gelaſius II.* but was inſtantly depoſed by Henry; who ſet up the Abp. of Prague, under the name of *Gregory VIII.*

Gelaſius

Gelaſius, though ſupported by the Norman princes, was obliged to take refuge in France, where he died; and the archbiſhop of Vienna was elected by the cardinals then preſent under the name of *Calixtus II.* The new pope attempted an accommodation with Henry: but not ſucceeding, he excommunicated the emperor, the antipope, and his adherents. He next ſet out for Rome, where he was honourably received; and Gregory VIII. was forced to retire to Sutri, a ſtrong town garriſoned by the emperor's troops. Here he was beſieged by Calixtus and the Norman princes. The city was ſoon taken, and Gregory thrown into priſon by his competitor; but at laſt, the ſtates of the empire being quite wearied out with ſuch a long quarrel, unanimouſly ſupplicated Henry for peace. He referred matters entirely to their deciſion; and a diet being aſſembled at Wurtzburg, it was decreed that an embaſſy ſhould be immediately ſent to the pope, deſiring that he would convoke a general council at Rome, by which all diſputes might be determined. This was accordingly done, and the affair of inveſtitures at length regulated in the following manner, viz. That the emperor ſhould leave the communities and chapters at liberty to fill up their own vacancies, without beſtowing inveſtitures with the croſs and ring; that he ſhould reſtore all that he had unjuſtly taken from the church; that all elections ſhould be made in a canonical manner, in preſence of the emperor or his commiſſaries; and whatever diſputes might happen, ſhould be referred to the deciſion of the emperor, aſſiſted by the metropolitan and his ſuffragans; that the perſon elected ſhould receive from the emperor the inveſtiture of the fiefs and ſecular rights, not with the croſs, but with the ſceptre; and ſhould pay allegiance to him for theſe rights only. After the death of Henry V. the uſual diſorders took place in Italy: during which Roger duke of Apulia conquered Sicily, and aſſumed the right of creating popes, of whom there were two at that time, viz. Innocent II. and Anacletus. Roger drove out the former, and Lothario emperor of Germany the latter, forcing Roger himſelf at the ſame time to retire into Sicily. The emperor then conducted Innocent back to Rome in triumph; and having ſubdued all Apulia, Calabria, and the reſt of Roger's Italian dominions, erected them into a principality, and beſtowed it, with the title of *duke*, upon Renaud a German prince, and one of his own relations. In the reign of Conrad III. who ſucceeded Lothario, the celebrated factions called the *Guelphs* and *Gibelines* aroſe, which for many years deluged the cities of Italy with blood. See CONRAD III.; GERMANY, § 14; and GUELPHS. They took their origin during a civil war in Germany, when the emperor's enemies were ſtyled *Guelphs*, and his friends *Gibelines*; and theſe names were quickly received in Italy and other parts of the emperor's dominions.

(24.) ITALY, HISTORY OF, TO THE DEATH OF FREDERIC I. During this civil war many of the cities in Italy took the advantage to ſet up for themſelves; neither was it in the power of Conrad, who during his whole reign was employed in unſucceſsful cruſades, to reduce them; but in 1158 Frederic Barbaroſſa, ſucceſſor to Conrad, entered Italy at the head of a very numerous and well diſciplined army. His army was divided into ſeveral columns for the conveniency of entering the country by as many different routes. Having paſſed the Alps, he reduced the town of Breſcia; where he made ſeveral ſalutary regulations for the preſervation of good order and military diſcipline. Continuing to advance, he beſieged Milan, which ſurrendered at diſcretion. He was crowned king of Lombardy at Monza; and having made himſelf maſter of all the other cities of that country, he ordered a minute inquiry to be ſet on foot concerning the rights of the empire, and exacted homage of all thoſe who held of it, without excepting even the biſhops. Grievances were redreſſed; magiſtracies reformed; the rights of regality diſcuſſed and aſcertained; new laws enacted for the maintenance of public tranquillity and the encouragement of learning, which now began to revive in the ſchool of Bologna; and, above all, ſubvaſſals were not only prohibited from alienating their lands, but alſo compelled, in their oath to their lords paramount, to except the emperor nominally, when they ſwore to ſerve and aſſiſt them againſt all their enemies. The pope took umbrage at this behaviour towards the eccleſiaſtics: but Frederic juſtified what he had done, telling his deputies it was but reaſonable they ſhould do homage for the fiefs they poſſeſſed; as Jeſus Chriſt himſelf, though the lord of all the ſovereigns upon earth, had deigned to pay for himſelf and St Peter the tribute which was due to Cæſar. Frederic having ſent commiſſaries to ſuperintend the election of new magiſtrates at Milan, the inhabitants were ſo much provoked at this infringement of their old privileges, that they inſulted the imperialiſts, revolted, and refuſed to appear before the emperor's tribunal. This he highly reſented, and reſolved to chaſtiſe them ſeverely: for which purpoſe he ſent for a reinforcement from Germany, which ſoon after arrived with the empreſs, while he himſelf ravaged Liguria, declared the Milaneſe rebels to the empire, and plundered and burnt the city of Crema, which was in alliance with Milan. In the mean time, Pope Adrian IV. dying, two oppoſite factions elected two perſons known by the names of *Victor II.* and *Alexander III.* The emperor's allies neceſſarily acknowledged the pope choſen by him; and thoſe princes who were jealous of the emperor acknowledged the other. Victor II. Frederic's pope, had Germany, Bohemia, and one half of Italy, on his ſide; while the reſt ſubmitted to Alexander III. The emperor took a ſevere revenge on his enemies; Milan was razed from the foundation, and ſalt ſtrewed on its ruins; Breſcia and Placentia were diſmantled; and the other cities which had taken part with them were deprived of their privileges. Alexander III. however, who had excited the revolt, returned to Rome after his rival's death; and the civil war was renewed. The emperor cauſed another pope, and after his death a third, to be elected. Alexander then fled to France, the common aſylum of the popes when oppreſſed by the emperors; but the flames of civil diſcord which he had raiſed continued daily to ſpread. In 1168, the cities of Italy, ſupported by the Greek emperor and the

king of Sicily, entered into an association for the defence of their liberties; and the pope's party at length prevailed. In 1176, the imperial army, worn out by fatigues and diseases, was defeated by the confederates, and Frederic himself narrowly escaped. About the same time, he was defeated at sea by the Venetians; and his eldest son Henry, who commanded his fleet, fell into the hands of the enemy. The pope, in honour of this victory, sailed out into the open sea, accompanied by the whole senate; and after having pronounced a thousand benedictions on that element, threw into it a ring as a mark of his gratitude and affection. Hence the origin of that ceremony which was annually performed by the Doge of Venice, under the notion of espousing the Adriatic. These misfortunes disposed the emperor to a reconciliation with the pope: but, reckoning it below his dignity to make an advance, he rallied his troops, and exerted himself with so much vigour in repairing his loss, that the confederates were defeated; after which he made proposals of peace, which were joyfully accepted, and Venice was appointed for a reconciliation. The emperor, the pope, and many princes and cardinals, attended; and the emperor, in 1177, put an end to the dispute, by acknowledging the pope, kissing his feet, and holding his stirrup while he mounted his mule. This reconciliation was attended with the submission of all the towns of Italy which had entered into an association for their mutual defence. They obtained a general pardon, and were left at liberty to use their own laws and forms of government, but were obliged to take the oath of allegiance to the emperor as their superior lord. Calixtus, the anti-pope, finding himself abandoned by the emperor, made also his submission to Alexander, who received him with great humanity; and to prevent for the future similar disturbances, from attending the elections of the popes, he called a general council, in which it was decreed, that no pope should be deemed duly elected without having two-thirds of the votes in his favour. The affairs of Italy being thus settled, Barbarossa returned to Germany; and having quieted some disturbances which had arisen during his absence in Italy, at last undertook an expedition into the Holy Land; where having performed great exploits, he was drowned as he was swimming in the river Cydnus, in the year 1190.

(25.) ITALY, HISTORY OF, TO THE DEATH OF HENRY VI. He was succeeded by his son Henry VI. who at the same time became heir to the dominions of Sicily in right of his wife, daughter of William king of that country. After settling the affairs of Germany, the new emperor marched with an army into Italy, to be crowned by the pope, and to recover the succession of Sicily, which was usurped by Tancred, his wife's natural brother. For this purpose, he endeavoured to conciliate the affections of the Lombards, by enlarging the privileges of Genoa, Pisa, and other cities, in his way to Rome; where the ceremony of the coronation was performed by Celestin III. on the day after Easter in 1191. The pope, then in the 86th year of his age, had no sooner placed the crown upon Henry's head than he kicked it off again, as a testimony of the power residing in the sovereign pontiff to make and unmake emperors at his pleasure. The coronation being over, Henry prepared for the conquest of Naples and Sicily; but in this he was opposed by the pope: for though Celestin considered Tancred as an usurper, and desired to see him deprived of the crown of Sicily, which he claimed as a fief of the holy see, yet he was much more averse to the emperor's being put in possession of it, as that would render him too powerful in Italy for the interest of the church. Henry, however, without regarding the threats and remonstrances of his holiness, took almost all the towns of Campania, Calabria, and Apulia; invested the city of Naples; and sent for the Genoese fleet, which he had before engaged, to come and form the blockade by sea: but before its arrival, he was obliged to raise the siege, in consequence of a dreadful mortality among his troops: and all future attempts upon Sicily were ineffectual during the life of Tancred. The whole reign of Henry from this time seems to have been a continued train of the most abominable perfidies and cruelties. Having treacherously seized and imprisoned Richard I. of ENGLAND (see that article, § 24.), he had no sooner received the ransom paid for his royal captive, than he made new preparations for the conquest of Sicily. As Tancred died about this time, the emperor, with the assistance of the Genoese, accomplished his purpose. The queen-dowager surrendered Salerno, and her right to the crown, on condition that her son William should possess the principality of Tarentum; but Henry no sooner found himself master of the place, than he ordered the infant king to be castrated, to have his eyes put out, and be confined in a dungeon. The royal treasure was transported to Germany, and the queen and her daughter confined in a convent. In the mean time, the empress, though near the age of 50, was delivered of a son, named *Frederic*; and Henry soon after assembled a diet of the princes of Germany, to whom he proposed rendering the imperial crown hereditary, to prevent those disturbances which usually attended the election of emperors. A decree passed for this purpose; and Frederic, yet in his cradle, was declared king of the Romans. Soon after, the emperor, being solicited to undertake a crusade, obeyed the injunctions of the pope, but in such a manner as to make it turn out to his own advantage. He convoked a general diet at Worms, where he solemnly declared his resolution of employing his whole power, and even of hazarding his life for the accomplishment of so holy an enterprise; and he expatiated upon the subject with so much eloquence, that almost the whole assembly took the cross. Nay, such multitudes from all the provinces of the empire enlisted, that Henry divided them into three large armies; one of which, under the Bp. of Mentz, took the route of Hungary, where it was joined by Margaret, queen of that country, who entered herself in this pious expedition, and actually ended her days in Palestine: the 2d was assembled in Lower Saxony, and embarked in a fleet furnished by the inhabitants of Lubec, Hamburg, Holstein, and Friezland; and the emperor conducted the 3d into Italy, to take vengeance on the Normans in Naples and Sicily, who

who had riſen againſt his government. The rebels were humbled; and their chiefs were condemned to periſh by the moſt excruciating tortures. One Jornandi, of the houſe of the Norman princes, was tied naked on a chair of red hot iron, and crowned with a coronet of the ſame burning metal, which was nailed to his head. The empreſs Conſtantia, ſhocked at ſuch cruelty, renounced her faith to her huſband, and encouraged her countrymen to recover their liberties. Reſolution ſprung from deſpair. The inhabitants took arms; the empreſs headed them; and Henry, having diſmiſſed his troops, no longer neceſſary to his bloody purpoſes, and ſent them to purſue their expedition to the Holy Land, was obliged to ſubmit to his wife, and to the conditions which ſhe impoſed on him in favour of the Sicilians. He died at Meſſina in 1197, and, as was ſuppoſed, of poiſon adminiſtered by the empreſs.

(26.) ITALY, HISTORY OF, TO THE EXPEDITION OF FREDERIC II. TO THE HOLY LAND. Henry's ſon, Frederic II. having been declared king of the Romans, became emperor on the death of his father; but as he was yet a minor, the adminiſtration was committed to his uncle Philip duke of Suabia, both by the will of Henry and by an aſſembly of the German princes. Other princes, however, incenſed to ſee an elective empire become hereditary, held a new diet at Cologne, and choſe Otho duke of Brunſwick, ſon of Henry the Lion. Frederick's title was confirmed in a third aſſembly, at Arnſburg; and his uncle Philip was elected king of the Romans, to give greater weight to his adminiſtration. Theſe two elections divided the empire into two powerful factions, and involved all Germany in ruin and deſolation. Innocent III. who had ſucceeded Celeſtin in the papal chair, favoured Otho, and excommunicated Philip and all his adherents. This able and ambitious pontiff was a ſworn enemy of the houſe of Suabia; not from any perſonal animoſity, but out of a principle of policy. That houſe had long been terrible to the popes, by its continual poſſeſſion of the imperial crown; and the acceſſion of the kingdom of Naples and Sicily made it ſtill more to be dreaded: Innocent III. therefore, gladly ſeized the favourable opportunity for diveſting it of the empire, by ſupporting the election of Otho, and ſowing diviſions among the Suabian party. Otho was alſo patroniſed by his uncle the king of England; which naturally inclined the king of France to the ſide of his rival. Faction claſhed with faction; friendſhip with intereſt; caprice, ambition, or reſentment, gave the ſway; and nothing was beheld on all hands but the horrors and the miſeries of civil wars. Mean while, the empreſs Conſtantia remained in Sicily, where all was peace, as regent and guardian for her infant ſon Frederic II. who had been crowned king of that iſland, with the conſent of pope Celeſtin III. But ſhe alſo had her troubles. A new inveſtiture from the holy ſee being neceſſary, on the death of Celeſtin III. Innocent III. his ſucceſſor, took advantage of the critical ſituation of affairs for aggrandizing the papacy, at the expenſe of the kings of Sicily. They poſſeſſed the privilege of filling up vacant benefices, and of judging all eccleſiaſtical cauſes in the laſt appeal; they were really popes in their own iſland, though vaſſals of his holineſs. Innocent pretended that theſe powers had been ſurreptitiouſly obtained; and demanded, that Conſtantia ſhould renounce them in the name of her ſon, and do homage for Sicily. But before any thing was ſettled the empreſs died, leaving the regency to the pope; ſo that he was enabled to preſcribe his own conditions to young Frederic. The troubles of Germany ſtill continued; and the pope redoubled his efforts, to detach the princes and prelates from the cauſe of Philip, notwithſtanding the remonſtrances of the king of France, to whom he proudly replied, "Either Philip muſt loſe the empire, or I the papacy." But all theſe diſſenſions and troubles in Europe did not prevent the formation of another cruſade, for the recovery of the Holy Land. Thoſe who took the croſs were principally French and Germans: Baldwin, count of Flanders, was their commander; and the Venetians, as greedy of wealth and power as the ancient Carthaginians, furniſhed them with ſhips, for which they took care to be amply paid both in money and territory. The Chriſtian city of Zara, in Dalmatia, had withdrawn itſelf from the government of the republic: the army of the croſs undertook to reduce it to obedience; and it was beſieged and taken, notwithſtanding the threats and excommunications of the pope. While the cruſaders were ſpreading deſolation through the eaſt, Philip and Otho were deſolating the weſt. At length Philip prevailed; and Otho, obliged to abandon Germany, took refuge in England. Philip confirmed his election by a ſecond coronation, and propoſed an accommodation with the pope, but before this could be brought about, he fell a ſacrifice to private revenge, being aſſaſſinated by the count Palatine of Bavaria, whoſe daughter he had promiſed to marry, but afterwards rejected. Otho returned to Germany on the death of Philip; married that prince's daughter, and was crowned at Rome by Pope Innocent III. after yielding to the holy ſee the long diſputed inheritance of the counteſs Matilda, and confirming the rights and privileges of the Italian cities. But theſe conceſſions were only a ſacrifice to preſent policy: Otho, therefore, no ſooner found himſelf in a condition to act offenſively, than he reſumed his grant; and in 1210 not only recovered the poſſeſſions of the empire, but made hoſtile incurſions into Apulia, ravaging the dominions of young Frederic king of Sicily, who was under the protection of the holy ſee. For this reaſon he was excommunicated by Innocent; and Frederic, now 17 years of age, was elected emperor by a diet of the German princes. Otho, however, on his return to Germany, finding his party ſtill conſiderable, and not doubting but he ſhould be able to humble his rival by means of his ſuperior force, entered into an alliance with his uncle, John king of England, againſt Philip Auguſtus king of France, A. D. 1213. The unfortunate battle of Bouvines, where the confederates were defeated, completed the fate of Otho IV. He attempted to retreat into Germany, but was prevented by young Frederic; who had marched into the empire at the head of a powerful army, and was everywhere received with open arms. Thus

abandoned by all the princes of Germany, and altogether without reſource, Otho retired to Brunſwick, where he lived four years as a private man, dedicating his time to religion. Frederic II. being now univerſally acknowledged emperor, was crowned at Aix la Chapelle in 1215, with great magnificence; when, to preſerve the favour of the pope, he added to the other ſolemnities of his coronation, a vow to go in perſon to the Holy Land. The bad ſucceſs of this expedition is taken notice of under the article CROISADE, § 4. The emperor had, on various pretences, refuſed to go into the eaſt; and in 1225, the pope, incenſed at the loſs of Damietta, wrote a ſevere letter to him, taxing him with having ſacrificed the intereſts of Chriſtianity, by delaying ſo long the performance of his vow, and threatening him with immediate excommunication, if he did not inſtantly depart with an army into Aſia. Frederic, exaſperated at theſe reproaches, renounced all correſpondence with the court of Rome; renewed his eccleſiaſtical juriſdiction in Sicily; filled up vacant ſees and benefices; and expelled ſome biſhops, who were creatures of the pope, on pretence of their being concerned in practices againſt the ſtate. The pope at firſt threatened the emperor with the thunder of the church, for preſuming to lift up his hand againſt the ſanctuary; but finding Frederic not to be intimidated, he became ſenſible of his own imprudence in wantonly incurring the reſentment of ſo powerful a prince, and tried to ſoothe him by ſubmiſſive apologies and gentle exhortations. They were accordingly reconciled, and conferred together at Veroli in 1226; where the emperor, as a proof of his ſincere attachment to the church, publiſhed ſome very ſevere edicts againſt hereſy. A ſolemn aſſembly was afterwards held at Ferentino, where both the pope and the emperor were preſent, together with John de Brienne, titular king of Jeruſalem, who was come to Europe to demand ſuccours againſt the ſultan of Egypt. John had an only daughter named *Yolanda*, whom he propoſed as a wife to the emperor, with the kingdom of Jeruſalem as her dower, on condition that Frederic ſhould within two years perform the vow he had made to lead an army into the Holy Land. Frederic married her on theſe terms, and ſince that time the kings of Sicily have taken the title of *king of Jeruſalem:* but he was in no hurry to conquer his wife's portion, having buſineſs of more importance at home. The chief cities of Lombardy had entered into a ſecret league to renounce his authority. He convoked a diet at Cremona, where all the German and Italian noblemen were ſummoned to attend. A variety of ſubjects were there diſcuſſed; but nothing of conſequence was ſettled. An accommodation, however, was ſoon after brought about by the mediation of the pope; who, as umpire of the diſpute, decreed, that the emperor ſhould lay aſide his reſentment againſt the confederate towns, and that the towns ſhould furniſh and maintain 400 knights for the relief of the Holy Land. Peace being thus concluded, Honorius reminded the emperor of his vow; Frederic promiſed compliance: but his holineſs died before he could ſee the execution of it. He was ſucceeded by Gregory IX. brother of Innocent III.; who, purſuing the ſame line of policy, urged the departure of Frederic for the Holy Land; and finding the emperor ſtill backward, declared him incapable of the imperial dignity, as having incurred the ſentence of excommunication. Frederic, incenſed at ſuch inſolence, ravaged the patrimony of St Peter, and was actually excommunicated. The animoſity between the Guelphs and Gibelines revived; the pope was obliged to quit Rome; and Italy became a ſcene of war and deſolation, or rather of an hundred civil wars; which, by inflaming the minds and exciting the reſentment of the Italian princes, accuſtomed them to the horrid practices of poiſoning and aſſaſſination. During theſe tranſactions, Frederic, to remove the cauſe of all theſe troubles, and gratify the prejudices of a ſuperſtitious age, by the advice of his friends reſolved to perform his vow: and he accordingly embarked for the Holy Land, leaving the affairs of Italy to the management of Renaldo duke of Spoleto.

(27.) ITALY, HISTORY OF, TO THE EXPEDITION OF HENRY VII. The pope, however, prohibited the emperor's departure before he ſhould be abſolved from the cenſures of the church; but Frederic went in contempt of the church, and ſucceeded better than any perſon who had gone before him. He did not indeed deſolate Aſia, and gratify the barbarous zeal of the times by ſpilling the blood of infidels; but he concluded a treaty with Miliden, ſultan of Egypt and maſter of Syria; by which the end of his expedition ſeemed fully anſwered. The ſultan ceded to him Jeruſalem and its territory as far as Joppa; Bethlehem, Nazareth, and all the country between Jeruſalem and Ptolemais; Tyre, Sidon, and the neighbouring territories: in return for which, the emperor granted the Saracens a truce of ten years; and in 1230 returned to Italy, where his preſence was much wanted. Frederic's reign, after his return from the eaſt, was one continued quarrel with the popes. The cities of Lombardy had revolted during his abſence, at the inſtigation of Gregory IX.; and before they could be reduced, he excited the emperor's ſon Henry, who had been elected king of the Romans, to rebel againſt his father. The rebellion was ſuppreſſed, the prince was confined, and emperor obtained a complete victory over the aſſociated towns. But his troubles were not yet ended. The pope excommunicated him anew, and ſent a bull, filled with the moſt abſurd and ridiculous language, into Germany, in order to ſow diviſion between Frederic and the princes of the empire. Frederic retorted in the ſame ſtrain, in his apology to the princes of Germany, calling Gregory *the Great Dragon*, the *Antichriſt*, &c. The emperor's apology was ſuſtained in Germany; and finding he had nothing to fear from that quarter, he reſolved to take ample vengeance on the pope and his aſſociates. For that purpoſe he marched to Rome, where he thought his party was ſtrong enough to procure him admiſſion; but his favourite ſcheme was defeated by the activity of Gregory, who ordered a cruſade to be preached againſt the emperor, as an enemy of the Chriſtian faith; a ſtep which incenſed Frederic ſo much, that he ordered all his priſoners who wore the croſs, to be expoſed to the

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moſt cruel torturers. The two factions of the Guelphs and Gibelines continued to rage with greater violence than ever, involving cities, diſtricts, and even private families, in diviſions and butchery; no quarter being given on either ſide. Meanwhile Gregory IX. died, and was ſucceeded in the ſee of Rome by Celeſtin IV. and afterwards by Innocent IV. formerly cardinal Fieſque, who had always expreſſed the greateſt regard for the emperor and his intereſt. Frederic was accordingly congratulated upon this occaſion: but having more penetration than thoſe about him, he replied, "I ſee little reaſon to rejoice; the cardinal was my friend, but the pope will be my enemy." Innocent ſoon proved the juſtice of this conjecture. He attempted to negotiate a peace for Italy; but not being able to obtain from Frederic his exorbitant demands, and in fear for the ſafety of his own perſon, he fled into France, aſſembled a general council at Lyons, and in 1245, depoſed the emperor. Conrad, the emperor's ſecond ſon, had already been declared king of the Romans, on the death of his brother Henry, which ſoon followed his confinement: but the empire being now declared vacant by the pope, the German biſhops (for none of the princes were preſent), at the inſtigation of his holineſs, proceeded to the election of a new emperor; and they choſe Henry landgrave of Thuringia, who was ſtyled, in deriſion, *the king of prieſts*. Innocent now renewed the cruſade againſt Frederic. It was proclaimed by the preaching friars, ſince called *Dominicans*, and the minor friars, known by the name of *Cordeliers* or *Franciſcans*. The pope, however, did not confine himſelf to theſe meaſures only, but engaged in conſpiracies againſt the life of an emperor who had dared to reſiſt the decree of a council, and oppoſe the whole body of the monks and zealots. Frederic's life was ſeveral times in danger from plots, poiſonings, and aſſaſſinations; which induced him, it is ſaid, to make choice of Mahometan guards, who, he was certain, would not be under the influence of the prevailing ſuperſtition. About this time the landgrave of Thuringia dying, the ſame prelates who had taken the liberty of creating one emperor made another; namely, William count of Holland, a young nobleman of 20 years of age, who bore the ſame contemptuous title with his predeceſſor. Fortune, which had hitherto favoured Frederic, ſeemed now to deſert him. He was defeated before Parma, which he had long beſieged; and to complete his misfortune, he ſoon after learned, that his natural ſon Entius, whom he had made king of Sardinia, was worſted and taken priſoner by the Bologneſe. In this extremity Frederic retired to his kingdom of Naples, to recruit his army; and there died of a fever in the year 1250. After his death, the affairs of Germany fell into the utmoſt confuſion, and Italy continued long in the ſame diſtracted ſtate in which he had left it. The clergy took arms againſt the laity; the weak were oppreſſed by the ſtrong; and all laws, divine and human, were diſregarded. After the death of Frederic's ſon Conrad, who had aſſumed the imperial dignity as ſucceſſor to his father, and the death of his competitor William of Holland, a variety of candidates appeared for the empire, and ſeveral were elected by different factions; among whom was Richard earl of Cornwall, brother to Henry II. king of England: but no emperor was properly acknowledged till the year 1273, when Rodolph, count of Hapſburg, was unanimouſly raiſed to the vacant throne. During the interregnum which preceded the election of Rodolph, Denmark, Holland, and Hungary, entirely freed themſelves from the homage they were wont to pay to the empire; and much about the ſame time ſeveral German cities erected a municipal form of government, which ſtill continues. Lubec, Cologne, Brunſwic, and Dantzic, united for their mutual defence againſt the encroachments of the great lords, by a famous aſſociation, called the *Hanſeatic league*; and theſe towns were afterwards joined by 80 others, belonging to different ſtates, which formed a kind of commercial republic. Italy alſo, during this period, aſſumed a new plan of government. That freedom for which the cities of Lombardy had ſo long ſtruggled, was confirmed to them for a ſum of money: they were emancipated by the fruits of their induſtry. Sicily likewiſe changed its government and its prince. See SICILY. From the time of Frederic II. we may date the ruin of the German power in Italy. The Florentines, the Piſans, the Genoeſe, the Luccans, &c. became independent, and could not again be reduced. The power of the emperor, in ſhort, was in a manner annihilated, when Henry VII. undertook to reſtore it in the beginning of the 14th century. For this purpoſe a diet was held at Francfort, where proper ſupplies being granted for the emperor's journey, well known by the name of the *Roman expedition*, he ſet out for Italy, accompanied by the dukes of Auſtria and Bavaria, the archbiſhop of Triers, the biſhop of Liege, the counts of Savoy and Flanders, and other noblemen, together with the militia of all the imperial towns.

(28.) ITALY, HISTORY OF, TO THE MURDER OF HENRY VII. Italy was ſtill divided by the factions of the Guelphs and Gibelines, who butchered one another without humanity or remorſe. But their conteſt was no longer the ſame: it was not now a ſtruggle between the empire and the prieſthood, but between faction and faction, inflamed by mutual jealouſies and animoſities. Pope Clement V. had been obliged to leave Rome, which was in the anarchy of popular government. The Colonnas, the Urſini, and the Roman barons, divided the city; and this diviſion was the cauſe of a long abode of the popes in France, ſo that Rome ſeemed equally loſt to the popes and the emperors. Sicily was in the poſſeſſion of the houſe of Arragon, in conſequence of the horrid maſſacre called the *Sicilian veſpers*, by which that iſland was delivered from the tyranny of the French. See SICILY. Carobert, king of Hungary, diſputed the kingdom of Naples with his uncle Robert, ſon of Charles II. The houſe of Eſte had eſtabliſhed itſelf at Ferrara; and the Venetians wanted to make themſelves maſters of that country. The old league of the Italian cities no longer exiſted. It had been formed with no other view than to oppoſe the emperors; and ſince they had neglected Italy, the cities were wholly

wholly employed in aggrandizing themſelves, at the expenſe of each other. The Florentines and the Genoeſe made war upon the republic of Piſa. Every city was alſo divided into factions within itſelf. In the midſt of theſe troubles Henry VII. appeared in Italy in 1311, and cauſed himſelf to be crowned king of Lombardy at Milan. But the Guelphs had concealed the old iron crown of the Lombard kings, as if the right of reigning there was attached to a ſmall circlet of metal. Henry ordered a new crown to be made, with which the ceremony of inauguration was performed. Cremona was the firſt place that ventured to oppoſe the emperor. He reduced it by force, and laid it under heavy contributions. Parma, Vicenza, and Placentia, made peace with him on reaſonable conditions. Padua paid 100,000 crowns, and received an imperial officer as governor. The Venetians preſented Henry with a large ſum of money, an imperial crown of gold enriched with diamonds, and a chain of very curious workmanſhip. Breſcia made a deſperate reſiſtance, and ſuſtained a ſevere ſiege; in the courſe of which the emperor's brother was ſlain, and his army diminiſhed to ſuch a degree, that the inhabitants marched out under the command of their prefect Thibult de Druſſati, and gave him battle: but they were repulſed with great loſs, after an obſtinate engagement; and at laſt obliged to ſubmit, and their city was diſmantled. From Breſcia Henry marched to Genoa, where he was received with expreſſions of joy, and ſplendidly entertained. He next proceeded to Rome; where, after much bloodſhed, he received the imperial crown from the hands of the cardinals. Clement V. who had originally invited Henry into Italy, growing jealous of his ſucceſs, had leagued with Robert king of Naples and the Urſini faction, to oppoſe his entrance into Rome. He entered it in ſpite of them by the aſſiſtance of the Colonnas. Now maſter of that ancient city, Henry appointed a governor; and ordered, that all the cities and ſtates of Italy ſhould pay him an annual tribute. In this order he comprehended the kingdom of Naples, to which he was going to make good his claim of ſuperiority by arms, when he died at Benevento in 1313, as is commonly ſuppoſed, of poiſon given him by a Dominican friar, in the conſecrated water of the ſacrament.

(29.) ITALY, HISTORY OF, TO THE PRESENT PERIOD. The efforts of Henry VII. were unable to reſtore the Imperial power in Italy. From this time the authority of the emperor in that country conſiſted in a great meaſure in the conveniency which the Gibelines found in oppoſing their enemies under the ſanction of his name. The power of the pope was much of the ſame nature. He was leſs regarded in Italy than in any other country in Chriſtendom. There was indeed a great party who called themſelves *Guelphs*; but they affected this diſtinction only to keep themſelves independent of the Imperialiſts; and the ſtates and princes who called themſelves *Guelphs*, paid little more acknowledgment to his holineſs than ſheltering themſelves under his name and authority. The moſt deſperate wars were carried on by the different cities againſt each other; and in theſe wars Caſtruccio Caſtracciani, and Sir John Hawkwood, an Engliſhman, are celebrated as heroes. A detail of theſe tranſactions would furniſh materials for many volumes; and is yet of little importance, as nothing material was affected by the utmoſt efforts of valour, and the belligerent ſtates were commonly obliged to make peace without any advantage on either ſide. By degrees, however, this martial ſpirit ſubſided; and in the year 1492, the Italians were ſo little capable of reſiſting an enemy, that Charles VIII. of France conquered the whole kingdom of Naples in ſix weeks, and might eaſily have ſubdued the whole country, had it not been for his own imprudence. Another attempt on Italy was made by Lewis XII. and a third by Francis I. See FRANCE, § 38 and 39. In the reigns of Lewis XIII. and XIV. an obſtinate war was carried on between the French and Spaniards, in which the Italian ſtates bore a conſiderable ſhare. The war concluded in 1660 with very little advantage to the French, who have been often unſucceſsful in their Italian wars. The like bad ſucceſs attended them in that part of the world, in the war which commenced between Britain and Spain in 1740. But the particulars of theſe wars with regard to the different ſtates of Italy, fall to be conſidered under the hiſtory of thoſe ſtates into which the country was till lately divided; Sardinia, Milan, Genoa, Venice, Tuſcany, Lucca, St Marino, Parma, Mantua, Modena, Rome, and Naples. But no period of the hiſtory of Italy has been of more importance, or afforded a more rapid ſucceſſion of aſtoniſhing events, ſince the fall of the Roman empire, than that which has elapſed ſince the revolution of France. The whole of the independent ſtates of the country have been repeatedly changed into republics and monarchies of various extent and denomination, and have been parcelled out in ſuch forms and magnitude, as ſuited the caprice of Bonaparte at the moment. Naples is ſtill a ſeparate kingdom under Murat, called *Joachim Napoleon*. The reſt of the country, including Rome as the capital, forms the kingdom of Italy, of which Napoleon himſelf is king. (See REVOLUTION, ROME, and WAR.)

(30.) ITALY, INHABITANTS OF. The ITALIANS are generally well proportioned, though their complexions are none of the beſt. As to dreſs, they follow the faſhions of the countries on which they border, or to which they are ſubject; namely, thoſe of France, Spain, and Germany. With reſpect to their genius and taſte in architecture, painting, carving, and muſic, they are thought to excel greatly, and to leave the other nations of Europe far behind them; but their muſic ſeems too ſoft and effeminate to deſerve all the praiſe beſtowed on it; and their houſes are far inferior to thoſe of England in reſpect of convenience. No country has produced better politicians, hiſtorians, poets, painters, and ſculptors, ſince the revival of the arts and ſciences, excluſive of thoſe of ancient times. The Italians are very affable, courteous, ingenious, ſober, and ready witted; but extremely jealous, vindictive, laſcivious, ceremonious, and ſuperſtitious. In reſpect to jealouſy, indeed, we are told, that a very extraordinary

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change has lately taken place; and that the Italians are now no leſs indulgent and complaiſant to their wives, than the moſt polite huſbands in France were under the old government. In their tempers, the Italians ſeem to be a good medium between the French and Spaniards; neither ſo gay and volatile as the one, nor ſo grave and ſolemn as the other. Boiled ſnails ſerved up with oil and pepper, or fried in oil, and the hinder parts of frogs, are reckoned dainty diſhes. Kites, jackdaws, hawks, and magpies, are alſo eaten not only by the common people, but by the ſuperior ranks. Wine is drank both in ſummer and winter, cooled by ice or ſnow. The women affect yellow hair, as the Roman ladies and courtezans formerly did. They alſo uſe paint and waſhes, both for their hands and faces.

(31.) ITALY, LANGUAGE OF. See ITALIAN, § 3.

(32.) ITALY, MOUNTAINS AND MINERALS OF. The chief mountains of ITALY are the ALPS and APPENINES. (See theſe articles,) They abound not only with mines of iron, lead, alum, ſulphur, marble of all ſorts, alabaſter, jaſper, porphyry, &c. but alſo produce gold and ſilver; with a great variety of aromatic herbs, trees, ſhrubs, and evergreens, as thyme, lavender, laurel, and bays, wild olive trees, tamarinds, juniper, oaks, and pines.

(33.) ITALY, RIVERS AND LAKES OF. The chief rivers of Italy are the Tiber, Po, Adige, Arno, and Var (which ſee); and it has ſeveral fine lakes, viz. Lake Maggiore, Lugano, Como, Garda, Perugia, Bracciano, and Celano.

(34.) ITALY, SOIL, PRODUCE, AND CLIMATE, &c. OF. The ſoil of Italy in general is very fertile, being watered by a great number of rivers. It produces a great variety of wines, and the beſt oil in Europe; excellent ſilk in abundance; corn of all ſorts, but not in ſuch plenty as in ſome other countries; oranges, lemons, citrons, pomegranates, almonds, raiſins, ſugar, mulberry trees without number, figs, peaches, nectarines, apricots, pears, apples, filberts, cheſnuts, &c. Moſt of theſe fruits were at firſt imported by the Romans from Aſia Minor, Greece, Africa, and Syria, and were not the natural products of the ſoil. The tender plants are covered in winter on the N. ſide of the Appenines, but on the S. ſide they have no need of it. This country alſo yields good paſture; and abounds with cattle, ſheep, goats, buffaloes, wild boars, mules, and horſes. The foreſts are well ſtored with game. The air of Italy is very different according to the different ſituations of the ſeveral countries contained in it. In thoſe on the N. of the Appenines it is more temperate, but on the S. it is generally very warm. The air of the Campania of Rome, and of the Ferrareſe, is unhealthful, owing to the lands not being duly cultivated, nor the marſhes drained. That of the other parts is generally pure, dry, and healthy. In ſummer, the heat is very great in the kingdom of Naples; and would be almoſt intolerable, if it were not ſomewhat alleviated by the ſea breezes.

(35.) ITALY, TRADE OF. A very extenſive trade is carried on in many places in Italy, particularly in Leghorn, Genoa, Bologna, Venice, and Naples; the country having a great variety of commodities and manufactures for exportation, eſpecially wine, oil, perfumes, fruits, and ſilks. Travellers alſo ſpend large ſums of money in Italy, beſides what they lay out in pictures, curioſities, relics, antiquities, &c.

ITANNA, a kingdom of Africa, on the Slave Coaſt, dependent on Benin.

(1.) * ITCH. *n. ſ.* [*giccha*, Saxon.] 1. A cutaneous diſeaſe extremely contagious, which overſpreads the body with ſmall puſtules filled with a thin ſerum, and raiſed, as microſcopes have diſcovered, by a ſmall animal. It is cured by ſulphur.—

And drown themſelves in riots, *itches*, blains.
*Shak.*

—The Lord will ſmite thee with the ſcab and with the *itch*, whereof thou can'ſt not be healed. *Deut.* xxviii. 27.—

As if divinity had catch'd
The *itch*, on purpoſe to be ſcratch'd. *Hudibras.*

2. The ſenſation of uneaſineſs in the ſkin, which is eaſed by rubbing. 3. A conſtant teaſing deſire.—A certain *itch* of meddling with other people's matters, puts us upon ſhifting. *L'Eſtrange.*—He had ſtill pedigree in his head, and an *itch* of being thought a divine king. *Dryden.*—From ſervants company a child is to be kept, not by prohibitions, for that will but give him an *itch* after it, but by other ways. *Locke.*—

When univerſal homage Umbra pays,
All ſee 'tis vice, and *itch* of vulgar praiſe.
*Pope.*

(2.) *The* ITCH, appearing in ſmall watery puſtules on the ſkin; commonly of a mild nature, though ſometimes attended with obſtinate and dangerous ſymptoms. See MEDICINE, *Index.*

* *To* ITCH. *v. n.* [from the noun.] 1. To feel that uneaſineſs in the ſkin which is removed by rubbing.—A troubleſome *itching* of the part was occaſioned by want of tranſpiration. *Wiſeman.*—

My right eye *itches*; ſome good luck is near;
Perhaps my Amaryllis may appear. *Dryden.*

2. To long; to have continual deſire. This ſenſe appears in the following examples, though ſome of them are equivocal.—Maſter Shallow, you have yourſelf been a great fighter, thou now a man of peace. Mr Page, though now I be old, and of peace, if I ſee a ſword out, my finger *itches* to make one. *Shak.*—

Caſſius, you yourſelf
Are much condemn'd to have an *itching* palm,
To ſell and mart your offices for gold. *Shak.*

—The *itching* ears, being an epidemic diſeaſe, gave fair opportunity to every mountebank. *Dec. of Piety.*—

All ſuch have ſtill an *itching* to deride,
And fain would be upon the laughing ſide.
*Pope.*

ITCHE, a river of Aſia, in Thibet.

(1.) ITCHEN, } or ABRE, a river of England
(1.) ITCHING, } in Hampſh. which riſes near Abreſford and runs into the Southampton, below Southampton city.

(2.) ITCHING, or IRTHING, a river of Northumberland and Cumberland, which runs into the Eden near Warwick.

ITCH INSECT. See ACARUS. Fabricius obſerves, that the failure of many who have ſought for theſe inſects in the itch, has been owing to their having expected to meet with them in the larger veſicles that contain a yellowiſh fluid like pus. In theſe, however, he tells us, he has never found them, but in thoſe puſtules only which are recent, and contain only a watery fluid. We muſt not, therefore, expect to find the ſame proportionate number in patients who for many months have been afflicted with the diſeaſe as in thoſe in whom its appearance is recent, and where it is confined to the fingers or wriſts. The cauſe of this difference with reſpect to the puſtules, he conjectures, may be owing to the death of the inſect after it has depoſited its eggs. A ſmall tranſparent veſicle being found, a very minute white point, diſtinct from the ſurrounding fluid, may be diſcovered, and very often even without the aſſiſtance of a glaſs; this is the inſect, which may be eaſily taken out on the point of a needle or penknife, and, when placed on a green cloth, may be ſeen much more diſtinctly, and obſerved to move. Fabricius remarks, that even before ſuch a tranſparent veſicle is formed, we may often diſcover traces of the inſect on the fingers or hands, in a reddiſh ſtreak or furrow, occaſioned by the acarus; and he adds, that it is even more uſual to find it in theſe furrows than in the puſtules themſelves. He tells us, that a friend of his at Hanover (who had the itch in a ſlight degree, and to whoſe accurate inquiries with an excellent microſcope he acknowledges himſelf much indebted) found ſeveral inſects in ſuch furrows. Two of the longeſt of the furrows were about an inch in extent. They ſeemed to be thoroughly dry, but exhibited here and there very minute ſhining and tranſparent ſpots. Theſe ſpots, however, were not at all elevated above the ſurface of the ſkin; and although ſeveral of them were opened and examined, no inſect was found in them. Theſe furrows he has obſerved only on the hands and fingers, having in vain ſought for them on the legs and other parts of the body, in his children, who had the itch in a high degree.

ITCHORA, a river of Ruſſia which runs into the Lena, near Irkutſk.

ITCHORSKA, a town of Ruſſia, in Irkutſk.

* ITCHY, *adj.* [from *itch.*] Infected with the itch.

ITEA, in botany: A genus of the monogynia order, belonging to the pentandria claſs of plants: and in the natural method ranking with thoſe of which the order is doubtful. The petals are long, and inſerted into the calyx; the capſule unilocular and bivalved. There is but one ſpecies, a native of North America. It grows by the ſides of rivers, and in other parts where the ground is moiſt. It riſes to the height of 8 or 10 feet, ſending out many branches garniſhed with ſpear-ſhaped leaves placed alternately, and ſlightly ſawed on their edges, of a light green colour. At the extremity of the branches are produced fine ſpikes of white flowers three or four inches long, ſtanding erect. When theſe ſhrubs are in vigour, they will be entirely covered with flowers, ſo that they make a beautful appearance during the flowering ſeaſon, which is in July. They are propagated by layers, and are not injured by the cold of this climate; but are apt to die in ſummer, if planted on a dry gravelly ſoil. The ſhoots ſhould be laid down in autumn, and will be rooted in one year.

(1.) * ITEM. *adv.* [Latin.] Alſo. A word uſed when any article is added to the former.

(2.) * ITEM. *n. ſ.* 1. A new article.—I could have looked on him without the help of admiration, though the catalogue of his endowments had been tabled by his ſide, and I to peruſe him by *items*. *Shakeſpeare.* 2. A hint; an innuendo.—If this diſcourſe have not concluded our weakneſs, I have one *item* more of mine: if knowledge can be found, I muſt loſe that which I thought I had, that there is none. *Glanv.*

* ITERANT. *adj.* [*iterans*, Lat.] Repeating.—Waters being near, make a current echo; but being farther off, they make an *iterant* echo. *Bacon.*

* *To* ITERATE. *v. a.* [*itero*, Lat.] 1. To repeat; to utter again; to inculcate by frequent mention.—We covet to make the Pſalms eſpecially familiar unto all: this is the very cauſe why we *iterate* the Pſalms oftener than any other part of Scripture. *Hook.*—We ſee how many times one thing hath been *iterated* into the beſt and wiſeſt. *Hooker.*—The king, to keep a decency towards the French king, ſent new ſolemn ambaſſadors to intimate unto him the decree of his eſtates, and to *iterate* his motion that the French would deſiſt from hoſtility. *Bacon's Henry* VII.—There be two kinds of reflections of ſounds; the one at diſtance, which is the echo, wherein the original is heard diſtinctly, and the reflection alſo diſtinctly: the other in currence, when the ſound returneth immediately upon the original, and ſo *iterateth* it not, but amplifieth it. *Bacon.* 2. To do over again.—Aſhes burnt, and well reverberated by fire, after the ſalt thereof have been drawn out by *iterated* decoction. *Brown.*—

Adam took no thought,
Eating his fill; nor Eve to *iterate*
Her former reſpaſs fear'd. *Milton's Par. Loſt.*

* ITERATION. *n. ſ.* [*iteration*, Fr. *iteratio*, Lat.] Repetition; recital over again.—

Truth tir'd with *iteration*
As true as ſteel, as plantage to the moon. *Shak.*

My huſband!
——Ay, 'twas he that told me firſt.
——My huſband!
——What needs this *iteration*, woman?
I ſay, thy huſband. *Shak.*

*Iterations* are commonly loſs of time; but there is no ſuch gain of time as to iterate often the ſtate of the queſtion; for it chaſeth away many a frivolous ſpeech. *Bacon's Eſſays.*—Piety is farther improved by the frequent *iteration* and repetition. *Hammond.*

ITERI, a town of Sardinia, 12 m. SE. of Saſſari.

ITFU, a town of Egypt, 8 miles S. of Tahta.

ITHACA, in ancient geography, an iſland in the Ionian ſea, on the coaſt of Epirus; the country and kingdom of Ulyſſes, near Dulichium, with a town and port ſituated at the foot of mount Neius. Pliny ſays it is about 25 miles in compaſs; Artemidorus makes it only 10; and is now

found

found to be only eight miles round. It is now uninhabited, and called *Jathaco*.

ITHOMAIA, a feſtival held at Ithome, in honour of Jupiter, hence called *Ithomates*, in which muſicians contended.

ITHOME, a town of Meſſenia, which ſtood a ten years ſiege by the Spartans, but at laſt ſurrendered A. A. C. 724.

ITHON, a river of Wales, in Radnorſhire.

* ITINERANT. *adj.* [*itinerant*, Fr.] Wandering; not ſettled.—It ſhould be my care to ſweeten and mellow the voices of *itinerant* tradeſmen, as alſo to accommodate their cries to their reſpective wares. *Addiſon's Spectator.*

(1.) * ITINERARY. *adj.* [*itineraire*, Fr. *itinerarius*, Lat.] Travelling; done on a journey; done during frequent changes of place.—He did make a progreſs from Lincoln to the northern parts, though it were rather an *itinerary* circuit of juſtice than a progreſs. *Bacon.*

(2.) * ITINERARY. *n. ſ.* [*itineraire*, Fr. *itinerarium*, Lat.] A book of travels.—The clergy are ſufficiently reproached, in moſt *itineraries*, for the univerſal poverty one meets with in this plentiful kingdom. *Addiſon on Italy.*

(3.) *An* ITINERARY, ITINERARIUM; *n. ſ.* a journal, or an account of the diſtance of places. The moſt remarkable is that which goes under the names of *Antoninus* and *Æthious*, or, as Barthius found in his copy, *Antoninus Æthicus*; a Chriſtian writer, poſterior to the times of Conſtantine. Another, called *Hieroſolymitanum*, from Bourdeaux to Jeruſalem, and from Hieraclea through Aulona and Rome to Milan, under Conſtantine. ——*Itinerarium* denotes a day's march.

ITIUS PORTUS, in ancient geography, ſtyled the *crux geographorum*, or croſs of geographers, from the difficulty of aſcertaining its poſition. It would be endleſs to recite the different opinions concerning it, with the various reaſons advanced in ſupport of them. Three ports are mentioned by Cæſar; two without any particular name, *viz.* the Higher and the Lower, with reſpect to the *Portus Itius*. Calais, Boulogne, St Omar, and Whitſand, have each in their turn had their advocates. Cæſar gives two diſtinctive characters or marks which ſeem to agree equally to Boulogne and Whitſand; namely, the ſhortneſs of the paſſage, and the ſituation between two other ports; therefore nothing can with certainty be determined about its ſituation.

ITKARINSKOI, a town of Ruſſia, in the prov. of Kolivan. Lon. 103. 30. E. Ferro. Lat. 55. 36. N.

ITRABO, a town of Spain, in Grenada.

ITRI, a town of Naples, in Lavora.

ITCH, a river of Germany, in Upper Saxony.

* ITSELF. *pronoun.* [*it* and *ſelf*.] The neutral reciprocal pronoun applied to things.—

All that is within him does condemn
*Itſelf* for being there? *Shak. Macbeth.*

—Borrowing of foreigners, in *itſelf*, makes not the kingdom rich or poor.

ITTER, a river of Germany, which runs into the Eder, 2 miles SW. of Vohle.

ITTERBECK, a river of the French republic in the late biſhoptic of Liege, which runs into the Meuſe, 5 miles below Marſyck.

ITTIGIUS, Thomas, a learned profeſſor of divinity at Leipſic, ſon of John Ittigius, profeſſor of phyſic in the ſame univerſity. He firſt publiſhed A Treatiſe upon Burning Mountains; after which he became a miniſter, and exerciſed that function in various churches there. He furniſhed ſeveral papers in the Leipſic acts, beſides publiſhing ſome hiſtorical works and diſſertations. He died in 1710.

ITUERO, a town of Spain, in Leon.

ITUNA, a river of Britain, now called Eden, in Cumberland. See EDEN, N° 2.

ITURÆA, a country of Paleſtine, whoſe inhabitants were ſkilful archers. *Virg.*

ITYS, in fabulous hiſtory, a ſon of Tereus king of Thrace, by Procne daughter of Pandion king of Athens. He was killed by his mother when he was about ſix years old, and ſerved up before his father. He was changed into a pheaſant, his mother into a ſwallow, and his father into an owl.

ITZECUINTEPOTZOTLI, or HUNCH-BACKED DOG, a Mexican quadruped ſimilar to a dog. It is as large as a Maltelſan dog, the ſkin of which is varied with white, tawny, and black. Its head is ſmall in proportion to its body, and appears to be joined directly to it on account of the ſhortneſs, and greatneſs of its neck; its eyes are pleaſing, its ears looſe, its noſe has a conſiderable prominence in the middle, and its tail ſo ſmall that it hardly reaches half way down its leg; but the characteriſtic of it is a great bunch which it bears from its neck to its rump. The place where this quadruped moſt abounds is the kingdom of Michuacan, where it is called *Ahora*. See *Plate* CXCV.

ITZEHOA, an ancient and handſome town of Germany, in the duchy of Holſtein, belonging to Denmark, ſeated on the Stoer. Lon. 9. 25. E. Lat. 54. 8. N.

IVA, in botany: A genus of the pentandria order, belonging to the monœcia claſs of plants; and in the natural method ranking under the 49th order, *Compoſitæ*. The male calyx is common and triphyllous; the florets of the diſc monopetalous and quinquefid; the receptacle divided by ſmall hairs. There is no female calyx nor corolla; but 5 florets in the radius; two long ſtyles; and one naked and obtuſe ſeed.

IVAHAH, the name of one of the canoes or boats uſed by the iſlanders of the South Sea for ſhort excurſions to ſea: it is wall-ſided and flat-bottomed. Theſe boats are of different ſizes, from 10 to 72 feet long; but their breadth is not in proportion; for thoſe of ten feet are about a foot wide, and thoſe of above 70 are ſcarcely two. The fighting ivahah is the longeſt, with its head and ſtern conſiderably raiſed above the body in a ſemicircular form: the ſtern is ſometimes 17 or 18 feet high. When they go to ſea, they are faſtened together ſide by ſide, at the diſtance of about three feet, by ſtrong poles of wood laid acroſs and laſhed to the gunwales. On theſe, in the forepart, a ſtage or platform is raiſed, about 10 or 12 feet long, ſomewhat wider than the boats, and ſupported by pillars about ſix feet high: on this ſtage are ranged the fighting men, whoſe miſſile weapons are ſlings and ſpears; and below the ſtage the rowers ſit. The fiſhing ivahahs are from 40 feet long

to 10; thoſe of 25 feet and upwards occaſionally carry ſail. The travelling ivahah is always double, and furniſhed with a ſmall neat houſe about 5 or 6 feet broad, and 6 or 7 long.

JUAN, (Span. i. e. *John*.) the name of ſeveral towns, iſlands, &c. in the Spaniſh dominions; viz.

1. JUAN DE FUCA, a large bay of the N. Pacific Ocean, on the NW. of America.

2. JUAN DE LOS LLANOS, a province of S. America in Terra Firma, E. of New Granada.

3. JUAN FERNANDEZ, an iſland in the great South Sea, formerly a place of reſort for the buccaneers who annoyed the weſtern coaſt of the Spaniſh continent. They were led to reſort hither from the multitude of goats which it nouriſhed; to deprive their enemies of which advantage, the Spaniards tranſported a conſiderable number of dogs, which increaſing greatly, have almoſt extirpated the goats, who now only find ſecurity amongſt the ſheep mountains in the northern parts, which are inacceſſible to their purſuers. There are inſtances of two men living, at different times, alone on this iſland for many years; the one a Muſquito Indian; the other Alexander Selkirk, a Scotſman, who was, after five years, taken on board an Engliſh ſhip, which touched here in about 1710, and brought back to Europe. From the hiſtory of this recluſe, Daniel de Foe wrote his *Adventures of Robinſon Cruſoe*, and robbed Selkirk of both the honour and profits of his MS. (See DE FOE and SELKIRK, N° 1.) This iſland was very propitious to the remains of Commodore Anſon's ſquadron in 1741, after having been buffeted with tempeſts, and debilitated by an inveterate ſcurvy, during a three months paſſage round Cape Horn: they continued here three months; during which time the dying crews, who, on their arrival, could ſcarcely with one united effort heave the anchor, were reſtored to perfect health. Capt. Carteret, in the Swallow, in 1767, having met with many difficulties and impediments in his paſſage into the South Sea, by the Straits of Magelhaens, attempted to make this iſland in order to recruit the health of his men; but he found it fortified by the Spaniards, and therefore choſe rather to proceed to the iſland of Maſafuero. But M. de Bougainville that ſame year is ſaid to have touched here for refreſhments, although, in the narrative of the voyage, the fact is cautiouſly ſuppreſſed. This iſland is not quite 15 miles long, and about ſix broad; its only ſafe harbour is on the N. ſide. It is ſaid to have plenty of excellent water, and to abound with a great variety of excellent vegetables highly antiſcorbutic; beſides which, Commodore Anſon ſowed a variety of garden-ſeeds, and planted the ſtones of plums, apricots, and peaches, which he was many years afterwards informed had thriven greatly; and now doubtleſs furniſh a very valuable addition to the natural productions of this ſpot. Vaſt ſhoals of fiſh of various kinds frequent this coaſt, particularly cod of a prodigious ſize; and it is ſaid in not leſs abundance than on the banks of Newfoundland. There are but few birds here, and thoſe few are of ſpecies well known and common. Lon. 78. 30. W. Lat. 33. 40. S.

4. JUAN. RIO, a town in the iſle of Cuba.

5. JUAN, ST, the capital of California, in N. America, Lon. 114. 9. W. Lat. 26. 25. N.

6. JUAN, ST, a fort of New Leon, on the S. ſide of Rio Bravo.

7. JUAN, ST, DE LA FRONTERA, a town of S. America, in Chili, in the province of Chiquito, near the lake Guanacho. The territory of this town is inhabited by 20,000 native Americans, who are tributary to Spain. It contains mines of gold, and produces a kind of almonds that are very delicate. It is ſeated at the foot of the Andes. Lon. 66. 35. W. Lat. 23. 25. S.

8. JUAN, ST, DE PORTO, or PUERTO RICO, an iſland of America, and one of the Caribbees, being 100 miles long and 50 broad. It belongs to the Spaniards; and is full of very high mountains, and extremely fertile valleys, interſperſed with woods, and well watered with ſprings and rivulets. It produces ſugar, rum, ginger, corn, and fruits; partly proper to the climate, and partly introduced from Spain. Beſides, there are ſo many cattle, that they often kill them for the ſake of the ſkins alone. Here are a great number of uncommon trees, and there is a little gold in the north part of the iſland. It is commonly ſaid that the air is healthy; and yet the earl of Cumberland, when he had taken this iſland, loſt moſt of his men by ſickneſs; and for that reaſon was forced to abandon it. This happened in the reign of Queen Elizabeth. It is ſubject to ſtorms and hurricanes, like the reſt of theſe iſlands. It lies to the eaſt of Hiſpaniola, at the diſtance of 50 miles.

9. JUAN, ST, DE PORTO RICO, the capital town of the iſland of Porto Rico, with a good harbour defended by ſeveral forts, and a biſhop's ſee. It is ſeated on the N. coaſt of the iſland. Lon. 65. 35. W. Lat. 18. 30. N.

10. JUAN, ST, DE ULLOA, or ULHUA, an iſland of New Spain, in the Gulf of Mexico near Vera Cruz.

IVANGOROD, a town of Ruſſia, in the government of Peterſburgh, on the Pluiſa, oppoſite Narva; built by Ivan, or John Baſiliowitz; with a treble wall and many towers: 52 miles SW. of Peterſburg. Lon. 46. 0. E. Ferro. Lat. 59. 16. N.

IVANITZ, a town of Croatia, on the Lonia; 42 miles NE. of Carlſtadt, and 32 S. of Varaſdin.

JUARROS, a town of Spain, in Old Caſtile.

JUAYE, a town of France, in the dep. of Calvados, on the Aure, 4 miles S. of Bayeux.

JUBA I. a king of Numidia and Mauritania. He ſucceeded his father Hiempſal, and favoured the cauſe of Pompey againſt Julius Cæſar. He defeated Curio, whom Cæſar had ſent to Africa, and after the battle of Pharſalia he joined his forces to thoſe of Scipio. He was conquered in a battle at Thapſus, and totally abandoned by his ſubjects. He killed himſelf with Petreus, who had ſhared his good fortune and his adverſity, A. U. C. 707. His kingdom became a Roman province, of which Salluſt was the firſt governor.

JUBA II. the ſon of the former, was led captive to Rome to adorn the triumph of Cæſar. His captivity was the ſource of the greateſt honours, and his application to ſtudy procured him more glory

glory than he would have obtained from the inheritance of a kingdom. He gained the heart of the Romans by the courteouſneſs of his manners, and Auguſtus rewarded his fidelity by giving him in marriage Cleopatra the daughter of Antony, conferring upon him the title of *king*, and making him maſter of all the territories which his father once poſſeſſed, A. U. C. 723. His popularity was ſo great, that the Mauritanians deified him; the Athenians raiſed him a ſtatue, and the Æthiopians worſhipped him. Juba wrote a *Hiſtory of Rome* in Greek, which is often quoted and commended by the ancients. Of it only a few fragments remain. He alſo wrote on the *Hiſtory of Arabia*, and the *Antiquities of Aſſyria*, chiefly collected from Beroſus. He alſo compoſed ſome treatiſes upon the drama, Roman antiquities, the nature of animals, painting, grammar, &c. now loſt.

JUBAL, [יובל, Heb. *i. e.* fading, or a trumpet.] the ſon of Lamech, and 6th from Cain: the inventor of muſical inſtruments.

* JUBILANT. *adj.* [*jubilans*, Lat.] Uttering ſongs of triumph.—

The planets lift'ning ſtood,
While the bright pomp aſcended *jubilant*. *Milt.*

* JUBILATION. *n. ſ.* [*jubilatio*, Fr. *jubilatio*, Lat.] The act of declaring triumph.

(1.) * JUBILEE. *n. ſ.* [*jubilé*, Fr. *jubilum*, from *jubilo*, low Lat.] A public feſtivity; a time of rejoicing; a ſeaſon of joy.—

Angels utt'ring joy, heav'n rung
With *jubilee*, and loud hoſannas fill'd
Th' eternal regions. *Milt. Par. Loſt.*

—Joy was then a maſculine and a ſevere thing: the recreation of the judgment, or rejoicing the *jubilee* of reaſon. *South.*—

The town was all a *jubilee* of feaſts. *Dryden.*

(2.) JUBILEE, among the Jews, denotes every 50th year; being that following the revolution of 7 weeks of years; at which time all the ſlaves were made free, and all lands reverted to their ancient owners. The jubilees were not obſerved after the Babyloniſh captivity. The political deſign of the law of the jubilee was to prevent the too great oppreſſions of the poor, as well as their being liable to perpetual ſlavery. A kind of equality was thus preſerved through all the families of Iſrael, and the diſtinction of tribes was alſo preſerved, that they might be able, when there was occaſion, on the jubilee year, to prove their right to the inheritance of their anceſtors. It ſerved alſo, like the OLYMPIADS of the Greeks, and the LUSTRA of the Romans, for the readier computation of time. The jubilee has alſo been ſuppoſed to be typical of the goſpel ſtate and diſpenſation, deſcribed by Iſaiah lxi. 1, 2. in reference to this period, as the "acceptable year of the Lord."

(3.) JUBILEE, in a modern ſenſe, denotes a grand church feſtivity, celebrated at Rome, wherein the pope grants a plenary indulgence to all ſinners; at leaſt to as many as viſit the churches of St Peter and St Paul at Rome. The jubilee was firſt eſtabliſhed by Boniface VII. in 1300, in favour of thoſe who ſhould go *ad limina apoſtolorum*; and it was only to return every 100 years. But the firſt celebration brought in ſuch ſtore of wealth to Rome, that the Germans called this the *golden year*, which occaſioned Clement VI. in 1343, to reduce the period of the jubilee to 50 years. Urban VI. in 1389, appointed it to be held every 35 years, that being the age of our Saviour; and Paul II. and Sextus IV. in 1475, brought it down to every 25, that every perſon might have the benefit of it once in his life. Boniface IX. granted the privilege of holding jubilees to ſeveral princes and monaſteries: for inſtance, to the monks of Canterbury, who had a jubilee every 50 years; when people flocked from all parts to viſit the tomb of St Thomas a Becket. Jubilees are now become more frequent, and the pope grants them as often as the church has occaſion for them. There is uſually one at the inauguration of a new pope. To be entitled to the privileges of the jubilee, the bull enjoins faſtings, alms, and prayers. It gives the prieſts a full power to abſolve in all caſes, even thoſe otherwiſe reſerved to the pope: to make commutations of vows, &c. in which it differs from a *plenary indulgence*. During the time of jubilee, all other indulgences are ſuſpended. There are particular jubilees in certain cities, when ſeveral of their feaſts fall on the ſame day: at Puey en Velay, for inſtance, when the feaſt of the Annunciation happens on Good Friday; and at Lyons when the feaſt of St John Baptiſt concurs with the feaſt of Corpus Chriſti. In 1640, the Jeſuits celebrated a ſolemn jubilee at Rome; that being the centenary or 100th year from their inſtitution, and the ſame ceremony was obſerved in all their houſes throughout the world.

(4.) JUBILEE is alſo uſed for any muſical ſolemnity or feſtival, appointed or repeated at a diſtant period. Thus Edward III. cauſed his birthday to be obſerved in manner of a jubilee, in the 50th year of his reign. This he did, by releaſing priſoners, pardoning all offences except treaſon, making good laws, and granting many privileges to the people. A jubilee was alſo celebrated throughout Great Britain and Ireland, on the 25th of October 1809; the preſent King George III. entering on the 50th year of his reign, when as many acts of grace were iſſued as the nature of the conſtitution and the ſecurity of the ſubject would allow. A grand jubilee was held at Stratford upon Avon, on the 23d April 1764, in honour of SHAKESPEARE, being the 2d centenary of the birth-day of that unparalleled dramatic poet, whoſe unrivalled merits will induce poſterity to repeat it, as long as the drama is admired, or the Engliſh language underſtood. The celebrated GARRICK was the principal planner and conductor of the entertainment, and wrote moſt of the ſongs for the occaſion.

JUBO, a kingdom of Africa, on the coaſt of Agan, with its capital, ſubject to the Portugueſe.

JUBU, a town of Africa, in Benin.

JUCATAN. See YUCATAN.

JUCATRA. See BATAVIA, N° 1.

JUCENDRO, a town in Madagaſcar.

* JUCUNDITY. *n. ſ.* [*jucunditas*, *jucundus*, Lat.] Pleaſantneſs; agreeableneſs.—The new or unexpected *jucundities*, which preſent themſelves, will have activity enough to excite the earthieſt ſoul, and raiſe a ſmile from the moſt compoſed tempers. *Brown.*

JUDÆA. See JUDEA, and PALESTINE.

(I. 1.) JUDAH, [יהודה, Heb. *i.e.* Praiſe, or Confeſſion.] the 4th ſon of Jacob, and father of the chief tribe of the Jews, diſtinguiſhed by his name, and honoured by giving birth to the Meſſiah, died 1636 B. C. This patriarch, though he ſeems, from the brief account we have of him, not to have been a very rigid moraliſt, ſhowed himſelf nevertheleſs a man of fine feelings, and poſſeſſed of a ſtrong filial affection for his aged father. In his pathetic interceſſion with Joſeph, for the liberation of Benjamin, as well as in his previous ſuretyſhip to Jacob, he is alſo a ſtriking type of our Saviour. See Gen. xliii. xliv.

(2.) JUDAH is alſo uſed for the people of Judah, including not only the whole people of that tribe, but thoſe of the tribe of Benjamin, the majority of the Levites, and many individuals from all the other tribes, who adhered to the houſe of David, to avoid the idolatrous worſhip eſtabliſhed by Jeroboam I. Many other individuals from the diſperſed tribes are alſo ſuppoſed to have joined them after the Babyloniſh captivity, when they were called *Jews*. See JEWS.

(3.) JUDAH, CHRONOLOGICAL SERIES OF THE KINGS OF.

*A. M.*

3029. Rehoboam ſucceeded his father Solomon, and reigned 17 years, to 3046.
3046. Abijam, 3 years, to 3049.
3049. Aſa, 41 years, to 3090.
3090. Jehoſhaphat, 25 years, to 3115.
3115. Jehoram, 4 years along with his father, and 4 alone, to 3119.
3119. Ahaziah, 1 year.
3120. Athaliah, his mother, uſurped the crown, murdered the royal family, and reigned 6 years, to 3126.
3126. Joaſh was raiſed to the throne by Jehoiada; and reigned 40 years, to 3165.
3165. Amaziah, 29 years, to 3194.
3194. Uzziah, or Azariah, reigned 27 years, to 3221; when, attempting to offer incenſe in the temple, he was ſtruck with a leproſy, and obliged to quit the government. He lived after this 25 years, and died in 3246.
3221. Jotham, his ſon, took upon him the government, and reigned 25 years during his father's life, and 16 alone. He died in 3262.
3262. Ahaz reigned 16 years, to 3278.
3278. Hezekiah, 29 years, to 3307.
3307. Manaſſeh, 55 years, to 3362.
3362. Amon, 2 years, to 3364.
3364. Joſiah, 31 years, to 3395.
3395. Jehoahaz, 3 months.
3395. Eliakim, or Jehoiakim, 11 years, to 3406.
3406. Jehoiachin, or Jeconiah, 3 months and 10 days.
3406. Mattaniah, or Zedekiah, reigned 11 years, to 3417; when Jeruſalem was taken, the temple burnt, and the people carried captives to Babylon.

(4.) JUDAH, CHRONOLOGICAL SERIES OF THE PRINCES OF, AFTER THE CAPTIVITY. The following liſt is given by Alſtedius in his *Theſaurus Chronologiæ*.

3421. Zorobabel governed 32 years after the captivity.
3453. Reſa Meſullam, 46 years.
3499. John, the ſon of Reſa, 40.
3539. Judas Hircanus, 14.
3553. Joſeph I. 7.
3560. Shimei, 11.
3571. Mattathias, or Eli, 12.
3583. Maath, or Aſarmath, 9.
3592. Nagge, or Nanges, 10.
3602. Heli, or Eli, 8.
3610. Nahum, 7.
3617. Amos Sirach, 14.
3631. Matthias, 10.
3641. Joſeph II. 60.
3701. John Hircanus, 17. This was the laſt prince of the Jews, of the royal family of David, and a progenitor of Jeſus Chriſt (*tritavus*) in the 7th degree.
3718. An interregnum of 62 years.
3780. Mattathias Aſmonæus, or Maccabæus, governed 3 years.
3783. Judas Maccabæus, 6.
3789. Jonathan Maccabæus, 18.
3807. Simon Maccabæus, 8.
3815. John Hircanus I. 30.
3845. Ariſtobulus I. king and high-prieſt; the firſt king of the Jews ſince Zedekiah, 1 year.
3846. Alexander Jannæus, 27.
3873. Queen Alexandra, 9.
3882. Hircanus II. 3 months.
3882. Ariſtobulus II. 5 years.
3887. Hircanus II. reſtored, 23.
3909. Antigonus, 1 year.
3910. Herod the Great, 38.
3948. Archelaus, 9.
3957. Herod Antipas, 25.
3983. Herod Agrippa I. 7.
3990. Herod Agrippa II. 26.

(5.) JUDAH, THE KINGDOM OF, was of ſmall extent compared with that of the kingdom of Iſrael; conſiſting only of two tribes, Benjamin and Judah: and being bounded on the E. by the Jordan; on the W. by the Mediterranean, in common with the Danites, except ſome places recovered by the Philiſtines, and others taken by the kings of Iſrael; on the S. its limits ſeem to have been contracted by Hadad. 1 Kings xi. 14.

(6.) JUDAH, THE TRIBE OF, one of the 12 diviſions of Paleſtine by tribes, (Joſh. xv.) having Idumea on the S. from the extremity of the Lacus Aſphaltites, alſo the Wilderneſs of Zin, Cadeſbarnea, and the brook or river of Egypt; on the E. the ſaid lake; on the W. the Mediterranean; and on the N. the mouth of the ſaid lake; where it receives the Jordan, Bethſemes, Thimna, quite to Ekron on the ſea.

(II.) JUDAH CHING, a celebrated rabbi and grammarian of the 11th century; who wrote many learned works, particularly an Arabic Dictionary.

(III.) JUDAH HAKKADOSH, or *the Saint*, a rabbi celebrated for his learning and riches, lived in the time of the emperor Antoninus, and was the friend and preceptor of that prince. Leo of Modena, a rabbi of Venice, tells us, that rabbi Judah, who was very rich, collected, about 26 years after

after the deſtruction of the temple, in a book which he called the *Miſnia*, the conſtitutions and traditions of the Jewiſh magiſtrates who preceded him. But as this book was ſhort and obſcure, two Babyloniſh rabbis, Rabbina and Aſe, collected all the interpretations, diſputes, and additions, that had been made until their time, upon the Miſnia, and formed the book called the *Babyloniſh Talmud* or *Gemara*; which is preferable to the Jeruſalem Talmud, compoſed ſome years before by rabbi Jochanan of Jeruſalem. The Miſnia is the text of the Talmud; of which we have a good edition in Hebrew and Latin by Surenhuſius, with notes, in 3 vols. folio. It were to be wiſhed the ſame had been done to the Gemara.

JUDAISM. *n. ſ.* the religious doctrines and rites of the Jews. Judaiſm was but a temporary diſpenſation, and was to give way, at leaſt the ceremonial part of it, at the coming of the Meſſias. For a complete ſyſtem of Judaiſm, ſee the books of Moſes. Judaiſm was anciently divided into ſeveral ſects; the principal whereof were the Phariſees, Sadducees, and Eſſenians. At preſent there are two ſects among the Jews, viz. the Karaites, who admit of no rule of religion but the law written by Moſes; and the Rabbiniſts, who add to the law the traditions of the Talmud,

* *To* JUDAIZE. *v. n.* [*judaiſer*, Fr. *judaizo*, low Lat.] To conform to the manner of the Jews.

Paul *judaiz'd* with the Jews, was all to all.
*Sandys.*

JUDAS MACCABEUS, a celebrated general of the Jews, renowned for his many victories over his enemies, at laſt ſlain in battle, 261 B. C. See JEWS, § 6.

(1.) * JUDAS TREE. *n. ſ.* [*filiquaſtrum*, Latin.] A plant.—*Judas tree* yields a fine purpliſh, bright, red bloſſom in the ſpring, and is increaſed by layers. *Mortimer.*

(2.) JUDAS TREE. See CERCIS.

(1.) JUDE, ST, or JUDAS, called alſo LEBBÆUS and Thaddæus, the ſon of Joſeph, and brother of St James the younger. Matt. xiii. 55. He preached in Meſopotamia, Arabia, Syria, Idumea; and died in Berytus for the confeſſion of Chriſt. He wrote that epiſtle which goes under his name, and after the death of moſt of the apoſtles. He was cruelly put to death for reproving the ſuperſtition of the Magi.

(2.) JUDE, THE GENERAL EPISTLE OF, a canonical book of the New Teſtament, written againſt the heretics, who, by their diſorderly lives and impious doctrines, corrupted the faith and good morals of the Chriſtians. St Jude draws them in lively colours, as men given up to their paſſions, full of vanity, conducting themſelves by wordly wiſdom, and not by the ſpirit of God.

JUDEA, in ancient geography, taken largely, either denotes all Paleſtine, or the greater part of it; and thus it is generally taken in the Roman hiſtory: Ptolemy, Rutilinus, Jerome, Origen, and Euſebius, take it for the whole of Paleſtine. Here we conſider it as the third part of it, on this ſide the Jordan, and that the S. part is diſtinct from Samaria and Galilee; under which idea it is often taken, not only in Joſephus, but alſo in the New Teſtament. It contained 4 tribes; Judah, Benjamin, Dan, and Simeon, together with Philiſtia and Idumea; ſo as to be compriſed between Samaria on the N. and Arabia Petræa on the S. and bounded by the Mediterranean on the W. and by the Lake Aſphaltites, with part of Jordan, on the E. Joſephus divides it into 11 toparchies; Pliny into 10; by which it has a greater extent than that juſt mentioned. See PALESTINE.

JUDENBACH, a town of Upper Saxony, in the duchy of Coburg, 12 miles NE. of Coburg.

JUDENBURG, a conſiderable town of Germany, in the circle of Auſtria, and capital of Upper Stiria, with a handſome caſtle; the public buildings with the ſquare are very magnificent. This town was taken by the French in April 1797; and in it a ſuſpenſion of arms was agreed on between the Archduke Charles and Gen. Bonaparte. It is ſeated on the Muehr, 45 miles W. by N. of Gratz, and 84 SW. of Vienna. Lon. 32. 36. E. Lat. 47. 17. N.

(1.) JUDEX, Matthew, one of the principal writers of the *Centuries of Magdeburg*, was born at Tippleſwolde, in Miſnia, in 1528. He taught theology with great reputation; but met with many diſquiets in the exerciſe of his miniſtry from party feuds. He wrote ſeveral works, and died in 1564.

(2.) JUDEX QUESTIONIS. See JUDGE, § 5.

(1.) * JUDGE. *n. ſ.* [*juge*, Fr. *judex*, Latin.] 1. One who is inveſted with authority to determine any cauſe or queſtion, real or perſonal.—Shall not the *judge* of all the earth do right? *Geneſis.*—A father of the fatherleſs, and a *judge* of the widows is God, in his holy habitation. *Pſalms.*—

Thou art *judge*
Of all things made, and judgeſt only right.
*Milton.*

2. One who preſides in a court of judicature.—

My Lord Baſſanio gave his ring away
Unto the *judge* that begg'd it. *Shak.*
A ſingle voice; and that not paſt me, but
By learned approbation of the *judge*. *Shak.*
How dares your pride,
As in a liſted field to fight your cauſe,
Unaſk'd the royal grant; nor marſhal by,
As knightly rites require, nor *judge* to try.
*Dryd.*

—It becomes a painter to take what is moſt beautiful, as being the ſovereign *judge* of his own art. *Dryden.* 3. One who has ſkill ſufficient to decide upon the merit of any thing.—One court there is, in which he who knows the ſecrets of every heart will ſit *judge* himſelf. *Sherlock.*—

A perfect *judge* will read each piece of wit,
With the ſame ſpirit that its author writ. *Pope.*

(2.) JUDGES, in Jewiſh antiquity, ſupreme magiſtrates who governed the Iſraelites from the time of Joſhua till the reign of Saul. They continued during the whole time of the republic of Iſrael, being a ſpace of about 339 years. See ISRAEL, § 3.

(3.) JUDGES, for ordinary affairs, civil and religious, were appointed by Moſes in every city to terminate differences; in affairs of greater conſequence, the differences were referred to the prieſts of Aaron's family, and the judge of the people or

prince

prince at that time eſtabliſhed. Moſes likewiſe ſet up two courts in all the cities, one conſiſting of prieſts and Levites, to determine points concerning the law and religion: the other conſiſting of heads of families, to decide in civil matters.

(4.) JUDGES, BOOK OF, a canonical book of the Old Teſtament, ſo called from its relating the ſtate of the Iſraelites under the adminiſtration of many illuſtrious perſons who were called *judges*, from being both the civil and military governors of the people, and who were raiſed up by God upon ſpecial occaſions, after the death of Joſhua, till the time of their chooſing a king.

(5.) JUDGES, SELECT, *Judices ſelecti*, in antiquity, were perſons ſummoned by the prætor to give their verdict in criminal matters in the Roman courts, as juries do in ours. No perſon could be regularly admitted into this number till he was 25 years of age. The *Sortitio Judicum*, or impannelling the jury, was the office of the JUDEX QUÆSTIONIS, and was performed after both parties were come into court, for each had a right to reject or challenge whom they pleaſed, others being ſubſtituted in their room. The number of the *Judices ſelecti* varied according to the nature of the charge. When the proper number appeared, they were ſworn, took their places in the *ſubſellia*, and heard the trial.

(1.) * *To* JUDGE. *v. a.* 1. To paſs ſentence upon; to examine authoritatively; to determine finally.—

Chaos ſhall *judge* the ſtrife. *Milton.*

Then thoſe, whom form of laws
Condemn'd to die, when traitors *judg'd* their cauſe. *Dryden.*

2. To paſs ſevere cenſure; to doom ſeverely. This is a ſenſe ſeldom found but in the Scriptures.—He ſhall *judge* among the heathen; he ſhall fill the places with the dead bodies. *Pſ.* cx. 6.—*Judge* not, that ye be not *judged*. *Matt.*—Let no man *judge* you in meat or drink. *Col.* ii. 16.

(2.) * *To* JUDGE. *v. n.* [*juger*, Fr. *judico*, Lat.] 1. To paſs ſentence.—My wrong be upon thee; the Lord *judge* between thee and me. *Geneſis.*—Ye *judge* not for man, but for the Lord, who is with you in the judgment. 2 *Chron.* 2. To form or give an opinion.—

For ſhe is wiſe, if I can *judge* aright. *Shak.*

Authors to themſelves,
Both what they *judge* and what they chuſe. *Milton.*

—If I did not know the originals, I ſhould never be able to *judge*, by the copies, which was Virgil, and which Ovid. *Dryd.*—Whether it be a divine revelation or no, reaſon muſt *judge*, which can never permit the mind to reject a greater evidence, to embrace what is leſs evident. *Locke.*—He proceeds in his inquiry into the ſciences, reſolved to *judge* of them freely. *Locke.* 3. To diſcern; to diſtinguiſh; to conſider accurately.—How doth God know? Can he judge through the dark cloud? *Job* xxii. 13.—*Judge* in yourſelves: is it comely a woman pray unto God uncovered? 1 *Cor.* xi. 13.—How properly the tories may be called the whole body of the Britiſh nation, I leave to any one's *judging*. *Addiſon.*

* JUDGER. *n. ſ.* [from *judge*.] One who forms judgment, or paſſes ſentence.—The vulgar threatened to be their oppreſſors, and *judgers* of their judges. *K. Charles.*—They who guide themſelves merely by what appears, are ill *judgers* of what they have not well examined. *Digby.*

(1.) * JUDGMENT. *n. ſ.* [*judgment*, Fr.] 1. The power of diſcerning the relations between one term or one propoſition and another.—

O *judgment!* thou art fled to brutiſh beaſts,
And men have loſt their reaſon. *Shak.*

—The faculty, which God has given man to ſupply the want of certain knowledge, is *judgment*, whereby the mind takes any propoſition to be true or falſe, without perceiving a demonſtrative evidence in the proofs. *Locke.*—*Judgment* is that whereby we join ideas together by affirmation or negation; ſo, this tree is high. *Watts.* 2. Doom; the right or power of paſſing judgment.—

If my ſuſpect be falſe, forgive me, God;
For *judgment* only doth belong to thee. *Shak.*

3. The act of exerciſing judicature; judicatory.—They gave *judgment* upon him. 2 *Kings.*—

When thou, O Lord, ſhalt ſtand diſclos'd
In majeſty ſevere,
And ſit in *judgment* on my ſoul,
O how ſhall I appear? *Addiſon's Spect.*

4. Determination; deciſion.—Where diſtinctions or identities are purely material, the *judgment* is made by the imagination, otherwiſe by the underſtanding. *Glanville.*—We ſhall make a certain *judgment* what kind of diſſolution that earth was capable of. *Burnet.*—Reaſon ought to accompany the exerciſe of our ſenſes, whenever we would form a juſt *judgment* of things propoſed to our inquiry. *Watts.* 5. The quality of diſtinguiſhing propriety and impropriety; criticiſm.—*Judgment*, a cool and ſlow faculty, attends not a man in the rapture of poetical compoſition. *Dennis.*—

'Tis with our *judgments* as our watches, none
Go juſt alike; yet each believes his own. *Pope.*

6. Opinion; notion.—

I ſee mens *judgments* are
A parcel of their fortunes. *Shak. Ant. and Cleop.*

She, in my *judgment*, was as fair as you. *Shak.*

7. Sentence againſt a criminal.—

When he was brought again to th' bar, to hear
His knell rung out, his *judgment*, he was ſtirr'd
With agony. *Shak.*

—The chief prieſts informed me, deſiring to have *judgment* againſt him. *Acts* xxv. 15.

On Adam laſt this *judgment* he pronounc'd. *Milton.*

8. Condemnation. This is a theological uſe.—The *judgment* was by one to condemnation; but the free gift is of many offences unto juſtification. *Rom.* v. 16.—The precepts, promiſes, and threatenings of the Goſpel will riſe up in *judgment* againſt us, and the articles of our faith will be ſo many articles of accuſation. *Tillotſon.* 9. Puniſhment inflicted by Providence, with reference to ſome particular crime.—

This *judgment* of the heavens that makes us tremble,
Touches us not with pity. *Shak. King Lear.*

—We cannot be guilty of greater uncharitableneſs, than to interpret afflictions as puniſhments and *judgments*,

*judgments:* it aggravates the evil to him who ſuffers, when he looks upon himſelf as the mark of divine vengeance. *Addiſon.* 10. Diſtribution of juſtice.—The Jews made inſurrection againſt Paul, and brought him to the *judgment* ſeat. *Acts* xviii.

Your diſhonour
Mangles true *judgment*, and bereaves the ſtate
Of that integrity which ſhould become it. *Shak.*

—In *judgments* between rich and poor, conſider not what the poor man needs, but what is his own. *Taylor.*—A bold and wiſe petitioner goes ſtrait to the throne and *judgment* ſeat of the monarch. *Arbuth.* 11. Judiciary law; ſtatute.—If ye hearken to theſe *judgments*, and keep and do them, the Lord thy God ſhall keep unto thee the covenant. *Deut.* 12. The laſt doom.—

The dreadful *judgment* day,
So dreadful will not be as was his ſight. *Shak.*

(2.) JUDGMENT, among logicians, a faculty, or rather act of the human ſoul, whereby it compares its ideas, and perceives their agreement or diſagreement. See LOGIC, and METAPHYSICS.

(3.) JUDGMENT, in law, is the ſentence pronounced by the court upon the matter contained in the record. Judgments are of 4 ſorts. Firſt, where the facts are confeſſed by the parties, and the law determined by the court; as in the caſe of judgment upon *demurrer:* ſecondly, where the law is admitted by the parties, and the facts diſputed; as in the caſe of judgment on *verdict:* thirdly, where both the fact and the law ariſing thereon are admitted by the defendant; which is the caſe of judgments by *confeſſion* or *default:* or, laſtly, where the plaintiff is convinced that either fact, or law, or both, are inſufficient to ſupport his action, and therefore abandons or withdraws his proſecution: which is the caſe in judgments upon a *nonſuit* or *retraxit.* The judgment, though pronounced or awarded by the judges, is not their determination or ſentence, but the determination and ſentence of the *law;* it is the remedy preſcribed by law for the redreſs of injuries; and the ſuit or action is the vehicle or means of adminiſtering it. What that remedy may be, it is indeed the reſult of deliberation and ſtudy to point out; and therefore the ſtyle of the judgment is not that it is decreed or reſolved by the court, for then the judgment might appear to be their own; but "it is conſidered," *conſideratum eſt per curiam,* that the plaintiff do recover his damages, his debt, his poſſeſſion, and the like: which implies that the judgment is none of their own; but the act of law, pronounced and declared by the court, after due deliberation and inquiry. See *Blackſtone's Comment.* iii. 396.

(4.) JUDGMENT, in criminal caſes, is the next ſtage of proſecution, after TRIAL and CONVICTION are paſt, in ſuch crimes and miſdemeanours as are either too high or too low to be included within the benefit of clergy. For when, upon a capital charge, the JURY have brought in their VERDICT guilty, in the preſence of the priſoner; he is either immediately, or at a convenient time ſoon after, aſked by the court, if he has any thing to offer why judgment ſhould not be awarded againſt him. And in caſe the defendant be found guilty of a miſdemeanour (the trial of which may, and does uſually, happen in his abſence, after he has once appeared), a *capias* is awarded and iſſued, to bring him in to receive his judgment; and if he abſconds, he may be proſecuted even to outlawry. But whenever he appears in perſon, upon either a capital or inferior conviction, he may at this period, as well as at his arraignment, offer any exceptions to the indictment, in *arreſt* or ſtay of judgment: as for want of ſufficient certainty in ſetting forth either the perſon, the time, the place, or the offence. And if the objections be valid, the whole proceedings ſhall be ſet aſide; but the party may be indicted again. A pardon alſo may be pleaded in arreſt of judgment: and it is the ſame when pleaded here as when upon ARRAIGNMENT; viz. the ſaving the ATTAINDER, and, of courſe, the CORRUPTION of blood: which nothing can reſtore but parliament, when a pardon is not pleaded till after ſentence. And certainly, upon all accounts, when a man hath obtained a pardon, he is in the right to plead it as ſoon as poſſible. See PARDON. Praying the benefit of clergy may alſo be ranked among the motions in arreſt of judgment. See CLERGY, § 3—5. If all theſe reſources fail, the court muſt pronounce that judgment which the law hath annexed to the crime. Of theſe ſome are capital, which extend to the life of the offender, and conſiſt generally in being hanged by the neck till dead; though in very atrocious crimes other circumſtances of terror, pain, or diſgrace, are ſuperadded: as, in treaſons of all kinds, being drawn or dragged to the place of execution; in high treaſon affecting the king's perſon or government, embowelling alive, beheading, and quartering; and in murder, a public diſſection. And in caſe of any treaſon committed by a female, the judgment is to be burned alive. But the humanity of the Engliſh nation has authoriſed, by tacit conſent, an almoſt general mitigation of ſuch parts of theſe judgments as favour of torture or cruelty: a ſledge or hurdle being uſually allowed to ſuch traitors as are condemned to be drawn; and there being very few inſtances (and thoſe accidental or by negligence) of any perſons being embowelled or burned, till previouſly deprived of ſenſation by ſtrangling. Some puniſhments conſiſt in exile or baniſhment, by abjuration of the realm, or tranſportation to New South Wales: others, in loſs of liberty, by perpetual or temporary impriſonment. Some extend to confiſcation, by forfeiture of lands or moveables, or both, or of the profits of lands for life: others induce a diſability of holding offices or employments, of being heirs, executors, and the like. Some, though rarely, occaſion a mutilation or diſmembering, by cutting off the hand or ears: others fix a laſting ſtigma on the offender, by ſlitting the noſtrils or branding in the hand or face. Some are merely pecuniary, by ſtated or diſcretionary fines: and, laſtly, there are are others that conſiſt principally in their ignominy, though moſt of them are mixed with ſome degree of corporeal pain; and theſe are inflicted chiefly for ſuch crimes as either ariſe from indigence, or render even opulence diſgraceful: ſuch as whipping, hard labour in the houſe of correction, the pillory, the ſtocks, and the ducking ſtool. Diſguſting as this catalogue

logue may ſeem, it will afford pleaſure to a Britiſh reader, and do honour to the Britiſh laws, to compare it with that ſhocking apparatus of death and torment to be met with in the criminal codes of almoſt every other nation in Europe. And it is moreover one of the glories of our law, that the nature, though not always the quantity or degree of puniſhment, is aſcertained for every offence; and that it is not left in the breaſt of any judge, nor even of a jury, to alter that judgment which the law has beforehand ordained for every ſubject alike, without reſpect of perſons.

(5.) JUDGMENT OF GOD. See JUDICIUM, § 2.

* JUDICATORY. *n. ſ.* [*judico*, Lat.] 1. Diſtribution of juſtice.—No ſuch crime appeared as the lords, the ſupreme court of *judicatory*, would judge worthy of death. *Clarendon.* 2. Court of juſtice.—Human *judicatories* give ſentence on matters of right and wrong, but inquire not into bounty and beneficence. *Atterbury.*

(1.) * JUDICATURE. *n. ſ.* [*judicature*, Fr. *judico*, Lat.] 1. Power of diſtributing juſtice.—The honour of the judges in their *judicature* is the king's honour. *Bacon.*—If he ſhould bargain for a place of *judicature*, let him be rejected with ſhame. *Bacon.* 2. Court of juſtice.—In *judicatures*, to take away the trumpet, the ſcarlet, the attendance, makes juſtice naked as well as blind. *South.*

(2.) JUDICATURE is alſo uſed for the quality or profeſſion of thoſe who adminiſter juſtice, as well as the extent of the juriſdiction of the judge, and the court wherein he ſits to render juſtice.

JUDICIA CENTUMVIRALIA, in Roman antiquity, were trials before the *Centumviri*, to whom the *prætor* committed the deciſion of certain matters of inferior nature, like our juſtices of peace at the quarter ſeſſions. During theſe trials, a ſpear was ſtuck up in the forum, to ſignify that the court was ſitting.

* JUDICIAL. *adj.* [*judicium*, Lat.] 1. Practiſed in the diſtribution of public juſtice.—What government can be without *judicial* proceedings? *Bentley.* 2. Inflicted on as a penalty.—The reſiſtance of thoſe will cauſe a *judicial* hardneſs. *South.*

* JUDICIALLY. *adv.* [from *judicial.*] In the forms of legal juſtice. It will behove us to think that we ſee God ſtill looking on, and weighing all our thoughts, words, and actions in the balance of infallible juſtice, and paſſing the ſame judgment which he intends hereafter *judicially* to declare. *Grew.*

* JUDICIARY. *adj.* [*judiciaire*, French; *judiciarius*, Latin.] Paſſing judgment upon any thing.—Before weight be laid upon *judiciary* aſtrologers, the influence of conſtellations ought to be made out. *Boyle.*

* JUDICIOUS. *adj.* [*judicieux*, Fr.] Prudent; wiſe; ſkilful in any matter or affair.

For your huſband,
He's noble, wiſe, *judicious.* *Shak.*
Love hath his ſeat
In reaſon, and is *judicious.* *Milton.*
To each ſavour meaning we apply,
And palate call *judicious.* *Milton.*

—We are beholden to *judicious* writers of all ages for thoſe diſcoveries they have left behind them. *Locke.*

JUDICIOUSLY. *adv.* [from *judicious.*] Skilfully; wiſely; with juſt determination.—

So bold, yet ſo *judiciouſly* you dare,
That your leaſt praiſe is to be regular. *Dryd.*

—Longinus has *judiciouſly* preferred the ſublime genius that ſometimes errs to the middling or indifferent one, which makes few faults, but ſeldom riſes to excellence. *Dryden.*

(1.) JUDICIUM CALUMNIÆ, was an action brought againſt the plantiff for falſe accuſation. The puniſhment, upon conviction, was *inuſtio frontis*, or branding in the forehead. See INUSTIO.

(2.) JUDICIUM DEI, JUDGMENT OF GOD, was a term anciently applied to all extraordinary trials of ſecret crimes; as thoſe by arms, and ſingle combat, and the ordeals; or thoſe by fire, or red hot plough-ſhares; by plunging the arm in boiling water, or the whole body in cold water; in hopes God would work a miracle, rather than ſuffer truth and innocence to periſh. Theſe cuſtoms were long kept up even among Chriſtians; and they are ſtill uſed in ſome nations. See BATTLE, ORDEAL, &c.

(3.) JUDICIUM FALSI, was an action which lay againſt the judges for corruption or unjuſt proceedings.

(4.) JUDICIUM PARIUM, denotes a trial by a man's equals, i. e. of peers by peers, and of commoners by commoners. In MAGNA CHARTA it is more than once inſiſted on as the principal bulwark of our liberties.

(5.) JUDICIUM PRÆVARICATIONIS, was an action brought againſt the proſecutor, after the criminal was acquitted, for ſuppreſſing the evidence of, or extenuating his guilt, rather than urging it home, and bringing it to light.

JUDITH, [יהודית, Heb. *i. e.* Praiſing.] the daughter of Merrari, a Jewiſh heroine, whoſe hiſtory is related in the apocryphal book which bears her name. See APOCRYPHA and HOLOFERNES.

JUDITH POINT, the SE. point of Rhode Iſland, on the coaſt of Waſhington county.

JUDOIGNE, a town of France, in the dep. of the Dyle, and ci-devant province of Auſtrian Brabant. Near this town the duke of Marlborough gained that ſignal victory over the French in 1706, called the *battle of Ramilies.* It is ſeated on the river Gete, 13 miles SE. of Louvain, and 16 N. of Namur.

JUDOSA BAY, a bay of Louiſiana, in the NW. corner of the Gulf of Mexico.

(1, 2.) IVEACH, the name of two baronies of Ireland, in the county of Down, and province of Ulſter. They are diſtinguiſhed into Upper and Lower Iveach, and the former is by much the largeſt barony in that county.

(3.) IVEACH MOUNTAINS, a chain of mountains conſiderably high, in the above barony.

JUEFRAS, a town of Africa, in Barra.

(1.) IVEL, a river in Bedfordſh. which paſſes by Biggleſwade, and joins the Ouſe at Tempsford.

(2.) IVEL, a river which riſes in Dorſetſhire, and ſoon after entering Somerſetſhire, paſſes by Ivelcheſter.

Ivelcheſter, Yeovil, &c. and joins the Parret at Langport.

IVELCHESTER. See ILCHESTER.

IVENACK, a town of Saxony, in Mecklenburg, 30 miles SE. of Roſtock.

(1.) IUERNUS, in ancient geography, a town in the SW. of Ireland; now called *Dunkeram*, (Camden): called *Donekyne* by the natives, ſituated on the Maire, in the province of Munſter.

(2.) IUERNUS, or *Iernus*, a river in the SW. of Ireland, now called the *Maire*, or *Kenmare*, running from E. to W. in the province of Munſter.

JUERY, St, a town of France, in the dep. of Tarn, 3 miles NE. of Alby.

(1.) IVES, or YVES, St. a celebrated biſhop of Chartres, born in the territory of Beauvais, in the year 1035. His merit procured his election to the ſee of Chartres in 1092, or 1093, under the pontificate of Urban II. who had depoſed Geoffroy his predeceſſor. He compiled a *Collection of Decrees*, and wrote 22 ſermons, publiſhed in 1647, in folio. He died A. D. 1115.

(2.) IVES, John, F. R. S. and F. A. S. a late celebrated antiquarian, born at Yarmouth in 1751. He publiſhed *Select Papers*, 1773: *Remarks on the Garianonum of the Romans*, 12mo, 1774: and died in 1776.

(3.) IVES, St, a ſea-port town of Cornwall, ſeated on a bay of the ſame name; which, being unſafe, is chiefly frequented by fiſhermen for pilchards. By this trade, however, and that of Corniſh ſlates, it has thriven greatly, and 20 or 30 ſail of ſhips belong to it. It is a corporation, governed by a mayor, 36 burgeſſes, a recorder, town-clerk, &c. and ſends two members to parliament. It has a ſpacious church, which is often waſhed by the ſea.

(4.) IVES, St, a town in Huntingdonſhire, 64 miles from London. It has a fine ſtone bridge over the Ouſe, had in the 9th century a mint, and was noted for its medicinal water. Great part of it was burnt down ſome years ago, but it was rebuilt. It has a good market on Monday for fatted cattle brought from the north; and two fairs. Here Oliver Cromwell rented a farm before he was choſen a burgeſs for Cambridge.

(1.) JUG, a river of Ruſſia, which runs into the Dwina.

* JUG. *n. ſ.* [*jugge*, Daniſh.] A large drinking veſſel with a gibbous or ſwelling belly.—

You'd rail upon the hoſteſs of the houſe,
Becauſe ſhe bought ſtone *jugs* and no ſeal'd quarts.
*Shak.*

He fetch'd 'em drink,
Fill'd a large *jug* up to the brink. *Swift.*

JUGERUM, in Roman antiquity, a ſquare of 120 Roman feet; its proportion to the Engliſh acre being as 10'000 to 16'097.

* JUGGLE. *n. ſ.* [from the verb.] 1. A trick by legerdemain. 2. An impoſture; a deception. —The notion was not the invention of politicians, and a *juggle* of ſtate to cozen the people into obedience. *Tillotſon.*

* *To* JUGGLE. *v. n.* [*jougler* or *jongler*, Fr. *joculari*, Latin.] 1. To play tricks by ſlight of hand; to ſhow falſe appearances of extraordinary performances.—The ancient miracle of Memnon's ſtatue ſeems to be a *juggling* of the Ethiopian prieſts. *Digby.* 2. To practiſe artifice or impoſture.—

Be theſe *juggling* fiends no more believ'd,
That palter with us in a double ſenſe. *Shak.*
Is't poſſible the ſpells of France ſhould *juggle*
Men into ſuch ſtrange mockeries? *Shak.*
Diſdain'd to ſtay for friend's conſents;
Nor *juggl'd* about ſettlements. *Hudibras.*

* JUGGLER. *n. ſ.* [from *juggle*.] 1. One who practiſes ſlight of hand; one who deceives the eye by nimble conveyance.—

As nimble *jugglers* that deceive the eye.
*Shak.*

—I ſaw a *juggler* that had a pair of cards, and would tell a man what card he thought. *Bacon.* —Ariſtæus was a famous poet, that flouriſhed in the days of Crœſus, and a notable *juggler*. *Sandys.* —Fortune-tellers, *jugglers*, and impoſtors, do daily delude them. *Brown.*—

The *juggler*, which another ſlight can ſhow,
But teaches how the world his own may know.
*Garth.*

—One who is managed by a *juggler* fancies he has money in hand; but let him graſp it never ſo carefully, upon a word or two it increaſes or dwindles. *Addiſon.*—

What magic makes our money riſe,
When dropt into the ſouthern main;
Or do theſe *jugglers* cheat our eyes? *Swift.*

2. A cheat; a trickiſh fellow.—

O me, you *juggler*! oh, you canker bloſſom,
You thief of love! *Shak.*
I ſing no harm
To officer, *juggler*, or juſtice of peace. *Donne.*

JUGGLING. *n. ſ.* See LEGERDEMAIN. Prof. Beckmann, in his *Hiſtory of Inventions*, pleads the cauſe of jugglers.

* JUGGLINGLY. *adv.* [from *juggle*.] In a deceptive manner.

JUGLANS, in botany: A genus of the monœcia order, belonging to the polyandria claſs of plants; and in the natural method ranking under the 50th order, *Amentaceæ*. The male calyx is monophyllous and ſquamiform; the corolla divided into ſix parts; there are 18 filaments; the female calyx is quadrifid, ſuperior; the corolla quadripartite; there are two ſtyles, and the fruit a plum with a furrowed kernel. There are 5 ſpecies.

1. JUGLANS ALBA, the white, and

2. JUGLANS NIGRA, the BLACK VIRGINIA WALNUT, are cultivated in this country, though they are leſs proper for fruit, having very ſmall kernels, than the

3. JUGLANS REGIA, the common WALNUT. It riſes 50 feet high or more, with a large upright trunk, branching into a very large ſpreading head, with large pinnated leaves, of 2 or 3 pair of oval, ſmooth, ſomewhat ſerrated lobes, terminated by an odd one; and monœcious flowers, ſucceeded by cluſters of large green fruit, incloſing furrowed nuts of different ſhapes and ſizes. All the ſorts are propagated by planting their nuts, which will grow in any common ſoil. The nuts being procured in the proper ſeaſon, in their outer covers or huſks if poſſible, they ſhould be preſerved in

dry ſand until February, and then planted. After two years growth in the ſeed-bed, they are to be taken out, and planted in the nurſery, where they muſt remain till grown 5 or 6 feet high, when they muſt be tranſplanted where they are to remain; but if intended for timber as well as fruit trees, they ought to be finally tranſplanted when they have attained the height of 3 or 4 feet. The fruit is uſed at two different ſtages of growth; when green to pickle, and when ripe to eat raw. Walnuts are ready for pickling in July and Auguſt, and are fully ripe in Sept. and Oct. As ſoon as gathered, lay them in heaps a few days to heat and ſweat, to cauſe their outer huſks, which adhere cloſely, to ſeparate from the ſhell of the nut; then clean them from the rubbiſh, and depoſit them in ſome dry room for uſe, covering them over cloſe with dry ſtraw half a foot thick, and they will keep 3 or 4 months. The wood of the walnut tree is alſo very valuable; cabinet-makers eſteem it highly for ſeveral ſorts of furniture and light works; for, being beautifully veined, it takes a fine poliſh, and the more knotty it is, the more it is valued for particular purpoſes. Walnut trees are alſo well adapted for planting round the borders of orchards, where, by their large ſpreading heads, they guard the leſſer fruit trees from boiſterous winds. The kernels are ſimilar in quality to almonds, but are not, like them, uſed in medicine.

JUGNAC, a town of France, in the dept. of Charente, 15 miles S. of Angouleſme.

JUGON, a town of France, in the dept. of the North Coaſts, containing about 700 citizens, 8 miles SE. of Lamballe, and 10½ W. of Dinan.

JUGORA, a conſiderable province of Muſcovy, in the government of Archangel. It has the title of a duchy; and is inhabited by a kind of Tartars, who are very ſavage, and much of the ſame diſpoſition with the Samoiedes.

JUGUI, or JUJUI, or XUQUI, a river of South America, riſes 100 miles WNW. of Omaguaca, under which name it is firſt known; till being joined at St Salvador by ſeveral tributary ſtreams, it receives the name of Jugui. Its whole courſe is nearly 300 miles SE. On the borders of the province of Chaco, it joins the Vernejo in S. Lat. 24. 50.

(1.) * JUGULAR. *adj.* [*jugulum*, Lat.] Belonging to the throat.—A gentleman was wounded into the internal *jugular* through his neck. *Wiſeman.*

(2.) JUGULAR, among anatomiſts, is applied to certain veins and glands of the neck. See ANATOMY, § 403.

JUGULARES, in the Linnæan ſyſtem, an order or diviſion of fiſh, the general character of which is, that they have ventral fins before the pectoral fins. See ICHTHYOLOGY, *Sect.* I. and ZOOLOGY.

JUGUM, the YOKE, a diſgrace inflicted by the Romans upon their vanquiſhed enemies, by making them paſs ſingly between 2 ſpears, with a 3d laid acroſs.

JUGURTHA, the illegitimate ſon of Manaſtabal, the brother of Micipſa, ſons of Maſiniſſa, king of Numidia. Micipſa, who inherited his father's kingdom, educated his nephew with his two ſons Adherbal and Hiempſal; but as he ſaw that the former was of an aſpiring diſpoſition, he ſent him with a body of troops to the aſſiſtance of Scipio, who was beſieging Numantia, hoping thus to get rid of a youth whoſe ambition ſeemed to threaten the tranquillity of his children. His hopes were fruſtrated; Jugurtha ſhowed himſelf brave and active, and endeared himſelf to the Roman general. Micipſa appointed him ſucceſſor to his kingdom along with his ſons; but the kindneſs of the father proved fatal to the children. Jugurtha deſtroyed Hiempſal, and ſtripped Adherbal of his poſſeſſions, and obliged him to fly to Rome. The Romans liſtened to the well-grounded complaints of Adherbal; but Jugurtha's gold prevailed among the ſenators, and the ſupplicant monarch, forſaken in his diſtreſs, periſhed by the ſnares of his enemy. Cæcilius Metellus was at laſt ſent againſt Jugurtha; and his firmneſs and ſucceſs ſoon reduced the crafty Numidian, obliging him to fly among his ſavage neighbours for ſupport. Marius and Sylla ſucceeded Metellus, and fought with equal ſucceſs. Jugurtha was at laſt betrayed by his father-in-law Bocchus, and delivered up to Sylla, A. A. C. 106. He was expoſed to the view of the Roman people, and dragged in chains to adorn the triumph of Marius. He was afterwards put in a priſon, where he died ſix days after of hunger.

IVICA, or YVICA, an iſland in the Mediterranean. See YVICA.

(1.) * JUICE. *n. ſ.* [*jus*, Fr. *juys*, Dutch.] 1. The liquor, ſap, or water of plants and fruits.—If I deſire wine, I muſt ſay, wine is a *juice* not liquid, or wine is a ſubſtance; for *juice* includes but ſubſtance and liquid. *Watt's Logick.*—

Unnumber'd fruits,
A friendly *juice* to cool thirſt's rage contain.
*Thomſon.*

2. The fluid in animal bodies.—*Juice*, in language, is leſs than blood; for if the words be but becoming and ſignifying, and the ſenſe gentle, there is *juice*: but where that wanteth, the language is thin, ſcarce covering the bone. *Ben Jonſon's Diſcovery.*—An animal whoſe *juices* are unſound can never be nouriſhed: unſound *juices* can never repair the fluids. *Arbuthnot.*

(2.) JUICE. See ANATOMY, BLOOD, PHARMACY, SAP, &c.

(3.) *The* JUICES OF PLANTS, are expreſſed to obtain their eſſential ſalts, and for ſeveral medicinal purpoſes, either to be uſed without preparation, or made into ſyrups and extracts. The general method is, by pounding the plant in a marble mortar, and then by putting it into a preſs. Thus is obtained a muddy, green liquor, which generally requires to be clarified. All juices are not extracted with equal eaſe. Some plants, even when freſh, contain ſo little juice, that water muſt be added. Others, which contain a conſiderable quantity of juice, furniſh but a ſmall quantity of it by expreſſion, becauſe they contain alſo much mucilage, which renders the juice ſo viſcid that it cannot flow.—Water muſt alſo be added to theſe plants to obtain their juice. The juices thus obtained are not, properly ſpeaking, one of their principles, but a collection of all the proximate principles of plants ſoluble in water. The juice contains alſo ſome part of the reſinous ſubſtance, and the green colouring matter, which in almoſt all vegetables is of a reſinous nature.

ture. These two last substances, not being soluble in water, are only interposed between the parts of the other principles which are dissolved in the juice, and consequently disturb its transparency. Juices which are acid, and not very mucilaginous, are spontaneously clarified by rest and gentle heat. The juices of most antiscorbutic plants, abounding in saline volatile principles, may be disposed to filtration merely by immersion in boiling water; and as they may be contained in closed bottles, while they are thus heated in a water bath, their saline volatile part, in which their medicinal qualities chiefly consist, may thus be preserved. The most general and absolutely necessary method of clarification for those juices which contain much mucilage, is boiling with the white of an egg. This matter, which has the property of coagulating in boiling water, and of uniting with mucilage, does accordingly, when added to the juice of plants, unite with and coagulate their mucilage, and separates it from the juice in form of scum, together with the greatest part of the resinous and earthy matters which disturb its transparency. And as any of these resinous matters which may remain in the liquor, after this boiling, with the whites of eggs, are no longer retained by the mucilage, they may easily be separated by filtration. See FILTRE, § 1, 2. The juices, especially before they are clarified, contain almost all the same principles as the plant itself; because in the operation by which they are extracted, no decomposition happens, but every thing remains, as to its nature, in the same state as in the plant. The principles contained in the juice are only separated from the grosser oily, earthy, and resinous part, which compose the solid matter that remains under the press. These juices, when well prepared, have therefore the same medicinal qualities as the plants from which they are obtained. They must evidently differ from each other as to the nature and proportions of the principles with which they are impregnated, as much as the plants from which they are extracted differ from each other in those respects. Most vegetable juices coagulate when exposed to the air, whether they are drawn out of the plant by wounds, or naturally run out; though what is called *naturally running out* is generally the effect of a wound in the plant, from a sort of canker, or some other internal cause. Different parts of the same plant, yield different juices. The same veins, in their course through the different parts of the plant yield juices of a different appearance. Thus the juice in the root of the cow parsnep is of a brimstone colour; but in the stalk it is white. Among those juices of vegetables which are clammy and readily coagulate, there are some which readily break with a whey. The great wild LETTUCE, with the smell of opium, yields the greatest plenty of milky juice of any known British plant. When the stalk is wounded with a knife, the juice flows readily out like a thick cream, and is white and ropy; but if these wounds are made at the top of the stalks, the juice that flows out of them is dashed with a purple tinge, as if cream had been sprinkled over with a few drops of red wine. Some little time after letting this out, it becomes much more purple, and thickens; and finally, the thicker part of it separates, and the thin whey swims at top. The whey or thin part of this separated matter is easily pressed out from the curd by squeezing between the fingers, and the curd will then remain white; and on washing with water, it becomes like rags. The purple whey (for in this is contained all the colour) soon dries into a purple cake, and may be crumbled between the fingers into a powder of the same colour. The white curd being dried and kept for some time, becomes hard and brittle. It breaks with a shining surface like resin, and is inflammable; taking fire at a candle, and burning all away with a strong flame. The same thick part being held over a gentle heat, will draw out into tough long threads, melting like wax. The purple cake made from the whey is quite different from this; and when held to a candle scarce flames at all, but burns to a black coal. The whole virtue of the plant seems also to consist in this thin part of its juice: for the coagulum or curd, though looking like wax or resin, has no taste at all; whereas the purple cake made from the serum is extremely bitter, and of a taste somewhat resembling that of opium. Of the same kind with the wild lettuce are the throatwort, spurge, and many other plants. These are all replete with a milky juice which separates into curds and whey like that already described. But this, though common law of nature, is not universal, for there are many plants which yield the like milky juices without any separation ensuing upon their extravasation. The white juice of the sonchus never separates, but dries into an uniform cake: the common red wild poppy bleeds freely with a milky juice; and the heads or capsules of seed bleed not less freely than the rest of the plant, even after the flower is fallen. This juice, on being received into a shell or other small vessel, soon changes its white to a deep yellow colour, and dries it into a cake which seems resinous and oily, but no whey separates from it. The TRAGOPOGON, or goat's beard, when wounded, bleeds freely a milky juice; it is at first white, becomes immediately yellow, and then more red, till at length it is wholly of a dusky red. It never separates, but dries together into one cake; and is oily and resinous, but of an insipid taste. The great bindweed also bleeds freely a white juice; the flowers, as well as the stalks and leaves, affording this liquor. It is of a sharp taste; and as many of the purging plants are of this class, it would be worth trying whether this milk is not purgative. These juices, as well as most others which bleed from the plants, are white like milk; but there are some of other colours. The juice of the great celandine is of a fine yellow colour; it flows from the plant of the thickness of cream, and soon dries into a hard cake, without any whey separating from it. Another yellow juice is yielded by the seed-vessels of the yellow centaury in July, when the seeds are full grown. This is very clammy; it soon hardens altogether into a cake without any whey separating from it. It sticks to the fingers like birdlime, is of the colour of pale amber; and will never become harder than soft wax if dried in the shade; but if laid in the

ſun, it immediately becomes hard like reſin. Theſe cakes burn like wax, and emit a very pleaſant ſmell. The great angelica alſo yields a yellowiſh juice on being wounded; and this will not harden at all; but if kept ſeveral years, will ſtill be ſoft and clammy, drawing out into threads or half melted reſin. Another kind of juices very different from all theſe, are thoſe of a gummy nature. Some of theſe remain liquid a long time, and are not to be dried without the aſſiſtance of heat; the others very quickly harden of themſelves, and are not inflammable. The gum of the juice of rhubarb leaves ſoon hardens, and is afterwards ſoluble in common water, and ſparkles when put into the flame of a candle. The cluſters of the common honeyſuckle are full of a liquid gum. This they frequently throw out, and it falls upon the leaves, where it retains its own form. The red hairs of the ros ſolis are all terminated by large bladders of a thin watery fluid. This is likewiſe a liquid gum; it ſticks to the fingers, draws out into long threads, and ſtands the force of the ſun all day. In the centre of each of theſe dew-drops there is a ſmall red bladder, which ſtands immediately on the ſummit of the red hair, and contains a purple juice, which may be ſqueezed out of it. The pinguicula, or butter-wort, has alſo a gummy matter on its leaves in much greater quantity than the ros ſolis. Some plants yield juices which are manifeſtly of an oily nature. Theſe, when rubbed, are not at all of a clammy nature, but make the fingers glib and ſlippery, and do not all harden on being expoſed to the air. If the ſtalk of elecampane be wounded, there flows out an oily juice ſwimming upon a watery one. The ſtalks of the hemlock alſo afford a ſimilar oily liquor ſwimming upon the other; and in like manner the white mullein, the berries of ivy, the bay, juniper, dog berry tree, and the fruit of the olive, when wounded, ſhow their oil floating on the watery juice. Some of theſe oily juices, however, harden into a kind of reſin. Our ivy yields ſuch a juice very abundantly; and the juice of the ſmall purple-berried juniper is of the ſame kind, being hard and fat, and not very gummy. If the bark of the common ivy is wounded in March, there will ooze out a tough and greaſy matter of a yellowiſh colour, which, taken up between the fingers, feels not at all gummy or ſticking, but melts in handling into a ſort of oil, which in proceſs of time hardens and cruſts upon the wounds, and looks like brown ſugar. It burns with a laſting flame, and ſmells very ſtrong. The tops of the lettuce, and the leaves growing near the tops, if examined with a magnifying glaſs, ſhow a great number of ſmall bladders or drops of an oily juice of a browniſh colour, hardening into a kind of reſin; they are eaſily wiped off when of any ſize, and are truly an oily juice a little hardened. It is probable alſo, that the fine blue flour or powder, called the *bloom*, upon the ſurface of our common plums, is no other than ſuch an oily juice exſudating from their pores in ſmall particles, and hardening into a ſort of reſin.

* JUICELESS. *adj.* [from *juice*.] Dry; without moiſture; without juice.—Divine Providence has ſpread her table everywhere; not with a *juiceleſs* green carpet, but with ſucculent herbage and nouriſhing graſs. *More againſt Atheiſm.*—

Beware th' inclement heav'ns; now let thy hearth
Crackle with *juiceleſs* boughs. *Phillips.*

* JUICINESS. *n. ſ.* [from *juice*.] Plenty of juice; ſucculence.

* JUICY. *adj.* [from *juice*.] Moiſt; full of juice; ſucculent.—Earth being taken out of watery wounds, will put forth herbs of a fat and *juicy* ſubſtance. *Bacon.*—

Each plant and *juicieſt* gourd will pluck. *Milt.*
The muſk's ſurpaſſing worth! that, in its youth,
Its tender nonage, loads the ſpreading boughs
With large and *juicy* offspring. *Phillips.*

JUIDA. See WHIDAH.

JUIGNE, a town of France, in the dep. of the Sarte, 3 miles SE. of Sable.

IVIL. See IVEL, N° 1 and 2.

(1.) JUILLAC, a town of France, in the dep. of Correze, 12 miles SW. of Uzerches, and 19½ W. of Tulle.

(2.) JUILLAC LE COQ, a town of France, in the dep. of Charente, 15 miles S. of Angouleſme.

JUILLY, a town of France, in the dep. of the Seine and Marne, 7 miles NW. of Meaux.

JUINE, a river of France, which joins the Eſtampe, and forms the Eſſone.

IVINGO, a town of Bucks, famous for laces; 10 m. ENE. of Aileſbury, and 32 NW. of London.

(1.) * JUJUB. } *n. ſ.* [*zizyphus*, Lat.] A plant
* JUJUBES. } whoſe flower conſiſts of ſeveral leaves, which are placed circularly, and expand in form of a roſe. The fruit is like a ſmall plum, but it has little fleſh upon the ſtone. *Mill'er.*

(2.) JUJUBES, in botany and materia medica, is a fruit of the pulpy kind, produced on a tree which Linnæus makes a ſpecies of rhamnus. See RHAMNUS, § 9. The jujubes have been made a general ingredient in pectoral decoctions; but they are now ſeldom uſed on theſe occaſions, and are ſcarce at all heard of in preſcription, or to be met with in the ſhops.

* *To* JUKE. *v. n.* [*jucher*, Fr.] 1. To perch upon any thing, as birds. 2. *Juking*, in Scotland, denotes ſtill any complaiſance by bending of the head.—Two aſſes travelled; the one laden with oats, the other with money; the money-merchant was ſo proud of his truſt, that he went *juking* and toſſing of his head. *L'Eſtrange.*

JUKUM, a town in the duchy of Courland.

JUL, or JOL, a Gothic word ſignifying a *ſumptuous treat*; and particularly applied to a religious feſtival, firſt among the heathens and afterwards Chriſtians. By the latter it was given to CHRISTMAS; which is ſtill known under the name of *Iul*, *Iule*, or *Yool*, and hence too January was by the Saxons ſtyled *Giuli*, i. e. *the Feſtival*. As this feaſt had originally been dedicated by our heathen anceſtors to the ſun, their ſupreme deity; ſo the Chriſtians, for the purpoſe of engaging the minds of their Gentile brethren, ordered it ſhould be celebrated in memory of the birth of Chriſt; and thus it has been through ages a feaſt of joy and entertainment. We are indebted to Procopius for the firſt account of this feaſt.

(1.

(1.) * JULAP. *n. ſ.* [A word of Arabic original; *julapium*, low Latin, *julep*, Fr.] *Julap* is an extemporaneous form of medicine, made of ſimple and compound water ſweetened, and ſerves for a vehicle to other forms not ſo convenient to take alone. *Quincy.*—

Behold this cordial *julap* here,
With ſpirits of balm and fragrant ſyrups mixt.
*Milton.*

—If any part of the after-birth be left, endeavour the bringing that away; and by good ſudorifics and cordials expel the venom, and contemperate the heat and acrimony by *juleps* and emulſions. *Wiſeman.*

(2.) JULAP, or JULEP. See PHARMACY.

JULBACH, a town and fort of Bavaria.

JULETA, a town of Sweden, in Sudermania.

(1.) JULFA, an ancient city of Armenia.

(2.) JULFA, NEW. See ISPAHAN.

JULFAR, a town of Arabia, in Oman.

(1.) JULIA, the daughter of Julius Cæſar and Cornelia, one of the beſt of the Roman ladies. She married, 1ſt, Cornelius Cæpio; and, 2d, Pompey, who had an uncommon regard for her. She died in childbed, A. A. C. 53.

(2, 3.) JULIA, the daughter of Auguſtus, was famous for her accompliſhments, and infamous for her lewdneſs, for which her father baniſhed her. She married, 1. Metellus; 2. Agrippa; and 3. Tiberius; who ſuffered her to periſh for want. Her daughter, Julia, turned out as bad as her mother.

(4.) JULIA LEX, in Roman antiquity, a law made by Julius Cæſar, A. U. C. 691; confirming the privileges of all Greece; and ordaining that the Roman magiſtrates ſhould act there as judges, &c. There were 9 other *Julie Leges* enacted in the reign of Auguſtus; one of which puniſhed adultery with death; and another, *de maritandis ordinibus*, propoſed rewards to ſuch, of a certain deſcription, as married, and puniſhed celibacy. It alſo permitted patricians, ſenators excepted, to intermarry with *libertini*.

(5.) JULIA, ST, a town of France, in the dep. of Upper Garonne, 21 miles ESE. of Toulouſe.

JULIACUM, an ancient name of JULIERS.

(1.) JULIAN, a famous Roman emperor, ſtyled THE APOSTATE, becauſe he profeſſed the Chriſtian religion before he aſcended the throne, but afterwards openly embraced Paganiſm, and endeavoured to aboliſh Chriſtianity. He made no uſe of violence, however, for this purpoſe; but behaved with a politic mildneſs to the Chriſtians; recalled all who had been baniſhed on account of religion under Conſtantius; and endeavoured to pervert them by his careſſes, and by temporal advantages covered over by artful pretences: but he prohibited Chriſtians to plead before courts of juſtice, or to enjoy any public employments. He even prohibited their teaching polite literature; well knowing the great advantages they drew from profane authors in their attacks upon Paganiſm and irreligion. Though he on all occaſions ſhowed a ſovereign contempt for the Chriſtians, whom he called *Gallileans*, yet he was ſenſible of the advantage they obtained by their virtue and the purity of their manners; and therefore inceſſantly propoſed their example to the Pagan prieſts. At laſt, however, when he found that all other methods failed, he gave public employments to the moſt cruel enemies of the Chriſtians, when the cities in moſt of the provinces were filled with tumults and ſeditions, and many of them were put to death. Hiſtorians mention, that Julian attempted to prove the falſehood of our Lord's prediction with reſpect to the temple of Jeruſalem, by rebuilding it; but that all his endeavours ſerved only the more perfectly to verify it. See JERUSALEM, N° 1. Julian being mortally wounded in a battle with the Perſians, it is ſaid, that he catched in his hand ſome of the blood which flowed from his wound; and throwing it towards heaven, cried, "Thou Galilean haſt conquered." But Theodoret relates, that Julian diſcovered a different diſpoſition, and employed his laſt moments in converſing with Maximus the philoſopher, on the dignity of the ſoul. He died the following night, aged 32. For an account of his reign and exploits, ſee CONSTANTINOPLE, § 6, 7. No prince was ever more variouſly repreſented by different authors; on which account it is difficult to form a true judgment of his character. It muſt, however, be acknowledged, that he was learned, liberal, temperate, brave, vigilant, and a lover of juſtice; but, on the other hand, he had apoſtatiſed to Paganiſm; was an enemy to the Chriſtian religion; and was, in fact, a perſecutor, though not of the moſt ſanguinary claſs. We have ſeveral of his diſcourſes or orations; ſome of his letters; a treatiſe, entitled *Miſopogon*, which is a ſatire on the inhabitants of Antioch; and ſome other pieces, all written in an elegant ſtyle. They were publiſhed in Greek and Latin by father Petau in 1630, in 4to. and of which Spanheimius gave a fine edition in folio in 1696. His moſt famous work was that compoſed againſt the Chriſtians, of which ſome fragments are preſerved in Cyril's refutation of it.

(2.) JULIAN ALPS, an extenſive chain of mountains in Maritime Auſtria, between Italy and Germany, chiefly in the province of Friuli.

(3.) JULIAN CALENDAR, that depending on and connected with the Julian year. See KALENDAR, § I. ii.; N° 4.

(4.) JULIAN EPOCH, the æra of the inſtitution of the Julian reformation of the calendar, which began A. A. C. 46.

(5.) JULIAN PERIOD, in chronology, a period ſo called, as being adapted to the Julian year. See CHRONOLOGY, *Index*. It is made to commence before the creation. Its principal advantage lies here, that the ſame years of the cycles of the ſun, moon, and indiction, of which three cycles it was made to conſiſt by Joſeph Scaliger in 1580, belonging to any year of this period, will never fall together again till after the expiration of 7980 years. There is taken for the firſt year of this period that which hath the firſt of the cycle of the ſun, the firſt of the cycle of the moon, and the firſt of the indiction cycle, and ſo reckoning on. The firſt year of the Chriſtian æra is always, in our ſyſtems of chronology, the 4714th of the Julian period. To find what year of the Julian period any given year of Chriſt anſwers to; to the given year

year of Christ add 4713, because so many years of the Julian period were expired A. D. 1; and the sum gives the year of the Julian period sought. On the contrary, having the year of the Julian period given, to find what year of Christ answers thereto: from the year of the Julian period given subtract 4713, and the remainder will be the year sought.

(6.) JULIAN, St, a harbour on the S. of Patagonia, where ships usually touch that are bound to the south sea. Lat. 48. 15. S.

(7.) JULIAN YEAR, the old account of the year, established by Julius Cæsar, consisting of 365¼ days. See YEAR.

JULIAN'S TOWN, a town of Ireland, in Meath.

JULIEN, St, a name of 16 towns of France:

1. JULIEN, St, in the dep. of Cote d'Or, 9 miles NNE. of Dijon.

2. JULIEN, St, in the dep. of Jura, 19 miles and a half SSW. of Orgelet, and 18 S. of Lons le Saunier.

3. JULIEN, St, in the dep. of Mont Blanc, late Savoy, 5 miles SW. of Geneva.

4. JULIEN, St, in the dep. of Rhone and Loire, 10½ miles ESE. of St Etienne, and 2 N. of Arconay.

5. JULIEN, St, in the dep. of the Upper Vienne and ci-devant prov. of Limosin, 15 miles W. of Limoges.

6. JULIEN, St, DE CHAPTEUIL, in the dep. of Upper Loire, 7 miles and a half E. of Puy en Velay.

7. JULIEN, St, DE CIVRY, in the dep. of Saone and Loire, 4 miles and a half S. of Charolles, and 9 NE. of Marcigny.

8. JULIEN, St, DE MONTAGNIER, in the dep. of Var, 9 miles NW. of Barjols.

9. JULIEN, St, DE VOUVANTES, in the dep. of Lower Loire, 7 miles and a half SSE. of Chateaubriant, and 30 NNE. of Nantes.

10. JULIEN, St, DU SAULT, in the dep. of Yonne, and late prov. of Burgundy, between two mountains, covered with vines, near the Yonne, 6 miles NW. of Joigny, and 10 miles and a half S. of Sens.

11. JULIEN, St, EN CHAMPSEUR, in the dep. of the Higher Alps, 6 miles N. of Gap.

12. JULIEN, St, EN QUINT, in the dep. of the Drome, 6 miles NW. of Die.

13. JULIEN, St, L'ARS, in the dep. of Vienne, 8 miles W. of Chauvigny, and 7 miles and a half E. of Poitiers.

14. JULIEN, St, LE FAUCON, in the dep. of Calvados, 6 miles SW. of Lisieux, and 18 ESE. of Caen.

15. JULIEN, St, SUR GARONNE, in the dep. of Upper Garonne, 3 miles SW. of Rieux, and 21 NE. of St Gaudens.

16. JULIEN, St, SUR REYSSOUSE, in the dep. of the Ain, 12 miles NNW. of Bourg en Bresse, and 7 miles and a half E. of Pont de Vaux.

(1.) JULIERS, a ci-devant duchy of Germany in Westphalia, now annexed to France, and included in the dep. of the Roer. It was divided between those of the Roer and the Eifel in 1796. It is seated between the Maese and the Rhine, and was bounded by Prussian Guelderland on the N. by the electorate of Triers on the S. by that of Cologne on the E. and by the Netherlands on the W. It is about 68 miles long, and 30 broad; and abounds in cattle, corn, and fine meadows, and is well supplied with wood; but it is most remarkable for a fine breed of horses, and wood for dying, which is gathered here in abundance. The chief towns are Juliers, Aix-la Chapelle, Duren, Munster, Eiffel, Bedbour, Wesinburgh, and Lafteren.

(2.) JULIERS, a city of France, late capital of the above duchy. Some think it was founded by Julius Cæsar or Julia Agrippina; but this is questioned by others, because it is not mentioned before Antonius's Itinerary and Theodosius's tables. The town is small but well fortified, and neatly built; the houses are of brick, and the streets broad and regular. The citadel is large and very strong, containing a palace of the ancient dukes, and a spacious piazza. In the suburbs there is (or was) a monastery of Carthusians, nobly endowed by several dukes of Juliers. The town is but poorly inhabited, though they have a fine woollen manufactory, and another of linen. It was taken by Prince Maurice of Nassau in 1610, and by the Spaniards in 1622. It was surrendered at discretion to the French under Pichegru, on the 9th Oct. 1794, after a battle fought near it on the 6th, wherein the Austrians lost above 4000 men killed and wounded, and 800 prisoners. There were 6 pieces of cannon, and 50,000 lb. of powder in the arsenal. Juliers is 23 miles W. of Cologne, and 37 NE. of Liege. It is seated on the Roer. Lon. 6. 4. E. Lat. 50. 55. N.

JULIOMAGUS, a city of Gaul, now ANGERS.

JULIOPOLIS, an ancient town of Bithynia, supposed by some to be the same with TARSUS.

JULIO ROMANO. See ROMANO, N° 1.

JULIS, a town of the isle of Coos, famous for being the birthplace of Simonides. Its walls were all of marble, (*Plin.* iv. c. 12.), and there are still parts of these monuments of its ancient splendour remaining entire, above 12 feet high.

(1.) JULIUS, the surname of a celebrated patrician family in Rome, who claimed their descent from IULUS, the son of Æneas. They were brought to Rome by Romulus, where they soon enjoyed the highest offices in the republic, which was at last overturned by one of them. The CÆSARS were a branch of the Julian family.

(2.) JULIUS CÆSAR. See CÆSAR, N° 1.

(3.) JULIUS I. pope of Rome, succeeded Mark, A. D. 337. He was a man of great learning and piety. Some of his letters are extant. He sent legates to the council of Sardis, and supported the cause of Athanasius. He died in 352.

(4.) JULIUS II. (Julian de la Rovere), pope, remarkable for his warlike disposition, and his political negociations: by the latter, he engaged the principal powers of Europe to league with him against the republic of Venice, called *the League of Cambray*, in 1508. The Venetians having purchased peace by the cession of part of Romania, Julius turned his arms against Lewis XII. king of France, and appeared in person, armed cap-a-pee, at the siege of Mirandola; which he took by assault in 1511. But proceeding to excommunicate Lewis,

Lewis, the king wisely turned his own weapons againſt him, by calling a general council at Piſa: at which the pope refuſing to appear, was declared to be ſuſpended from the holy ſee; and Lewis, in his turn, excommunicated the pope, who died ſoon after in 1512. He built the famous church of St Peter at Rome, and was a patron of the polite arts.

(5.) JULIUS POLLUX. See POLLUX, N° 4.

(6.) JULIUS, St. See AARON, St.

(7.) JULIUS VICUS, in ancient geography, a town of the Nemetes in Gallia Belgica, ſituated between the Tres Tabernæ and Noviomagus, now called GERMERSHEIM, which ſee. Lon. 8. 15. E. Lat. 49. 12. N.

JULIUSBERG, a town of Silefia, in Oels.

JULLIE, a town of France, in the dept. of Rhone and Loire, 5 miles N. of Villefranche.

JULSIO, a town of Sweden in Weſtmania.

(I.) IULUS, a name of ASCANIUS.

(II.) IULUS, a ſon of Aſcanius, born in Lavinium. In the ſucceſſion to the kingdom of Alba, Æneas Sylvius, the ſon of Æneas and Lavinia, was preferred to him. He was, however, made chief prieſt.

(III.) IULUS, in entomology; a genus of inſects of the order aptera. The feet are very numerous, being on each ſide twice as many as the ſegments of the body; the antennæ are moniliform; there are two articulated palpi; and the body is of a ſemicylindrical form. There are ſeveral ſpecies. See *Plate* CXCIV.

1. IULUS SABULOSUS, is of an aſhen colour, ſmooth, and ſometimes has two longitudinal bands of a dun-colour upon its back. The body is compoſed of about 60 ſegments, which appear double; one part of the ſegment being quite ſmooth, the other charged with longitudinal ſtriæ, ſet very cloſe together, which cauſes the cylindric body of the inſect to appear interſected alternately with ſmooth and ſtriated ſegments. Each ſegment gives riſe to two pair of feet, which makes 240 or 120 feet on each ſide. Theſe feet are ſlender, ſhort, and white. The antennæ are very ſhort, and conſiſt of five rings. The inſect, when touched, rolls itſelf up into a ſpiral form; ſo that its feet are inwards, but yet turned towards the ground. It is found together with the following ſpecies, to which it bears a reſemblance, though it is much larger.

2. IULUS TERRESTRIS, is a ſmall ſpecies, having on each ſide 100 very ſhort cloſely ſet feet. The body is cylindrically round, conſiſting of 50 ſegments, each of which gives riſe to two pair of feet; by which means the feet ſtand two and two by the ſide of each other, ſo that between every two there is a little more ſpace. Its colour is blackiſh, and the animal is very ſmooth. It is met with under ſtones, and in the earth.

* JULUS. *n. ſ.* 1. *July flower.* 2. *Julus*, ωλος, among botaniſts, denotes thoſe long worm-like tufts or palms, as they are called, in willows, which at the beginning of the year grow out, and hang pendular down, from hazels, walnut-trees, &c. *Miller.*

(1.) * JULY. *n. ſ.* [*Julius*, Lat. *juillet*, Fr.] The month anciently called *quintilis*, or the 5th from March, named *July* in honour of *Julius Ceſar*; the 7th month from January.—*July* I would have drawn in a jacket of light yellow, eating cherries, with his face and boſom ſunburnt. *Peacham.*

(2.) JULY, the month during which the ſun enters the ſign Leo. Mark Antony firſt gave this month the name of *July*, after Julius Cæſar, who was born in it. On the 19th day of this month the dog-days are commonly ſuppoſed to begin; when, according to Hippocrates and Pliny, the ſea boils, wine turns ſour, dogs go mad, the bile is increaſed and irritated, and all animals decline and languiſh.

JULY-FLOWERS. See CHEIRANTHUS, DIANTHUS, GILLY-FLOWER, and HESPERIS.

* JUMART. *n. ſ.* [French.] Mules and *jumarts*, the one from the mixture of an aſs and a mare, the other from the mixture of a bull and a mare, are frequent. *Locke.*

* JUMBLE. *n. ſ.* [from the verb.] Confuſed mixture; violent and confuſed agitation.—Had the world been coagmented from that ſuppoſed fortuitous *jumble*, this hypotheſis had been tolerable. *Glanville.*—What *jumble* here is made of eccleſiaſtical revenues, as if they were all alienated with equal juſtice. *Swift.*

(1.) * *To* JUMBLE. *v. a.* [in *Chaucer, jombre*, from *combler*, Fr. *Skinner.*] To mix violently and confuſedly together.—Perſons and humours may be *jumbled* and diſguiſed; but nature, like quick-ſilver, will never be killed. *L'Eſtrange.*—A verbal concordance leads not always to texts of the ſame meaning; and one may obſerve, how apt that is to *jumble* together paſſages of Scripture, and thereby diſturb the true meaning of holy Scripture. *Locke.*

Writing is but juſt like dice,
And lucky mains make people wiſe;
And *jumbled* words, if fortune throw 'em,
Shall, well as Dryden, form a poem. *Prior.*

—Is it not a firmer foundation for tranquillity, to believe that all things were created, and are ordered for the beſt, than that the univerſe is mere bungling and blundering; all ill-favouredly cobled and *jumbled* together by the unguided agitation and rude ſhuffles of matter? *Bentley.*—

How tragedy and comedy embrace,
How farce and epic get a *jumbled* race. *Pope.*

—That the univerſe was formed by a fortuitous concourſe of atoms, I will no more believe, than that the accidental *jumbling* of the alphabet would fall into a moſt ingenious treatiſe of philoſophy. *Swift.*

(2.) * *To* JUMBLE. *v. n.* To be agitated together.—They will all meet and *jumble* together into perfect harmony. *Swift.*

JUMELLA, a town of Spain, in Murcia.

JUMELLE, a town of France, in the dep. of Maine and Loire, 6 miles S. of Bauge, and 13 N. of Saumur.

JUMELLIERS, a town of France, in the dep. of Maine and Loire, 13½ miles SSW. Angers.

* JUMENT. *n. ſ.* [*jument*, Fr. *jumentum*, Lat.] Beaſt of burthen.—*Juments*, as horſes, oxen, and aſſes, have no eructation or belching. *Brown.*

JUMIEGE, a town of France, in the dep. of the

the Lower Seine, and late prov. of Normandy. It has a celebrated Benedictine abbey, and is seated on the Seine, 12 miles SW. of Rouen, and 77 NW. of Paris. Lon. e. 55. E. Lat. 49. 25. N.

JUMILHAC, a town of France, in the dep. of Dordogne, 9 miles N. of Exideuil.

JUMMOO, a town of Hindoostan, in Lahore, 76 miles NE. of Lahore, and 285 NW. of Delhi. Lon. 73. 40. E. Lat. 32. 54. N.

JUMNAH, a large river of Hindoostan Proper, which rises to the NW. of Delhi, waters that capital, as well as the city of Agra, and joins the Ganges about 10 miles below Benares.

(1.) * JUMP. *adv.* Exactly; nicely. Obsolete. —All should be absolutely good, as hitting *jump* that indivisible point or center wherein goodness consisteth. *Hooker.*—

But since so *jump* upon this bloody question,
You from the Polack wars, and you from England,
Are here arriv'd. *Shak.*

Myself the while to draw the Moor apart,
And bring him *jump*, when he may Cassio find
Soliciting his wife. *Shak.*

(2.) * JUMP. *n. s.* [from the verb.] 1. The act of jumping; a leap; a skip.—The surest way for a learner is, not to advance by *jumps* and large strides. *Locke.* 2. A lucky chance.—

Our fortune lies
Upon this *jump*. *Shak.*

3. [*Jupe*, Fr.] A waistcoat; a kind of loose or limber stays worn by sickly ladies.—

The weeping cassock scar'd into a *jump*,
A sign the presbyter's worn to the stump.
*Cleaveland.*

(1.) * *To* JUMP. *v. a.* To pass by a leap; to pass eagerly or carelessly over.—

Here, upon this bank and shelve of time,
We'd *jump* the life to come. *Shak.*

(2.) * *To* JUMP. *v. n.* [*gumpen*, Dutch.] 1. To leap; to skip; to move without step or sliding.—Not the worst of the three but *jumps* twelve foot and an half by the square. *Shak.*—

The herd come *jumping* by me,
And fearless quench their thirst, while I look on,
And take me for their fellow-citizens. *Dryden.*

So have I seen from Severn's brink,
A flock of geese *jump* down together,
Swim where the bird of Jove would sink,
And swimming never wet a feather. *Swift.*

—Candidates petition the emperor to entertain the court with a dance on the rope; and whoever *jumps* the highest succeeds in the office. *Gulliver.* 2. To leap suddenly.—One Peregrinus *jumped* into a fiery furnace at the Olympic games, only to show the company how far his vanity could carry him. *Collier.*—We see a little, presume a great deal, and so *jump* to the conclusion. *Spect.* 3. To jolt.—The noise of the prancing horses, and of the *jumping* chariots. *Nah.* iii. 2. 4. To agree; to tally; to join.—

Do not embrace me till each circumstance
Of place, time, fortune, do cohere and *jump*,
That I am Viola. *Shak.*

In some sort it *jumps* with my humour.
*Shak.*

But though they *jump* not on a just account,
Yet do they all confirm a Turkish fleet. *Shak.*

Because I will not *jump* with common spirits.
*Shak.*

—Herein perchance he *jumps* not with Lipsius. *Hakewill.*—

Never did trusty squire with knight,
Or knight with squire, e'er *jump* more right.
*Hudibras.*

This shows how perfectly the rump
And commonwealth in nature *jump*. *Hudibras.*

Good wits *jump*, and mine the nimbler of the two. *More.*

Good now, how your devotions *jump* with mine! *Dryden.*

—I am happier for finding our judgments *jump* in the motion. *Pope.*

JUNAGUR, a town and fort of Hindoostan, in Guzerat, 170 miles SW. of Amedabad. Lon. 69. 54. E. Lat. 21. 50. N.

JUNCAL, a town of Chili, 50 m. N. of Copiapo.

JUNCALAS, a town of France, in the dep. of the Upper Pyrenees, 12 miles S. of Tarbes.

* JUNCATE, *n. s.* [*juncade*, Fr. *gioncata*, Italian.] 1. Cheesecake; a kind of sweetmeat of curds and sugar. 2. Any delicacy.—

A goodly table of pure ivory,
All spread with *juncates*. *Spenser.*

With stories told of many a feat,
How fair Mab the *juncates* eat. *Milton.*

3. A furtive or private entertainment. It is now improperly written *junket* in this sense, which alone remains much in use. See JUNKET.

JUNCI LAPIDEI, in natural history, the name given by authors to a species of fossile coral, of the tubularia kind, and composed of a congeries of small tubules, which are usually round and striated within. See *Plate* CXCV.

JUNCO, a river of Africa, on the Grain Coast.

* JUNCOUS. *adj.* [*juncus*, Lat.] Full of bulrushes.

* JUNCTION. *n. s.* [*jonction*, Fr.] Union; coalition.—Upon the *junction* of the two corps, our spies discovered a great cloud of dust. *Addison.*

(1.) * JUNCTURE. *n. s.* [*juntura*, Lat.] 1. The line at which two things are joined together. —There may be ingredients of a more subtile nature, which being extremely little may escape unheeded at the *junctures* of the distillatory vessels, though never so carefully luted. *Boyle.* 2. Joint; articulation.—She has made the back-bone of several vertebræ, as being less in danger of breaking than if they were all one entire bone without those gristly *junctures*. *More.*—All other animals have transverse bodies; and though some do raise themselves upon their hinder legs to an upright posture, yet they cannot endure it long, neither are the figures or *junctures*, or order of their bones, fitted to such a posture. *Hale.* 3. Union; amity. —Nor are the soberest of them so apt for that devotional compliance and *juncture* of hearts, which I desire to bear in those holy offices to be performed with me. *King Charles.* 4. A critical point or article of time.—By this profession in that *juncture* of time, they bid farewel to all the pleasures of this life. *Addison.*—When any law does not conduce to the public safety, but in some

ſome extraordinary *junctures*, the very obſervation of it would endanger the community, that law ought to be laid aſleep. *Addiſon.*

(2.) JUNCTURE. See JOINT.

(3.) JUNCTURE, in oratory, is a part of compoſition, particularly recommended by Quintilian, and denotes ſuch an attention to the nature of the vowels, conſonants, and ſyllables, in the connection of words, with regard to their ſound, as will render the pronunciation moſt eaſy and pleaſant, and beſt promote the harmony of the ſentence. Thus the coalition of two vowels, occaſioning an hollow and obſcure ſound, and likewiſe of ſome conſonants, rendering it harſh and rough, ſhould be avoided: nor ſhould the ſame ſyllable be repeated at the beginning and end of words, becauſe the ſound becomes hereby harſh and unpleaſant. The 5th line of Virgil's Æneid is an example:

*Arma virumque cano, Trojæ qui primus ab oris.*

JUNCULAM, a town in the iſle of Java, 55 miles SSW. of Batavia. Lon. 105. 15. E. Lat. 6. 30. S.

JUNCUS, the RUSH, in botany: A genus of the monogynia order belonging to the hexandria claſs of plants; and in the natural method ranking under the 5th order, *Tripetaloideæ*. The calyx is hexaphyllous; there is no corolla; the capſule is unilocular. There are many ſpecies, which are univerſally known, being very troubleſome weeds, and difficult to be eradicated.

1. JUNCUS ACULUS, *the marine ruſh*, and

2. JUNCUS CONGLOMERATUS, *the round-headed ruſh*, are planted with great care on the banks of the ſea in Holland, to prevent the water from waſhing away the earth; which would otherwiſe be removed every tide, if it were not for the roots of thoſe ruſhes, which faſten very deep in the ground, and mat themſelves near the ſurface, in ſuch a manner as to hold the earth cloſely together. Therefore, whenever the inhabitants perceive that the roots of theſe ruſhes are deſtroyed, they are very aſſiduous in repairing them. In ſummer, when the ruſhes are fully grown, they are cut and tied up in bundles, which are dried, and afterwards carried into the larger towns and cities, where they are wrought into baſkets, and ſeveral other uſeful things, which are frequently ſent into England. Theſe ſpecies do not grow ſo ſtrong in this country as on the Maeſe, where they ſometimes arrive at the height of 4 feet and upwards.

3. JUNCUS EFFUSUS, the *ſoft ruſh*. The pith of this ſpecies and the CONGLOMERATUS is uſed for wicks to lamps and ruſh-lights. See CANDLE, § 10.

4. JUNCUS ODORATUS, *ſweet ruſh*, or *camel's hay*, is ſometimes brought from Turkey and Arabia, tied up in bundles about a foot long. The ſtalk, in ſhape and colour, ſomewhat reſembles a barley-ſtraw; it is full of ſungous pith like that of our common ruſhes: the leaves are like thoſe of wheat, and ſurround the ſtalk with ſeveral coats, as in the reed. The flowers are of a carnation colour, ſtriped with a lighter purple. The whole plant, when in perfection, has a hot bitteriſh, not unpleaſant, aromatic taſte, and a very fragrant ſmell: by long keeping it loſes greatly its aromatic flavour. Diſtilled with water, it yields a conſiderable quantity of eſſential oil. It was formerly often uſed in medicine as an aromatic, and in obſtructions of the viſcera, &c. but is very little employed at preſent.

JUNDGEH, a town of Turkey, in Natolia.

(1.) * JUNE. *n. ſ.* [*Juin*, Fr. *Junius*, Lat.] The ſixth month from January.—*June* is drawn in a mantle of dark green. *Peacham.*

(2.) JUNE, [Lat. *Junius*.] is derived by ſome from *Juno*. Ovid, in the 6th book of his *Faſti*, makes the goddeſs ſay,

*Junius à noſtro nomine nomen habet.*

Others rather derive it *à junioribus*, this being for young people as the month of May was for old ones:

*Junius eſt juvenum; qui fuit antè ſenum.*

In this month is the ſummer ſolſtice, and the ſun enters Cancer.

JUNERE, a town of Indoſtan, in Bangala.

JUNEVILLE, a town of France, in the dep. of Ardennes, 7½ miles N. of Rethel.

(1.) JUNGERMAN, Godfrey, a learned German, who publiſhed a good edition of Julius Pollux, and other works. He died at Henau, in 1610.

(2.) JUNGERMAN, Lewis, brother of Godfrey, a good botaniſt, who wrote ſeveral tracts on botany and natural hiſtory. He died at Altorf, in 1652.

JUNGERMANNIA, in botany: A genus of the natural order of algæ, in the cryptogamia claſs of plants. The male flower is pedunculated, and naked; the anthera quadrivalved: the female flower is ſeſſile, naked, with roundiſh ſeeds. There are 29 ſpecies, all natives of Britain, growing in woods and ſhady places, by the ſides of ditches, &c. Many of them are beautiful objects for the microſcope.

JUNGIA, in botany: A genus of the polygamia ſegregatæ order, in the ſyngeneſia claſs of plants; the common receptacle is chaffy; the perianthium three flowered; the florets tubular, two lipped; the exterior lip ligulate; the interior one bipartite.

JUNGNAH, a town and lordſhip of Suabia, belonging to the Pr. of Furſtenberg, 14 miles W. of Buchan, and 40 S. of Stuttgard.

JUNG'S HEAD, a cape on the E. of Zealand.

JUNIA LEX SACRATA, a law made by L. Junius Brutus, the firſt tribune of the people, A. U. C. 260, that the perſons of the tribunes ſhould be inviolable; that an appeal might be made from the conſuls to the tribunes; and that no ſenator ſhould exerciſe the office of a tribune.

JUNIATTA, a river of Pennſylvania, which is formed by the union of 3 large ſtreams, that riſe in the Allegany mountains. It falls into the Suſquehanna, 10 miles NW. of Harriſburg; and is navigable by boats almoſt to its ſource.

JUNILIUS, a biſhop of Aſturia, who flouriſhed in the 6th century, and wrote two books on the Divine Law, in the form of a dialogue.

* JUNIOR. *adj.* [*junior*, Lat.] One younger than another.—

The fools, my *juniors* by a year,
Are tortur'd with ſuſpenſe and fear. *Swift.*

—According to the nature of men of years, I was repining at the riſe of my *juniors*, and unequal diſtribution of wealth. *Tatler.*

JUNIOW, a town of Poland, in Braclaw.

(I.)* JUNIPER. *n. f.* [*juniperus*, Latin.] A tree. —A clyſter may be made of the common decoctions, or of mallows, bay, and *juniper* berries, with oil of linſeed. *Wiſeman.*

(II.) JUNIPER TREE, JUNIPERUS, } A genus of the monadelphia order, belonging to the moncœcia claſs of plants; and in the natural method ranking under the 51ſt order, *Coniferæ*. The male amentum is a calyx of ſcales; there is no corolla; three ſtamina, the female calyx tripartite; there are three petals, and as many ſtyles; the berry is triſpermous, and equal by means of three tubercles of the indurated calyx adhering to it.

1. JUNIPERUS BARBADENSIS, with leaves all imbricated four ways, the younger ones ovate, the elder acute.

2. JUNIPERUS BERMUDIANA, the *Bermudian cedar*, grows 20 or 30 feet high; has ſmall acute leaves by threes below, the upper ones awl-ſhaped, acute, and decurrent, by pairs or fours, ſpreading outward, and dicœcious flowers, ſucceeded by purpliſh berries. It is a native of Bermudas.

3. JUNIPERUS CHINENSIS, has leaves decurrent, imbricate, expanding, crowded, the ſtem leaves threefold, the branch leaves fourfold.

4. JUNIPERUS COMMUNIS, the common juniper, grows naturally in many parts of Britain upon dry barren commons, where it ſeldom riſes above the height of a low ſhrub. Mr Evelyn aſſures us, that "the juniper, though naturally of the growth of England, is very little known in many parts of the country: for it grows naturally only in dry, chalky, or ſandy land; and, where the ſoil is oppoſite to this, the plant is rarely found. Thoſe who have been uſed to ſee it in its wild ſtate, on ſandy barren commons, &c. will have little inducement to plant it; as there they will ſee it procumbent, ſeldom ſhowing a tendency to aſpire: but when planted in a good ſoil, it will riſe to the height of 15 or 16 feet, and produce numerous branches from the bottom to the top, forming a well looking buſhy plant. Theſe branches are exceeding tough, and covered with a ſmooth bark of a reddiſh colour, having a tinge of purple. The leaves are narrow and ſharp-pointed, growing by threes on the branches: their upper ſurface has a greyiſh ſtreak down the middle; but the under one is of a fine green colour. The flowers are ſmall, and of a yellowiſh colour. They are ſucceeded by the berries, which are of a bluiſh colour when ripe." Of this ſpecies there is a variety called *Swediſh juniper*, which grows 10 or 12 feet high, very branchy the whole length, with the branches growing erect. But Mr Miller ſays, the Swediſh juniper is a diſtinct ſpecies. A proſtrate and very dwarfiſh variety is mentioned by Mr Lightfoot, under the name of *dwarf Alpine juniper*. It is frequently found in our Highland hills, and has broader and thicker leaves than the former; the berries are alſo larger, and more oval than ſpherical.

5. JUNIPERUS LYCIA, *Lycian cedar*, or OLIBANUM TREE, grows 20 feet high, branching erect; garniſhed with ſmall obtuſe oval leaves, everywhere imbricated; having dicœcious flowers ſucceeded by large oval brown berries. It is a native of Spain and Italy.

6. JUNIPERUS OXYCEDRUS, the Spaniſh juniper, riſes from 10 to 15 feet high, cloſely branched from the bottom to top; having ſhort, awl-ſhaped, ſpreading leaves by threes, and ſmall dicœcious flowers, ſucceeded by large reddiſh brown berries.

7. JUNIPERUS PHOENICIA, the *Phœnician cedar*, grows about 20 feet high, branching pyramidally; adorned with ternate and imbricated obtuſe leaves; and dicœcious flowers, ſucceeded by ſmall yellowiſh berries. It is a native of Portugal.

8. JUNIPERUS SABINA, or ſavin tree; of which there are the following varieties, viz. ſpreading, upright, and variegated ſavin. The firſt grows 3 or 4 feet high, with horizontal and very ſpreading branches; with ſhort, pointed, decurrent, erect, oppoſite leaves; and dicœcious flowers, ſucceeded by bluiſh berries, but very rarely producing either flowers or fruit. The 2d grows 8 or 10 feet high, with upright branches, dark-green leaves like the former, and dicœcious flowers, ſucceeded by plenty of berries. The 3d has the ends of many of the ſhoots and young branches variegated with white, and the leaves finely ſtriped; ſo that it makes a beautiful appearance.

9. JUNIPERUS THURIFERA, or blue-berried Spaniſh juniper, grows 20 feet high or more, branching in a conic form, with acute imbricated leaves growing by fours, and ſmall dicœcious flowers, ſucceeded by large blue berries.

10. JUNIPERUS VIRGINIANA, the Virginia cedar, grows 30 or 40 feet high, branching from bottom to top in a conic manner, ſmall leaves by threes adhering at their baſe; the younger ones imbricated, and the old ones ſpreading, with dicœcious flowers, ſucceeded by ſmall blue berries.

(III.) JUNIPERS, PROPAGATION OF. All the junipers are propagated by ſeeds, and the ſavins by layers and cuttings; but theſe laſt may alſo be raiſed from the berries, if they can be procured. They may all be ſown in beds of common light earth; except the cedar of Bermudas (N° 2.), which muſt be ſown in pots for ſhelter in winter. When the hardy kinds have had 2 or 3 years growth in the ſeed-bed, they may be planted out in autumn or in ſpring, in nurſery rows two feet aſunder, to remain till of due ſize for final tranſplantation into the ſhrubbery. The Bermudas cedar muſt be ſheltered under a frame for the firſt year or two; when they muſt be ſeparated into ſmall pots, to be ſheltered alſo in winter for 3 or 4 years, till they have acquired ſome ſize and ſtrength; then turned out into pots in the full ground, where they are to remain in a warm ſituation; though a ſhelter of mats for the firſt winter or two during hard froſts will be of great ſervice. The ſeaſon for tranſplanting all the ſorts is either in autumn, October, or November, or in March, and early in April.

(IV.) JUNIPERS, USES OF THE BERRIES, WOOD, &c. OF. Juniper berries have a ſtrong, not diſagreeable ſmell; and a warm, pungent, ſweet taſte; which, if they are long chewed, or previouſly well bruiſed, is followed by a bitteriſh one. The pungency ſeems to reſide in the bark; the ſweet in the juice; the aromatic flavour in cer-

veſicles

veſicles ſpread through the ſubſtance of the pulp, and diſtinguiſhable even by the eye; and the bitter in the ſeeds. The freſh berries yield, on expreſſion, a rich, ſweet, honey-like, aromatic juice; if previouſly pounded ſo as to break the ſeeds, the juice proves tart and bitter.—Theſe berries are uſeful carminatives and ſtomachics; for theſe purpoſes, a ſpirituous water and eſſential oil are prepared from them, and they are alſo ingredients in various medicines. The liquor remaining after the diſtillation of the oil, paſſed through a ſtrainer, and gently exhaled to the conſiſtence of a rob, proves likewiſe a medicine of great utility, and in many caſes is perhaps preferable to the oil or the berry itſelf. Hoffman recommends the rob of juniper in debility of the ſtomach, or inteſtines, and in caſes of difficulty in the urinary ſecretions. This rob is of a dark browniſh yellow colour, a balſamic ſweet taſte, with a little of the bitter. But one of the beſt forms under which they can be uſed is that of a ſimple watery infuſion, which, with the addition of a little gin, is very uſeful for hydropic patients. An infuſion of the tops has alſo been advantageouſly employed in the ſame manner. The Swedes prepare an extract from the berries, which ſome eat for breakfaſt. In Germany the berries are bruiſed and put into the ſauce uſed for a wild boar; and frequently alſo eaten with other pork. In Carniola the inhabitants make a kind of wine of them ſteeped in water. The Laplanders, as we are told by Linnæus, drink infuſions of the juniper berries as we do tea and coffee. Thruſhes and grous feed on the berries, and diſſeminate the ſeed in their dung. The berries are two years in ripening. They ſometimes appear in an uncommon form; the leaves of the cup grow double the uſual ſize, approaching, but not cloſing; and the three petals ſit exactly cloſe, ſo as to keep the air from the *tipulæ juniperi* which inhabit them. The whole plant has a ſtrong aromatic ſmell. The wood when burnt emits a fragrant odour like incenſe. It is of a reddiſh colour, very hard and durable; and when large enough, is uſed in marquetry and veneering, and in making cups, cabinets, &c. Graſs will not grow beneath juniper, but this tree itſelf is ſaid to be deſtroyed by the meadow oat. The oil of juniper mixed with that of nuts makes an excellent varniſh for pictures, wood-work, and preſerving iron from ruſting. The reſin powdered and rubbed into paper, prevents the ink from ſinking through it, for which it is frequently uſed under the name of POUNCE.—The charcoal made from this wood endures longer than any other, inſomuch that live embers are ſaid to have been found in the aſhes after being a year covered. Hence the Scriptural expreſſion for a durable fire, "coals of juniper." For the properties of ſome other ſpecies, ſee SANDARACH and OLIBANUM.

(1—3.) JUNIUS, the family ſurname of ſeveral eminent Romans, remarkable for their attachment to liberty. See BRUTUS, N° 1, 2, 4; and ROME.

(4.) JUNIUS, Adrian, one of the moſt learned men of his age, was born at Hoorn in Holland, in 1511. He travelled into all parts of Europe, and practiſed phyſic with reputation in England; where, among other works, he compoſed a Greek and Latin Lexicon, to which he added above 6500 words; an Epithalamium on the marriage of Queen Mary I. with Philip II. of Spain; and *Animadverſa et de Coma Commentarius*, which is the moſt applauded of all his works. He died in 1575.

(5.) JUNIUS, Francis, profeſſor of divinity at Leyden, was born at Bourges in 1545, of a noble family, and ſtudied at Lyons, under Bartholomew Aneau, principal of the college. He was remarkable for being proof againſt all temptations to lewdneſs; but a libertine ſo far overpowered him by his ſophiſtry, that he made him an atheiſt: however, he ſoon returned to his firſt faith; and, though averſe to unlawful love, he was married 4 times. He was employed in public affairs by Henry IV. and at laſt was invited to Leyden to be profeſſor of divinity, which employment he diſcharged with honour, till he died of the plague, in 1602. Du Pin ſays, he was a learned and judicious critic. He wrote, in conjunction with Emmanuel Tremellius, a Latin verſion of the Hebrew text of the Bible. He alſo publiſhed Commentaries on a great part of the Holy Scriptures; and many other works, all in Latin.

(6.) JUNIUS, Francis, or *Francis du Jon*, the ſon of the profeſſor (N° 5.), was born at Heidelberg in 1589. He came to England in 1620, and lived 30 years in the earl of Arundel's family. He was greatly eſteemed for his profound erudition and purity of manners. In 1676, he went to Windſor, to viſit Voſſius, at whoſe houſe he died in 1677. The univerſity of Oxford, to which he bequeathed his MSS. erected a handſome monument to his memory. He wrote, 1. *De Pictura Veterum*, which is admired; the beſt edition is that of Rotterdam in 1694. He publiſhed the ſame work at London in Engliſh. 2. An explication of the old Gothic MS. called the *Silver* MS, becauſe the four Goſpels are there written in ſilver Gothic letters. This was publiſhed with notes by Thomas Mareſchal. 3. A large Commentary on the Harmony of the four Goſpels by Titian, ſtill in MS. 4. A Gloſſary in 5 languages, in which he explains the origin of the Northern languages; publiſhed at Oxford in 1745, in folio, by Mr Edward Lee.

(7.) JUNIUS, the aſſumed name of an unknown but highly eſteemed writer on political topics in England. His celebrated letters, which appeared in 1769, form an 8vo volume, and have been univerſally read and admired. They are not leſs diſtinguiſhed for ſtriking remarks, keen invective, and poliſhed ſatire, than for their extraordinary beauties of compoſition. He was oppoſed by Sir W. Draper, and Dr Samuel Johnſon, who, however, quotes Junius repeatedly in his Dictionary, and conſidered him as a ſtrictly claſſical writer.

(8.) JUNIUS, in geography, a military townſhip of New York, bounded on the S. by Romulus, and N. by Galen.

(9.) JUNIUS CREEK, a river of the United States, a northern branch of the Little Kanhaway.

(1.) * JUNK. *n. ſ.* [probably an Indian word.] 1. A ſmall ſhip of China.—America, which has now but *junks* and canoes, abounded then in tall ſhips. *Bac. New Atlant.* 2. Pieces of old cable.

(2.) JUNK, in sea-language, pieces of old cable, cut into small portions, for making points, mats, gaskets, sennit, &c. See CORDAGE, § 2.

JUNKERADT, a town of Germany, in Westphalia, in the late county of Blankenheim, now annexed to the French empire, and included in the dep. of the Rhine and Moselle; 7 miles N. of Gerolstein.

* JUNKET. *n. s.* [properly *juncate*. See JUNCATE.] 1. A sweetmeat.—

You know, there want no *junkets* at the feast. *Shak.*

2. A stolen entertainment.

* *To* JUNKET. *v. n.* [from the noun.] 1. To feast secretly; to make entertainments by stealth. —Whatever good bits you can pilfer in the day, save them to *junket* with your fellow-servants at night. *Swift.* 2. To feast.—Job's children *junketed* and feasted together often, but the reckoning cost them dear at last. *South.*—The apostle would have no revelling or *junketing*. *South.*

(1.) JUNKSEILON, a fertile island in the E. Indian Ocean, near the S. coast of Siam, 63 miles long, and from 9 to 21 broad. It abounds with rice and fruits. Lon. 98. 5. to 98. 30. E. Lat. 7. 37. to 8. 40. N.

(2.) JUNKSEILON, the capital of the above island, is seated on the N. part of it, and has a harbour for vessels of a moderate size, with a mine of loadstone near it.

JUNO, in pagan mythology, the daughter of Saturn and Rhea, the sister and wife of Jupiter, and the goddess of kingdoms and riches. She was styled the *queen of heaven*, and presided over marriage and child-birth. She married Jupiter; but was not a very complaisant wife; for, according to Homer, that god was sometimes obliged to use all his authority to keep her in due subjection; and on her entering into a conspiracy against him, he punished her by suspending her in the air with two anvils fastened to her feet, and golden manacles on her hands, while all the other deities looked on without being able to help her. Being jealous, she often interrupted her husband in his amours; and punished with unrelenting fury Europa, Semele, Io, Latona, and the rest of his mistresses. Jupiter himself having conceived Minerva, without any commerce with a female, Juno, in revenge, conceived Vulcan by the wind, Mars by touching a flower pointed out to her by Flora, and Hebe by eating lettuces. Juno, as the queen of heaven, preserved great state; her usual attendants were Terror and Boldness, Castor, Pollux, and 14 nymphs; but her most faithful attendant was the beautiful Iris. (See IRIS, N° 5.) Homer describes her in a chariot adorned with precious stones, the wheels of which were of ebony, and which was drawn by horses with reins of gold. But she is more commonly painted drawn by peacocks. She was represented in her temple at Corinth, seated on a throne, with a crown on her head, a pomegranate in one hand, and in the other a sceptre with a cuckoo on its top. This statue was of gold and ivory. Some suppose that Juno signifies the air; others, that she was the Egyptian Isis.

JUNONALIA, a festival observed by the Romans in honour of Juno. It was instituted on account of certain prodigies that happened in Italy, and was celebrated by matrons. In the solemnity two white cows were led from the temple of Apollo in the city through the gate called *Carmentalis*, and two images of Juno, made of cypress, were carried in procession. Then marched 27 girls, habited in long robes, singing an hymn to the goddess; then came the Decemviri, crowned with laurel, in vestments edged with purple. This pompous company, going through the *Vicus Jugarius*, had a dance in the great field of Rome; thence they proceeded through the *Forum Boarium* to the temple of Juno, where the victims were sacrified by the Decemviri, and the cypress images were left standing. This festival is fully described by Livy, lib. 7. dec. 1. The hymn used upon the occasion was composed by Livius the poet.

JUNQUERE, a town of Spain, in Catalonia.

JUNSALAM, an island and town of Siam.

JUNTA, Thomas, M. D. a Venetian physician of the 16th century, who published a learned work in 1554, on the Battles of the Ancients.

(1.) * JUNTO. *n. s.* [Italian.] A cabal; a kind of men combined in any secret design.—Would men have spent toilsome days and watchful nights in the laborious quest of knowledge, preparative to this work, at length come and dance attendance for approbation upon a *junto* of petty tyrants, actuated by party and prejudice, who denied fitness from learning, and grace from morality? *South.*—From this time began an intrigue between his majesty and a *junto* of ministers, which had like to have ended in my destruction. *Gulliver's Trav.*

(2.) JUNTO, in matters of government, denotes a select council for taking cognizance of affairs of great consequence, which requires secrecy. In Spain and Portugal, it signifies much the same with convention, assembly, or board among us; thus they have the junto of the three estates, of commerce, of tobacco, &c. See BOARD, &c.

(1.) * IVORY. *n. s.* [*ivoire*, Fr. *ebur*, Latin.] —*Ivory* is a hard, solid, and firm substance, of a fine white colour; it is the dens exertus of the elephant, who carries on each side of his jaws a tooth of 6 or 7 feet in length; the two sometimes weighing 330 lb.; these *ivory* tusks are hollow from the base to a certain height, and the cavity is filled with a compact medullary substance. *Hill.*—There is more difference between thy flesh and hers, than between jet and *ivory*. *Shak.*—Draw Erato with a sweet and lovely countenance, bearing a heart with an *ivory* key. *Peacham.*—

From their *ivory* port the cherubim
Forth issu'd. *Milton.*

Two gates the silent house of sleep adorn,
Of polish'd *iv'ry* this, that of transparent horn:
True visions through transparent horn arise,
Through polish'd *iv'ry* pass deluding lies. *Dryd.*

(2.) IVORY, in natural history, &c. is a solid and firm substance, and capable of a very good polish. The cavity of the tusk is filled up with a compact medullary substance, seeming to have a great number of glands in it. The Ceylon ivory, and that of the island of Achem, do not become yellow in the wearing, as all other ivory does; the teeth of these places therefore draw a higher price than those of the coast of Guinea.

(3.) IVORY COAST, a country of Africa, in Guinea.

Guinea, on the coaſt of the Atlantic, which, along with the GRAIN COAST, extends about 500 miles. (See GUINEA, § 4, and MALAGUETTA.) It is ſeated between Cape Apollonia, and Cape Palmas, and contains ſeveral towns. The interior part of the country is little known, the natives not allowing the Europeans to build ſettlements among them, and hardly even to trade with them, except by means of the coaſt negroes, and even then with the moſt circumſpect caution, for which they have but too juſt cauſe. The chief articles of commerce are gold, ivory, and ſlaves; the former in the greateſt plenty. The ſoil is in general fertile, producing abundance of rice and roots; indigo and cotton thrive without cultivation, and tobacco would be excellent if carefully manufactured: they have fiſh in plenty: their flocks greatly increaſe; and their trees are loaded with fruit. They make a cotton cloth, which ſells well on the coaſt. In a word, the country is rich, and the commerce advantageous, and might be greatly augmented by ſuch as would cultivate the friendſhip of the natives. Theſe are repreſented by intereſted writers as a rude, treacherous people; but authors of credit give them a very different character, deſcribing them as ſenſible, courteous, and the faireſt traders on the coaſt of Guinea. In the Collection (vol. ii. p. 560.) they are ſaid to be averſe to drinking to exceſs, and ſuch as do are ſeverely puniſhed by the king's order. Though they are naturally inclined to be kind to ſtrangers, with whom they are fond of trading, yet the frequent injuries done them by Europeans have occaſioned their being ſuſpicious and ſhy: and have even made them ſometimes treat ſtrangers ill, who have attempted to trade with them. As the Europeans have no ſettlement on this part of Guinea, the trade is carried on by ſignals from the ſhips, on the appearance of which the natives uſually come on board in their canoes, bringing their gold duſt, ivory, &c. which has given opportunity to ſome villanous Europeans to carry them off with their effects, or retain them on board till a ranſom was paid. Hence their miſtruſt is ſo great, that it is very difficult to prevail on them to come on board. In the *Collection* we are told, "This villanous cuſtom is too often practiſed, chiefly by the Briſtol and Liverpool ſhips, and is a great detriment to the ſlave trade on the windward coaſt."

(4.) IVORY, HARDENING, SOFTENING, AND STAINING, OF. See BONE, § 5, 9; and HORN, § 2—4.

(1.) JUPITER, the ſupreme god of the ancient pagans. The theologiſts, according to Cicero, reckoned up three Jupiters; the firſt and ſecond of whom were born in Arcadia; of theſe two, the one ſprang from Æther, the other from Cœlus. The third Jupiter was the ſon of Saturn, and born in Crete, where they pretended to ſhew his ſepulchre. Cicero in other places ſpeaks of ſeveral Jupiters who reigned in different countries. The Jupiter, by whom the poets and divines underſtand the ſupreme god, was the ſon of Saturn king of Crete. He would have been devoured by his father as ſoon as born, had not his mother Rhea ſubſtituted a ſtone inſtead of the child, which Saturn immediately ſwallowed. Saturn took this method to deſtroy all his male children, becauſe it had been foretold by Cœlus and Terra, that one of his ſons ſhould deprive him of his kingdom. Jupiter, being thus ſaved from his father's jaws, was brought up by the Curetes in a den on Mount Ida. Virgil tells us, that he was fed by the bees; out of gratitude for which he changed their colour from that of iron to gold. Some ſay, that his nurſes were Almalthæa and Meliſſa, who gave him goats milk and honey; and others, that Amalthæa was the name of the goat which nouriſhed him, and which, as a reward for her great ſervices, was changed into a conſtellation. According to others, he was fed by wild pigeons, who brought him ambroſia from Oceanus; and by an eagle, who carried nectar in his beak from a ſteep rock; for which he rewarded the former, by making them the foretellers of winter and ſummer; and the latter by giving him immortality, and making him his thunderbearer. When grown up, he drove his father out of heaven, and divided the empire of the world with his brothers. For himſelf, he had heaven and earth; Neptune had the ſea and waters; and Pluto hell. The Titans attempted to dethrone Jupiter, as he had done his father. Theſe Titans were giants, the ſons of Titan and Terra. They declared war againſt Jupiter, and heaped mountains upon mountains, in order to ſcale heaven: but their efforts were unſucceſsful. Jupiter overthrew them with his thunder, and ſhut them up under the waters and mountains, from which they were not able to get out. Jupiter had ſeveral wives: the firſt of whom, named METIS, he is ſaid to have devoured when big with child, by which he himſelf became pregnant; and Minerva iſſued out of his head, completely armed and fully grown. His ſecond was Themis; the name of his third is not known; his fourth was the celebrated Juno, whom he deceived under the form of a cuckoo, which, to ſhun the violence of a ſtorm, fled for ſhelter to her lap. He was the father of the Muſes and Graces; and had a prodigious number of children by his miſtreſſes. He metamorphoſed himſelf into a ſatyr to enjoy Antiope; into a bull, to carry off Europa; into a ſwan, to abuſe Leda; a ſhower of gold, to corrupt Danae; and into ſeveral other forms to gratify his paſſions. He had Bacchus by Semele, Diana and Apollo by Latona, Mercury by Maia, and Hercules by Alcmena, &c. The wiſer part of the heathens believed that there was but one ſupreme God; but it is certain that the great body of the people believed in a plurality of gods, endued with different powers and attributes, and all of them influenced by human paſſions and vices. It is in vain to attempt to exculpate them from this folly. The whole hiſtory of ancient Greece, Rome, Egypt, &c. with their routine of ſuperſtitious ceremonies, prove that they believed all the ridiculous fables of the mythology. They even uſed different repreſentations of the ſame deity, and if they did not conſider them as ſo many different perſons, at leaſt regarded each of them in different views: *e. g.* The Jupiter that ſhowered down bleſſings, was called the *Kind Jupiter*; and when puniſhing, the *Terrible Jupiter*. There was only one Jupiter for Europe, and another for Africa; and in Europe, there

there was one great Jupiter, who was the particular friend of the Athenians, and another who was the special protector of the Romans: nay, there was scarce a town in Italy, that had not a Jupiter of its own; and the Jupiter of Terracina, or Jupiter Anxur, represented in medals as young and beardless, with rays round his head, more resembled Apollo than the great Jupiter at the Capitol. In this way Jupiter at length had temples and different characters almost everywhere; in Carthage he was called *Ammon*; in Egypt, *Serapis*; at Athens, the great Jupiter was the Olympian Jupiter; and at Rome, the greatest Jupiter was the Capitoline Jupiter, who was the guardian and benefactor of the Romans, and whom they called *Jupiter optimus maximus*, i. e. the best and greatest Jupiter. This Jupiter was represented in his chief temple on the Capitoline hill, as sitting on a curule chair, with the *fulmen*, i. e. thunder, or rather lightning, in one hand, and a sceptre in the other. This fulmen in the figures of the old artists was always adapted to the character under which they were to represent Jupiter. If his appearance was to be mild and calm, they gave him the conic fulmen, or bundle of flames wreathed close together, held down in his hand: When punishing, he held up the same figure, with two transverse darts of lightning, sometimes with wings added to each side of it, to denote its swiftness; this was called by the poets the three-forked bolt of Jove: and when he was going to do some exemplary execution, they put in his hand a handful of flames, all let loose in their utmost fury; and sometimes filled both his hands with flames. The superiority of Jupiter was principally manifested in that air of majesty which the ancient artists endeavoured to express in his countenance: particular attention was paid to the head of hair, the eye-brows, and the beard. There are several heads of the mild Jupiter on ancient seals; where his face has a mixture of dignity and ease in it, admirably described by Virgil, Æn. i. v. 256. The statues of the Terrible Jupiter were generally of black marble, as those of the former were of white: the one sitting with an air of tranquillity; the other standing, more or less disturbed. The face of the one is pacific and serene; of the other, angry and clouded. On the heads of the one the hair is regular and composed; in the other, it is so discomposed, that it falls half way down the forehead. The face of the Jupiter Tonans resembles that of the Terrible Jupiter; he is represented on gems and medals as holding up the triple bolt in his right hand, and standing in a chariot, which seems to be whirled on impetuously by 4 horses. Thus he is also described by the poets. Ovid. Deian. Herc. v. 28. Horace, lib. i. od. 4. v. 8. Jupiter, as the intelligence, presiding over a single planet, is represented only in a chariot and pair: on all other occasions, if represented in a chariot, he is always drawn by four horses. Jupiter was the chief ruler of the air, and directed the rains, the thunders, and the lightnings. As the dispenser of rain, he was called *Jupiter Pluvius*; and was exhibited seated in the clouds, holding up his right hand, or extending his arms almost in a straight line each way, and pouring a stream of hail and rain from his right hand upon the earth; whilst the fulmen is held down in his left. The wings that are given him relate to his character of presiding over the air: his hair and beard in the Antonine pillar are all spread down by the rain, which descends in a sheet from him, and falls for the refreshment of the Romans; whilst their enemies are represented as struck with the lightnings, and lying dead at their feet. Some consider a part of the table of Jupiter to include the history of Noah and his three sons; and that Saturn is Noah, who saw all mankind perish in the waters of the deluge; and who, in some sort, swallowed them up, by not receiving them into the ark: Jupiter is Ham; Neptune, Japheth; and Shem, Pluto. The Titans, it is thought, represent the old giants, or first tyrants, who built the tower of Babel, and whose pride and presumption God had confounded, by changing their language, and pouring out the spirit of discord and division among them. The name of *Jupiter* or *Jovis Pater*, is thought to be derived from Jehovah, pronounced with the Latin termination *Jovis* instead of *Jova*; and in medals we meet with *Jovis* in the nominative, as well as oblique cases: for example, *Jovis custos*, *Jovis propugnator*, *Jovis stator*. To the name *Jovis* was added *pater*; and afterwards instead of *Jovis pater*, *Jupiter* was used by abbreviation. The name *Jupiter* was not known to the Hebrews till the reign of Alexander the Great. Antiochus Epiphanes commanded the idol of Jupiter Olympius to be placed in the temple at Jerusalem; and that of Jupiter, the defender of strangers, in the temple on mount Gerizim. 2 Macc. vi. 2. While St Paul and St Barnabas were at Lystria, they were taken for gods, because they cured one who had been lame from his birth, and that by an expression only: St Paul was taken for Mercury, by reason of his eloquence: and St Barnabas for Jupiter (Acts xiv. 11, 12.), on account probably of his good mein.

(2.) JUPITER, ♃, in astronomy, one of the superior planets, remarkable for its brightness; and which by its proper motion seems to revolve round the earth in about 12 years. See ASTRONOMY, *Index*.

(3.) JUPITER, MOONS, OR SATELLITES OF. See ASTRONOMY, *Index*, and GEOGRAPHY, *Sect.* V.

* JUPPON. *n. s.* [*juppon*, Fr.] A short close coat.—

Some wore a breast-plate and a light *juppon*,
Their horses cloth'd with rich caparison. *Dryd.*

(1.) JURA, one of the Western Islands of Scotland, lying opposite to Knapdale in Argyleshire, is supposed to be about 30 miles long and 7 broad. The name is derived by some from *Juar*, Gael. i. e. *yew*, as abounding in yew trees: but Buchanan, with more probability, derives it from *Dera*, the Gothic, or *Diura*, Gael. a Deer, as it formerly abounded with these animals, and there are still a few on the island. It is the most rugged of all the Hebrides; and is composed chiefly of vast mountains, naked, and incapable of cultivation. Some on the S. and W. sides only are improvable, and in good seasons as much barley and oats are raised as will maintain the inhabitants; though by the distillation, as Mr Pennant supposes, of their grain, they sometimes want. Barley produces

duces 4 or 5 fold. Sloes are the only fruits of the island. An acid for punch is here made from the berries of the mountain ash; and a kind of spirit is also distilled from them. Necessity has instructed the inhabitants in the use of native dyes. Thus the juice of the tops of heath boiled supplies them with a yellow; the roots of the white water lily with a dark brown; those of the yellow water iris with a black, and the galum verum, *ru* of the islanders, with a very fine red, not inferior to madder. On the hills is some pasture for cattle; and the produce, when Mr Pennant visited the island, amounted to about 300 or 400 head of black cattle, sold annually at 3l. each to graziers who come for them; about 100 horses also sold annually; a few sheep with fleeces of a most excellent quality, and great numbers of goats. The other animals of Jura are about 100 stags; though these must formerly have been much more numerous, as the original name of the island was *Deir ay*, or the *isle of deer*, so called by the Norwegians on account of the abundance of deer found in it. Here also Mr Pennant had some obscure account of a worm that, in a less pernicious degree, resembles the FURIA INFERNALIS of Linnæus. The *fillan*, a little worm of Jura, small as a thread, and not an inch in length, insinuates itself under the skin, causes a redness and great pain, flies swiftly from place to place; but is cured by a poultice of cheese and honey. Of the mountains of Jura, those from their shape called the *Paps*, are the most remarkable. There are three very large ones; the biggest, called *Beinn-an-oir*, or *the mountain of gold*, lies farthest to the north; the 2d is called *Beinn-shiunta*, or *the hallowed mountain*; and the 3d, *Beinn-a-chaoleis*, or *the mountain of the sound*. Mr Pennant ascended the first with great difficulty. It is composed of vast stones, covered with mosses near the base; but all above bare and unconnected with each other. The grandeur of the prospect from the top compensated for the fatigue of ascending the mountain. Jura itself displayed a stupendous scene of rock, varied with innumerable little lakes. From the W. side of the hill ran a narrow stripe of rock terminating in the sea, and called *the slide of the old hag*. To the S. appeared Ilay extended like a map beneath his feet; and beyond that the N. of Ireland; to the E. two other islands, Cantyre, Arran, and the frith of Clyde, bounded by Ayrshire; an amazing tract of mountains to the NE. as far as BEN-LOMOND; SKARBA finished the northern view; and over the western ocean were seen Colonsay, Oransay, Mull, Iona, and its neighbouring isles; and still further, the long extents of Tirey and Col. The other paps are seen very distinctly, but all inferior in height. Mr Banks and his friends mounted that to the S. and found the height to be 2359 feet; but this is far overtopped by *Beinn-an-oir*. The stones of this mountain are white, a few red, quartzy, and composed of small grains; but some are *breciated*, or filled with crystalline kernels of an amethystine colour. The other stones of the island are, a cineréous slate, veined with red, and used here as a whet-stone; a micaceous sand-stone; and between the small isles and Arran, a micaceous quartzy rock-stone. On the W. side of the island there is an anchoring place called *Whitfarlan*; towards the N. end is a bay called *Da'l-yaul*; and on the same coast is formed another riding place for vessels among several small islands. Between the N. end of Jura and the small isle of Skarba, there is a famous whirlpool, called CORY-VREKAN, from Brecan, son of a king of Denmark, who perished in this gulph. See CORYVREKAN. His body being cast ashore on the N. side of Jura, was buried in a cave, and his grave is still distinguished by a tombstone and altar. Jura has many rivulets and springs of excellent water, and the air is remarkably healthy; its salubrity being increased by the high situation, perpetually fanned by breezes. It is, however, but ill-peopled; and contained about 750 inhabitants when it was visited by Mr Pennant. The women are prolific, and often bear twins. The inhabitants live to a great age, and are liable to few distempers. Men of 90 can work; and there was then living a woman of 80 who could run down a sheep. The inhabitants are all Protestants, but addicted to some superstitions.

(4.) JURA, or JURA AND COLONSAY, a parish of Scotland, in Argyllshire, consisting of the above island (N° 1.), which forms by far the greatest part of it, and of other 8 islands. Of these 9 islands, 6 are inhabited; COLONSAY and ORONSAY form the W. division of the parish; and Skarba, Lunga, and Balnahuaigh, with 3 uninhabited isles, lie on the N. of Jura. The whole parish, including the intervening arms of the sea, is 50 miles long and 30 broad. The population in 1792, stated by the Rev. Francis Stewart, in his report to Sir J. Sinclair, was 1858; and notwithstanding repeated emigrations to America, had increased 761 since 1755.

(3.) JURA, a village in the above parish (N° 2.), on the E. coast of the island (N° 1.). Lon. 2. 45. W. of Edinburgh. Lat. 55. 58. N.

(4.) JURA, a chain of mountains in Switzerland, beginning in the canton of Zurich, extending from thence along the Rhine into the canton of Basle, stretching into that of Soleure and the territory of Neufchatel, and branching out towards the Pays de Vaud; separating that county from the ci-devant Franche Comté and Burgundy, and continued beyond the late Genevan territories as far as the Rhone. Many elevated valleys are formed by different parts of this chain in the Pays de Vaud; among which one of the most remarkable is the valley of the lake of Joux, on the top of that part of the chain named Mount Joux. It contains several populous villages, and is beautifully diversified with wood, arable land, and pasture. It is watered by two lakes; the largest of which is that of Joux. This has one shore of a high rock covered with wood; the opposite banks forming a gentle ascent, fertile, and well cultivated; behind which is a ridge covered with pines, beech, and oak wood. The smaller lake, named *Brenet*, is bordered with fine corn fields and villages; and the stream which issues from it is lost in a gulf named *Entonnoir*, or the *Funnel*, where several mills are turned by the falling current. The Orbe issues from the other side of the mountain, about two miles from this place; and probably owes its origin to the subterraneous stream

ſtream juſt mentioned. The largeſt lake is ſupplied by a rivulet which iſſues from the bottom of a rock, and loſes itſelf in it. The valley contains about 3000 inhabitants, remarkable for their induſtry in making watches, poliſhing cryſtals, marcaſites, &c. The country is much infeſted with bears and wolves. In aſcending to this place there is a very extenſive proſpect of great part of the Pays de Vaud, the lake of Geneva, and that of Neufchatel, which from that high point of view appear to be nearly on a level; though M. de Luc found the latter to be 159 feet above the level of the lake of Geneva.

(5.) JURA, a department of France, bounded on the N. by that of Upper Saone; E. by that of Doubs, and the canton of Bern; S. by the dep. of Ain, and W. by thoſe of the Saone and Loire and Cote d'Or. It is formed of part of the ci-devant prov. of Franche Comté; and contains mines of lead, copper, excellent iron, and quarries of black marble, jaſper of various colours, and alabaſter. Lons le Saunier is the capital.

(6.) JURA SOUND, a ſtrait of the Atlantic, which ſeparates Jura from Argyllſhire, about 4 miles broad.

JURANÇON, a town of France, in the dep. of the Lower Pyrenees, near Pau, famous for wine.

(1.) * JURAT. *n. ſ.* [*juratus*, Lat. *juré*, Fr.] A magiſtrate in ſome corporations.

(2.) JURATS, JURATI, are magiſtrates ſimilar to ALDERMEN. Jerſey has a bailiff and 12 jurats, or ſworn aſſiſtants, to govern the iſland.

JURATOR. See JUROR, § 2.

* JURATORY. *adj.* [*juratoire*, Fr. *juro*, Lat.] Comprifing an oath.—A contumacious perſon may be compelled to give *juratory* caution *de parendo juri*. *Ayliffe's Parergon.*

JURBORG, a town of Samogitia.

IVREA, an ancient and ſtrong town of Italy, in Piedmont, and capital of Canavez, with a ſtrong fort and an ancient caſtle. It is ſeated on the Doria between two hills. Lon. 7. 48. E. Lat. 45. 12. N.

JURGANTZ. See CORCANG.

* JURIDICAL. *adj.* [*juridicus*, Lat. *juridique*, Fr.] 1. Acting in the diſtribution of juſtice. 2. Uſed in courts of juſtice.—According to a *juridical* account and legal ſignification, time within memory, by the ſtatute of Weſtminſter, was ſettled in the beginning of the reign of king Richard the Firſt. *Hale's Common Law of England.*

* JURIDICALLY. *adv.* [from *juridical*.] With legal authority; according to forms of juſtice.

JURIEU, Peter, an eminent French Proteſtant divine, called ironically by the Papiſts the *Goliath* of the Proteſtants, was born in 1637. He was educated in England under his maternal uncle Peter du Moulin, and took orders in the Engliſh church; but returning to ſucceed his father as paſtor of a reformed congregation at Mer, in the dioceſe of Blois, he was made profeſſor of divinity and Hebrew at Sedan, where he gained great reputation. This univerſity being taken from the Proteſtants, a profeſſorſhip of divinity was founded at Rotterdam; where he was alſo appointed miniſter of the Walloon church, and where he publiſhed a *Commentary on the Revelations*, which produced violent diſputes between him and Meſſrs Bayle and de Beuval. He died in 1713; and left a great number of eſteemed works behind him, particularly a *Hiſtory of Calviniſm.*

JURIN, Dr James, a diſtinguiſhed perſon, who cultivated medicine and mathematics with equal ſucceſs. He was ſecretary of the Royal Society in London, as well as preſident of the College of Phyſicians there. He had great diſputes with Michellotti upon the motion of running water, with Robins upon diſtinct viſion, and with the partizans of Leibnitz upon moving bodies. His *Eſſay upon Diſtinct and Indiſtinct Viſion* is printed in Smith's Optics, vol. 2; and 17 of his papers on various ſubjects (of which Dr Hutton gives a liſt in his *Math. Dict.* vol. 1.) are inſerted in the *Phil. Tranſ.* He died in 1750.

JURINES, a people of AMAZONIA.

(1.) * JURISCONSULT. *n. ſ.* [*juris conſultus*, Lat.] One who gives his opinion in caſes of law.—There is mention made, in a deciſion of the *juriſconſult* Javolemus, of a Britannic fleet. *Arbuth.*

(2.) JURISCONSULT, } commonly contracted in-
JURISCONSULTUS, } to *Iſtus*, among the Romans, denoted a perſon learned in the law; a maſter of the Roman juriſprudence, who was conſulted on the interpretation of the laws and cuſtoms, and on the difficult points in law-ſuits. The 15 books of the DIGESTS were compiled wholly from the reports of the ancient juriſconſulti. The juriſconſulti ſeem to have been a kind of chamber counſellors, who arrived at the honour of being conſulted through age and experience, but never pleaded at the bar. Their pleading advocates or lawyers never became juriſconſulti. See ADVOCATE. In the times of the republic, the advocati had by much the more honourable employment, as being in the ready way to attain the higheſt preferments. They then deſpiſed the juriſconſulti, calling them in deriſion *formularii* and *legulei*, as having invented certain forms and monoſyllables, to give their anſwers the greater appearance of gravity and myſtery. But in proceſs of time they become ſo much eſteemed, that they were called *prudentes* and *ſapientes*, and the emperors appointed the judges to follow their advice. Auguſtus advanced them to be public officers of the empire; ſo that they were no longer confined to the petty counſels of private perſons.—Bern. Rutilius wrote the lives of the moſt famous juriſconſulti who flouriſhed within theſe 2000 years.

(1.) * JURISDICTION. *n. ſ.* [*juriſdictio*, Lat. *juriſdiction*, Fr.] 1. Legal authority; extent of power.—Sometimes the practice of ſuch *juriſdiction* may ſwerve through error even in the very beſt, and for other reſpects, where leſs integrity is. *Hooker.*—

You maim'd the *juriſdiction* of all biſhops.
*Shakeſpeare.*

—All perſons exerciſing eccleſiaſtical *juriſdiction* ſhould have the king's arms in their ſeals of office. *Hayward.*—

This place exempt
From heav'n's high *juriſdiction*. *Milton.*

—As Adam had no ſuch power as gave him ſovereign *juriſdiction* over mankind. *Locke.*—This cuſtom in a popular ſtate, of impeaching particular men,

men, may seem to be nothing else but the people choosing to exercise their own *jurisdiction* in person. *Swift.* 2. District to which any authority extends.

(II.) JURISDICTION (§ 1, *def.* 1.) is a power which a man has to do justice in cases of complaint made before him. There are two kinds of jurisdiction, the one *ecclesiastical*, the other *secular*.

1. JURISDICTION, ECCLESIASTICAL, belongs to bishops and their deputies.—Bishops, &c. have two kinds of jurisdiction; the one *internal*, which is exercised over the conscience in things purely spiritual; and this they are supposed to hold immediately of God. The other is *contentious*, which is a privilege some princes have given them in terminating disputes between ecclesiastics and laymen.

2. JURISDICTION, SECULAR, belongs to the king and his justices or delegates. The courts and judges at Westminster have jurisdiction all over England, and are not restrained to any county or place; but all other courts are confined to their particular jurisdictions, which, if they exceed, whatever they do is erroneous. There are three sorts of inferior jurisdictions; the first is *tenere placita*, to hold pleas, and the plaintiff may sue either there or in the king's courts. The 2d is the conusance of pleas, where a right is invested in the lord of the franchise to hold pleas: and he is the only person that can take advantage of it, by claiming his franchise. The 3d sort is an exempt jurisdiction, as where the king grants to some city, that the inhabitants shall be sued within their city, and not elsewhere; though there is no jurisdiction that can withstand a *certiorari* to the superior courts.

(III.) JURISDICTIONS, HEREDITARY, a hereditary right or power, enjoyed for ages by many of the nobility and gentry of Scotland, more especially by those in the Highlands, of exercising the rights of judges in criminal cases, over all the people who resided on their estates. This power extended even to trials for capital crimes, or, what amounted to the same thing, crimes *deemed worthy* of capital punishment, by the chieftain against whom, or within whose jurisdiction, they were committed; and who thus generally monopolized, in his own character, the discordant privileges of prosecutor, judge, and jury, without being amenable to the supreme court in the kingdom. Such an unlimited power *of Pit and Gallows*, as it was called, in the hands of even the most enlightened subjects, was liable to be grossly abused; and accordingly there are still two proverbial expressions currently used in Scotland, of *Cupar justice*, and *Jedburgh justice*, founded upon traditions, that at these places men had actually been first *hanged*, and afterwards *tried!* The natural consequence of such powers was, that every chieftain was an arbitrary sovereign within the jurisdiction of his own property, and could call forth his tenants and other dependants by hundreds, to fight against any neighbouring chieftain. This power of the chieftains was peculiarly serviceable to the cause of the rebels in 1715 and 1745; but it was not till after the last of these rebellions, that the British government began to think of abolishing a power so dangerous to the interest of the House of Hanover. See ENGLAND, § 81. "The combination of their clans (says Mr Heron), their attachment to their chieftains, and the extent of power, which these chiefs were understood to derive from the union of HEREDITARY civil JURISDICTIONS, with *patriarchal* authority, and with the *property of the soil*, seemed to be the principal means" (or cause) "which rendered Highlanders so averse from owning the full authority of the national government; which made them terrible, and perpetuated their Jacobitism. The HEREDITARY JURISDICTIONS were, therefore, by a compulsive sale, at a just stipulated price, purchased from all those of the Scottish gentry and nobles, whose families enjoyed such jurisdictions. The purchase money, acquainting the Highland chieftains with the use of wealth, taught them to imitate the manners of the inhabitants of England, and of the Scottish Lowlands; and thus gradually destroyed the genuine spirit of chieftainship." *Hist. of Scotland*, vol. v. p. 1233-4. The act was passed in 1748.

* JURISPRUDENCE. *n. s.* [*jurisprudence*, Fr. *jurisprudentia*, Lat.] The science of law.

* JURIST. *n. s.* [*juriste*, Fr. *jura*, Lat.] A civil lawyer; a man who professes the science of the law; a civilian.—This is not to be measured by the principles of *jurists*. *Bacon.*

JURJURA, a mountain of Africa, one of the highest in Algiers, 20 miles long, and covered with sharp rocks: 60 miles SE. of Algiers.

(1.) * JUROR. *n. s.* [*juro*, Lat.] One that serves on the jury.—Were the *jurors* picked out of choice men, the evidence will be as deceitful as the verdict. *Spenser on Ireland.*—

I shall find your lordship judge and *juror*. *Shak.*

I sing no harm, good sooth! to any wight,
*Juror*, or judge. *Donne.*

—About noon the *jurors* went together, and because they could not agree, they were shut in. *Hayward.*

(2.) JURORS, or JURATORS, attainted of giving a verdict contrary to evidence, willingly, are very severely punished.

JURUMENHA, a town of Portugal, in Alentejo, near Olivenza, with a fort, which was surrendered to the Spaniards on the 21st May 1801.

(1.) IVRY, a town of France, in the dep. of Cote d'Or, 9 miles SE. of Arnay le Duc.

(2.) IVRY, a town of France, in the dep. of Eure, and ci-devant prov. of Normandy, with a late Benedictine abbey, probably now restored by the *Concordat* between Bonaparte and Pope Pius VII. It is seated on the Eure, 10 miles N. by W. of Dreux. Lon. 1. 28. E. Lat. 48. 54. N.

(1.) * JURY. *n. s.* [*jurata*, Lat. *juré*, French.] *Jury*, a company of men, as 24 or 12, sworn to deliver a truth upon such evidence as shall be delivered them touching the matter in question. There be three manners of trials in England: one by parliament, another by battle, and the third by assize or *jury*. The trial by assize, be the action civil or criminal, public or private, personal or real, is referred for the fact to a *jury*, and as they find it, so passeth the judgment. This *jury* is used not only in circuits of justices errant, but also in other courts, and matters of office, as, if the escheatour make inquisition in any thing touching his office, he doth it by a *jury* of inquest: if the coroner inquire how a subject found dead came to his end, he useth an inquest: the justices of

peace in their quarter-seſſions, the ſheriff in his county and turn, the bailiff of a hundred, the ſteward of a court-leet or court-baron, if they inquire of any offence, or decide any cauſe between party and party, they do it by the ſame manner: ſo that where it is ſaid, that all things be tryable by parliament, battle, or aſſize; aſſize, in this place, is taken for a *jury*, or inqueſt, impannelled upon any cauſe in a court where this kind of trial is uſed. This *jury*, though it appertain to moſt courts of the common law, yet it is moſt notorious in the half-year courts of the juſtices errants, commonly called the great aſſizes, and in the quarter-ſeſſions, and in them it is moſt ordinarily called a *jury*, and that in civil cauſes; whereas in other courts it is often termed an inqueſt. In the general aſſize, there are uſually many *juries*, becauſe there be ſtore of cauſes, both civil and criminal, commonly to be tried, whereof one is called the grand *jury*, and the reſt petit *juries*. The grand *jury* conſiſts ordinarily of twenty-four grave and ſubſtantial gentlemen, or ſome of them yeomen, choſen indifferently out of the whole ſhire by the ſheriff, to conſider of all bills of indictment preferred to the court; which they do either approve by writing upon them theſe words, *billa vera*, or diſallow by writing *ignoramus*. Such as they do approve, if they touch life and death, are farther referred to another *jury* to be conſidered of, becauſe the caſe is of ſuch importance; but others of lighter moment are, upon their allowance, without more work, fined by the bench, except the party traverſe the indictment, or challenge it for inſufficiency, or remove the cauſe to a higher court by *certiorari*; in which two former caſes, it is referred to another *jury*, and in the latter tranſmitted to the higher. Thoſe that paſs upon civil cauſes real, are all, or ſo many as can conveniently be had, of the ſame hundred where the land or tenement in queſtion doth lie, and four at the leaſt; and they, upon due examination, bring in their verdict either for the demandant or tenant; according unto which, judgment paſſeth afterward in the court where the cauſe firſt began; and the reaſon hereof is, becauſe theſe juſtices of aſſize are, in this caſe, for the eaſe of the counties, only to take the verdict of the *jury* by the virtue of the writ called *niſi prius*, and ſo return it to the court where the cauſe is depending. *Cowel.*—

The *jury*, paſſing on the priſoner's life,
May in the ſworn twelve have a thief or two
Guiltier than him they try. *Shak. Meaſ. for M.*
How innocent I was,
His noble *jury* and foul cauſe can witneſs. *Shak.*

—Clodius was acquitted by a corrupt *jury*, that had palpably taken ſhares of money before they gave up their verdict. *Bacon.*

(2.) JURY. *Juries* are, in theſe kingdoms, the ſupreme judges in all courts and in all cauſes, in which either the life or reputation of any man is concerned: This is the diſtinguiſhing privilege of every Briton, and *one of the moſt glorious advantages of the* BRITISH CONSTITUTION; for as every one is tried by his peers, the meaneſt ſubject is as ſafe and as free as the greateſt. See the article TRIAL. In England the power of juries extends alſo to property.

* JURYMAN. *n. ſ.* [*jury* and *man*.] One who is impannelled on a jury.—

The hungry judges ſoon the ſentence ſign,
And wretches hang that *jurymen* may dine. *Pope.*

—No judge was known, upon or off the bench, to uſe the leaſt inſinuation, that might affect the intereſts of any one ſingle *juryman*, much leſs of a whole jury. *Swift.*

* JURYMAST. *n. ſ.* It ſeems to be properly *dureé maſt*, *mât de dureé*, a *maſt* made to laſt for the preſent occaſion. So the ſeamen call whatever they ſet up in the room of a maſt loſt in a fight, or by a ſtorm; being ſome great yard which they put down into the ſtep of that loſt maſt; faſtening it into the partners, and fitting it to the mizen or ſome leſſer yard with ſails and ropes, and with it make a ſhift to ſail. *Harris.*

JURZEC, a town of Lithuania, in Minſk.

JUS, *n. ſ.* [Lat.] Law, or right, a term or title uſed reſpecting various rights in the law of Scotland, as well as in the Roman law; Thus,

1. JUS CIVILE, amongſt the Romans, ſignified no more than the interpretation given by the learned, of the laws of the XII Tables, though the phraſe now extends to the whole ſyſtem of the Roman laws.

2. JUS CIVITATIS, ſignifies freedom of the city of Rome, which entitled thoſe perſons who had obtained it to moſt of the privileges of the Roman citizens: yet it differs from JUS QUIRITUM, which extended to *all* the advantages which a free native of Rome was entitled to. The difference is much the ſame as betwixt DENIZATION and NATURALIZATION with us.

3. JUS CORONÆ. See HEREDITARY RIGHT, and SUCCESSION.

4. JUS DELIBERANDI, in Scots law, that right which an heir has by law of deliberating for a certain time whether he will repreſent his predeceſſor.

5. JUS DEVOLUTUM, in Scots law, the right of the church, of preſenting a miniſter to a vacant pariſh, in caſe the patron ſhall neglect to uſe that right within the time limited by law.

6. JUS HONORARIUM, was a name given to thoſe Roman laws which were made up of edicts of the ſupreme magiſtrates, particularly the *prætors*.

7. JUS IMAGINIS, was the right of uſing pictures and ſtatues amongſt the Romans, and had ſome reſemblance to the right of bearing a coat of arms amongſt us. This honour was allowed to none but thoſe whoſe anceſtors or themſelves had borne ſome *curule office*, that is, had been *Curule Ædile*, *Cenſor*, *Prætor*, or *Conſul*. The uſe of ſtatues, &c. which the *Jus Imaginis* gave, was the exhibiting them in funeral proceſſions, &c. See IMAGE.

8. JUS MARITI, in Scots law, the right the huſband acquires to his wife's moveable eſtate, in virtue of the marriage.

9. JUS PAPIRIANUM, was the laws of Romulus, Numa, and other kings of Rome, collected into a body by Sextus Papirius, who lived in the time of Tarquin the Proud, which accounts for the name.

10. JUS PRÆVENTIONIS, in Scots law, the preferable right of juriſdiction acquired by a court, in any cauſe to which other courts are equally competent,

petent, by having exercised the first act of jurisdiction.

11. JUS QUIRITUM. See N° 2.

12. JUS RELICTÆ, in Scots law, the right the wife has in the goods in communion, in case of the previous decease of the husband.

13. JUS TRIUM LIBERORUM was a privilege granted to such persons in the city of Rome as had three children, by which they were exempted from all troublesome offices. The same exemption was granted to any persons who lived in other parts of Italy, having four children; and those that lived in the provinces, provided they had five (or as some say seven) children, were entitled to the same immunities. This was good policy, and tended to the population of the empire. For a farther account of these privileges, see CHILDREN, § 3; and PARENTS.

JUSERITZ, a river of Silesia, which runs into the Oder, 3 miles N. of Steinen.

JUSHPOUR, a prov. of Indostan, in Orixa.

JUSSICA, in botany, a genus of the monogynia order, belonging to the decandria class of plants; and in the natural method ranking under the 17th order, *Calycanthemæ*. The calyx is quadripartite or quinquepartite superior; there are 4 or 5 petals; the capsule quadrilocular or quinquelocular, oblong, opening at the angles; the seeds are numerous and small.

(1.) JUSSIEU, Anthony DE, a celebrated French botanist and physician, born at Lyons, in 1686. After travelling through various parts of Europe, he settled at Paris, and published many works on Natural History. He died in 1758.

(2.) JUSSIEU, Bernard DE, brother of Anthony, whom he resembled in his scientific, as well as professional pursuits. He was curator of plants in the royal gardens at Paris and Trianon. He died in 1777.

(3.) JUSSIEU, Joseph DE, M. D. another learned botanist of the same family with the two preceding, was born at Lyons, in 1704. He accompanied the academicians who were sent to Peru to measure a degree, in his botanical character. He returned to France in bad health, after residing at Peru 36 years, and died in 1779.

(1.) JUSSY, a town of France, in the dep. of Upper Saone on the Amance, 5 miles N. of Vesoul, and 22 E. of Langres. Lon. 23. 34. E. Ferro. Lat. 47. 49. N.

(2.) JUSSY, a town of France, in the dep. of Yonne, 5 miles S. of Auxerre.

(1.) * JUST. *adj.* [*juste*, Fr. *justus*, Latin.] 1. Upright; incorrupt; equitable in the distribution of justice.—

Take it, while yet 'tis praise, before my rage
Unsafely *just*, break loose on this bad age.
*Dryden.*

—Men are commonly so *just* to virtue and goodness, as to praise it in others, even when they do not practise it themselves. *Tillotson's Sermons.* 2. Honest; without crime in dealing with others.—*Just* balances, *just* weights, and a *just* ephah. *Lev.* xix. 3. I know not whether *just of* has any other authority.—

*Just of* thy word, in ev'ry thought sincere,
Who knew no wish but what the world might hear.
*Pope.*

4. Exact; proper; accurate.—Boileau's numbers are excellent, his expressions noble, his thoughts *just*, his language pure, and his sense close. *Boyd.*

These scenes were wrought,
Embellish'd with good morals and *just* thought.
*Granville.*

*Just* precepts thus from great examples giv'n,
She drew from them what they deriv'd from Heav'n.
*Pope.*

*Just* to the tale, as present at the fray,
Or taught the labours of the dreadful way. *Pope.*

Once on a time, La Mancha's knight——
Discours'd in terms as *just*, with looks as sage,
As ere could Dennis of the laws o' the stage. *Pope.*

—Though the syllogism be irregular, yet the inferences are *just* and true. *Watts's Logic.* 5. Virtuous; innocent; pure.—How should man be *just* with God? *Job.*—A *just* man falleth seven times and riseth. *Proverbs.*—He shall be recompensed at the resurrection of the *just*. *Mat.*—

The *just* th' unjust to serve. *Milton.*

6. True; not forged.—Crimes were laid to his charge too many, the least whereof being *just*, had bereav'd him of estimation and credit. *Hooker.* 7. Grounded on principles of justice; rightful.—

Me thought *just* right
Did first create your leader. *Milton.*

8. Equally retributed.—He received a *just* recompence of reward. *Heb.* ii. 2.—Whose damnation is *just*. *Rom.* iii. 8.—

As Hesiod sings, spread water o'er thy fields,
And a most *just* and glad increase it yields. *Dryden.*

9. Complete without superfluity or defect.—He was a comely personage, a little above *just* stature, well and strait limbed, but slender. *Baton's History VII.* 10. Regular; orderly.—

When all
The war shall stand rang'd in its *just* array,
And dreadful pomp, then will I think on thee.
*Addison.*

11. Exactly proportioned.—

The prince is here at hand; pleaseth your lordship
To meet his grace, *just* distance 'tween our armies?
*Shakespeare.*

12. Full; of full dimensions.—His soldiers had skirmishes with the Numidians, so that once the skirmish was like to have come to a *just* battle. *Knolles's History.*—There is not any one particular above mentioned, but would take up the bulk of a *just* volume. *Hale's Origin of Mank.*—There seldom appeared a *just* army in the civil wars. *Duchess of Newcastle.*

(2.) * JUST, *adv.* 1. Exactly; nicely; accurately.—The god Pan guided my hand *just* to the heart of the beast. *Sidney.*—They go about to make us believe that they are *just* of the same opinion, and that they only think such ceremonies are not to be used when they are unprofitable, or when as good or better may be established. *Hooker.*

There, ev'n *just* there he stood; and as he spoke,
Where last the spectre was, she cast her look.
*Dryden.*

—A few understand him right; *just* as when our Saviour said, in an allegorical sense, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. *Bentley.*

'Tis with our judgments as our watches, none
Go *just* alike; yet each believes his own: *Pope.*

2. Merely; barely.—It is the humour of weak and trifling men to value themselves upon *just* nothing at all. *L'Eſtrange.*—

The Nereids ſwam before
To ſmooth the ſeas; a ſoft etefian gale
But *juſt* inſpir'd and gently ſwell'd the ſail. *Dryd.*

Give me, ye gods, the product of one field,
That ſo I neither may be rich nor poor;
And having *juſt* enough, not covet more. *Dryd.*

3. Nearly; almoſt; *tantum non.*—Being ſpent with age, and *juſt* at the point of death, Democritus called for loaves of new bread to be brought, and with the ſteam of them under his noſe prolonged his life. *Temple.*

(3.) * JUST. *n. ſ.* [*jouſte*, French.] Mock encounter on horſeback; tilt; tournament. *Jouſt* is more proper.—None was either more grateful to the beholders, or more noble in itſelf, than *juſts*, both with ſword and lance. *Sidney.*—

What news? bold thoſe *juſts* and triumphs? *Shak.*

Man to man,
And ſteed to ſteed oppos'd, the *juſts* began. *Dryd.*

(4.) JUSTS were a ſportive kind of combat on horſeback, man againſt man, armed with lances. The word is by ſome derived from *jouſti*, French, of *juxta*, Latin, becauſe the combatants fought near each other: others from the modern Greek τζουρα. Others from *juſta*, which, in the corrupt age of the Latin tongue, was uſed for this exerciſe, as it was ſuppoſed a more juſt and equal combat than the TOURNAMENT. The difference between juſts and tournaments conſiſts in this, that the tournament was frequently performed by a number of cavaliers, who fought in a body: The juſt was a ſingle combat of one man againſt another.—Though the juſts were uſually made in tournaments after a general rencounter of all the cavaliers, yet they were ſometimes ſingly, and independent of any tournament. See TOURNAMENT. He who appeared for the firſt time at a juſt, forfeited his helm or caſque unleſs he had forfeited before at a tournament.

(5.) JUST, ST, a town of Cornwall, at the Land's End, NW. of Penzance.

(6—11.) JUST, ST, 6 towns of France: viz.

i. JUST, ST, in the dep. of Aveiron, 6 miles SSE. of Sauveterre.

ii. JUST, ST, in the dep. of Lower Charente, 3 miles SSE. of Marennes.

iii. JUST, ST, in the dep. of Marne, 10¼ miles SSE. of Sezanne, and 15 W. of Arcis ſur Aube.

iv. JUST, ST, in the dep. of Oiſe, 9 miles N. of Clermont, and 9 SSE. of Breteuil.

v. JUST, ST, EN CHEVALET, in the dep. of Rhone and Loire, 13½ miles SW. of Roanne.

vi. JUST, ST, LA PENDU, in the dep. of Rhone and Loire, 10¼ miles SE. of Roanne, and 255½ WNW. of Lyons.

* *To* JUST. *v. n.* [*jouſter*, Fr.] 1. To engage in a mock fight; to tilt. 2. To puſh; to drive; to juſtle.

(1.) JUSTEL, Chriſtopher, a learned counſellor, and ſecretary to the French king, was born at Paris in 1580, and ſtudied eccleſiaſtical hiſtory. He maintained a correſpondence with Abp. Uſher, Sir Henry Spelman, Blondel, &c. till his death, which happened in 1649. He wrote, 1. The code of the canons of the church univerſal, and the councils of Africa, with notes. 2. A genealogical hiſtory of the houſe of Auvergne. And, 3. Collections of Greek and Latin canons, from ſeveral MSS. which formed the *Bibliotheca juris canonici veteris*, publiſhed in 2 vols. folio, by William Voet and our author's ſon.

(2.) JUSTEL, Henry, ſon of Chriſtopher, (N° 1.) was born at Paris in 1620. He became ſecretary and counſellor to the king; and was as diſtinguiſhed for his own learning as remarkable for encouraging it in others. He came to London in 1681, on the perſecution of the Proteſtants; and was made keeper of the royal library at St James's: which office he held till his death in 1693, when he was ſucceeded by the famous Dr Bentley. He wrote ſeveral books, the titles of which may be ſeen in the catalogue of the Bodleian library.

(1.) * JUSTICE. *n. ſ.* [*juſtice*, Fr. *juſtitia*, Latin.] 1. The virtue by which we give to every man what is his due: oppoſed to *injury* or *wrong*. It is either *diſtributive*, belonging to magiſtrates; or *commutative*, reſpecting common tranſactions between men.—O that I were judge, I would do *juſtice*. 2 *Sam.*—

The king-becoming graces,
As *juſtice*, verity, temperance, ſtableneſs,
I have no reliſh of them. *Shak.*

—The nature and office of *juſtice* being to diſpoſe the mind to a conſtant and perpetual readineſs to render to every man his due, it is evident, that if gratitude be a part of *juſtice*, it muſt be converſant about ſomething that is due to another. *Locke.* 2. Equity; agreeableneſs to right: as, *he proved the juſtice of his claim.* 3. Vindictive retribution; puniſhment: oppoſed to *mercy*.—He executed the *juſtice* of the Lord. *Deut.*—Let *juſtice* overtake us. *Iſa.* lix. 9.—Examples of *juſtice* muſt be made, for terror to ſome; examples of mercy, for comfort to others. *Bacon.* 4. Right; aſſertion of right.—

Thy arm may do thee *juſtice*. *Shak.*

5. [*Juſtitiarius*, Latin.] One deputed by the king to do right by way of judgment. *Cowel.*—And thou, Eſdras, ordain judges and *juſtices*, that they may judge in all Syria. 1 *Eſdras.* 6. JUSTICE OF THE KING'S BENCH. [*juſtitiarius de Banco Regis.*] Is a lord by his office, and the chief of the reſt; wherefore he is alſo called *capitalis juſtitiarius Angliæ*. His office eſpecially is to hear and determine all pleas of the crown; that is, ſuch as concern offences committed againſt the crown, dignity, and peace of the king; as treaſons, felonies, mayhems, and ſuch like; but it is come to paſs, that he with his aſſiſtants heareth all perſonal actions, and real alſo, if they be incident to any perſonal action depending before them. *Cowel.*

Give that whipſter his errand,
He'll take my lord chief *juſtice*' warrant. *Prior.*

7. JUSTICE OF THE COMMON PLEAS. [*juſtitiarius Communium Placitorum.*] Is a lord by his office, and is called *dominus juſtitiarius communium placitorum*. He with his aſſiſtants originally did hear and determine all cauſes at the common law; that is, all civil cauſes between common perſons, as well perſonal as real; for which cauſe it was called the court of common pleas, in oppoſition

to

to the pleas of the crown, or the king's pleas, which are special, and appertaining to him only. *Cowel.* 8. JUSTICE OF THE FOREST. [*justitiarius Foreſtæ.*] Is a lord by his office, and hath the hearing and determining of all offences within the king's foreſt, committed againſt venison or vert: of theſe there be two, whereof the one hath juriſdiction over all the foreſts on this ſide Trent, and the other of all beyond. *Cowel.* 9. JUSTICES OF ASSISE. [*juſtitiarii ad capiendas Aſſiſas.*] Are ſuch as were wont, by ſpecial commiſſion, to be ſent into this or that country to take aſſiſes; the ground of which policy was the eaſe of the ſubjects; for whereas theſe actions paſs always by jury, ſo many men might not, without great hinderance, be brought to London; and therefore juſtices, for this purpoſe, were by commiſſion particularly authoriſed and ſent down to them. *Cowel.* 10. JUSTICES IN EYRE. [*juſtitiarii itinerantes.*] Are ſo termed of the French *erre, iter.* The uſe of theſe, in ancient time, was to ſend them with commiſſion into divers counties, to hear ſuch cauſes eſpecially as were termed the pleas of the crown, and therefore I muſt imagine they were ſent abroad for the eaſe of the ſubjects, who muſt elſe have been hurried to the King's Bench, if the cauſe were too high for the country court. They differed from the juſtices of Oyer and Terminer, becauſe they were ſent upon ſome one or few eſpecial caſes, and to one place; whereas the juſtices in eyre were ſent through the provinces and countries of the land, with more indefinite and general commiſſion. *Cowel.* 11. JUSTICES OF GOAL DELIVERY. [*juſtitiarii ad Gaolas deliberandas.*] Are ſuch as are ſent with commiſſion to hear and determine all cauſes appertaining to ſuch as for any offence are caſt into gaol, part of whoſe authority is to puniſh ſuch as let to mainprize thoſe priſoners that by law be not bailable. Theſe by likelihood, in ancient time, were ſent to counties upon ſeveral occaſions; but afterward juſtices of aſſiſe were likewiſe authoriſed to this. *Cowel.* 12. JUSTICES OF NISI PRIUS are all one now a-days with juſtices of aſſiſe; for it is a common adjournment of a cauſe, in the common pleas, to put it off to ſuch a day: *niſi prius juſtitiarii venerint ad eas partes ad capiendas aſſiſas;* and upon this clauſe of adjournment they are called juſtices of *niſi prius*, as well as juſtices of aſſiſe, by reaſon of the writ or action that they have to deal in. *Cowel.* 13. JUSTICES OF PEACE. [*juſtitiarii ad Pacem.*] Are they that are appointed by the king's commiſſion, with others, to attend the peace of the country where they dwell; of whom ſome, upon eſpecial reſpect, are made of the quorum, becauſe ſome buſineſs of importance may not be dealt in without the preſence of them, or one of them. *Cowel.*—

The *juſtice*,
In fair round belly with good capon lin'd. *Shak.*

—Thou haſt appointed *juſtices* of the peace to call poor men before them, about matters they were not able to anſwer. *Shak.*—The *juſtices* of peace are of great uſe: anciently they were conſervators of the peace; theſe are the ſame, ſaving that ſeveral acts of parliament have enlarged their juriſdiction. *Bacon.*

(2.) JUSTICE, (§ 1, *def.* 1.) is one of the four cardinal virtues. Civilians diſtinguiſh juſtice into two kinds; *communicative* and *diſtributive.*

i. JUSTICE, COMMUNICATIVE, (§ 1, *def.* 1.) eſtabliſhes fair dealing in the mutual commerce between man and man; and includes ſincerity in our diſcourſe, and integrity in our dealings. The effect of ſincerity is mutual confidence, ſo neceſſary among the members of the ſame community; and this mutual confidence is ſuſtained and preſerved by integrity of conduct. But there ſeems to be an eſſential ingredient in communicative or private juſtice, which is ſeldom taken notice of by writers on ethics; we mean MERCY. In the preſent ſtate of human nature, ſtrict juſtice, ſuch as the utmoſt rigour of law allows, frequently becomes *injuſtice.* This truth we often find exemplified in private life, by rigorous creditors againſt unfortunate debtors. A ſtriking inſtance of this kind of juſtice is recorded of Joſeph, the huſband of the bleſſed Virgin, in Matt. i. 19. where he is expreſſly ſtyled a *juſt* man, becauſe he would not go to the utmoſt rigour even of the Divine Law.

ii. JUSTICE, DISTRIBUTIVE, is that by which the differences of mankind are decided according to the rules of equity. This is the juſtice of princes and magiſtrates. Among the numerous examples of this virtue, which might be given from various authors, we ſhall only call the attention of the reader to two inſtances recorded of Ariſtides, who, though in low circumſtances, and of mean extraction, obtained the glorious ſurname of the JUST; a title, ſays Plutarch, truly royal, or rather truly divine: but of which princes are ſeldom ambitious, becauſe generally ignorant of its beauty and excellence. Theſe are inſerted under the article ATTICA, § 113, and the firſt of them reflects the higheſt honour, not only upon Ariſtides, but upon the Athenians, who by his advice rejected a meaſure which would have aggrandiſed their republic to a decided ſuperiority over all the reſt of Greece, merely becauſe it would have been unjuſt.

(II.) *A* JUSTICE, (§ I. 1, *def.* 3.) is a perſon deputed to adminiſter juſtice, whoſe authority ariſes from his majeſty's deputation, and not by right of magiſtracy. Of theſe juſtices there are various kinds in England, viz.

1. JUSTICE, CHIEF, OF THE COMMON PLEAS, See § I. 2, *def.* 7.

2. JUSTICE, CHIEF, OF THE KING'S BENCH, (§ I. 1, *def.* 6.) is the capital juſtice of Great Britain. This officer was formerly not only chief juſtice, but alſo chief baron of the exchequer, and maſter of the court of wards. He uſually ſat in the king's palace, and there executed that office, formerly performed *per comitem palatii*; he there determined all differences between the barons and other great men. He was vicegerent of the kingdom when the king went beyond ſea, and was uſually choſen to that office out of the prime nobility; but his power was reduced by K. Richard I. and Edward I. His office is now divided, and his title changed to *capitalis juſtitiarius ad placita, coram rege tenenda*, or *capitalis juſtitiarius banci regii.*

3. JUSTICE OF THE FOREST, (§ I. 1, *def.* 8.) by many ancient records, appears to have been a place of great honour and authority, never beſtowed

eſt but on ſome perſon of diſtinction. The court where this juſtice ſits is called the *juſtice ſeat of the foreſt*. See FOREST, § 5. *def.* 4. The laſt court of juſtice ſeat of any note was held in the reign of Charles I. before the E. of Holland. After the reſtoration another was held, for form's ſake, before the E. of Oxford; but ſince the revolution in 1688, the foreſt laws have fallen into total diſuſe, to the great advantage of the ſubject. This is the only juſtice who may appoint a deputy: he is alſo called *Juſtice in eyre of the foreſt*.

4. JUSTICES IN EYRE, *juſtitiarii itinerantes*, or *errantes*, (§ 1, I. *def.* 10.) according to ſome, were ſent once in 7 years; but others will have them to have been ſent oftener. Camden ſays, they were inſtituted in the reign of king Henry II. A.D. 1184; but they appear to be of an older date. They were ſomewhat like juſtices of aſſiſe at this day; though in authority and manner of proceeding very different.

5. JUSTICES OF ASSISE (§ I. 1, *def.* 9.) paſs the circuit by two and two twice every year through all England, except the 4 northern counties, where they go only once, diſpatching their ſeveral buſineſſes by ſeveral commiſſions: for they have one commiſſion to take aſſiſes; another to deliver goals, and another of oyer and terminer. In London and Middleſex, a court of general goal-delivery is held 8 times a-year. All the juſtices of peace of any county wherein the aſſiſes are held, are bound by law to attend them, or elſe are liable to a fine, in order to return recognizances, &c. and to aſſiſt the judges in ſuch matters as lie within their knowledge and juriſdiction, and in which ſome of them have been probably concerned, by way of previous examination. See ASSISE and JURY.

6. JUSTICES OF GOAL DELIVERY, are impowered by the common law to proceed upon indictments of felony, treſpaſs, &c. to order execution or reprieve; and to diſcharge ſuch priſoners as upon their trials ſhall be acquitted; with all ſuch againſt whom, on proclamation made, no evidence appears to indict; which juſtices of oyer and terminer, &c. may not do. 2 Hawk. 22, 25. But theſe juſtices have nothing to do with any perſon not in the cuſtody of the priſon, except in ſome ſpecial caſes; as if ſome of the accomplices to a felony may be in ſuch priſon, and ſome of them out of it, the juſtices may receive an appeal againſt thoſe who are out of the priſon as well as thoſe who are in it; which appeal, after the trial of ſuch priſoners, ſhall be removed into B. R. and proceſs iſſue from them againſt the reſt. But if thoſe out of priſon be omitted in the appeal, they can never be put into any other; becauſe there can be but one appeal for one felony. In this way the goals are cleared, and all offenders tried, puniſhed, or delivered, in every year.—Their commiſſion is now turned over to the JUSTICES OF ASSISE. See § 5.

7. JUSTICES OF NISI PRIUS. See § I. 1. *def.* 11.

8. JUSTICES OF OYER AND TERMINER, were juſtices deputed on ſome ſpecial occaſions to hear and determine particular cauſes. The commiſſion is directed to certain perſons upon any inſurrection, heinous demeanour, or treſpaſs committed, who muſt firſt inquire, by means of the grand jury or inqueſt, before they are empowered to hear and determine by the help of the petit jury. It was formerly held, that no judge or other lawyer could act in the commiſſion of oyer and terminer, or in that of goal delivery, within the county where he was born or inhabited; but it was thought proper, by 12 Geo. 12. cap. 27. to allow any man to be a juſtice of oyer and terminer and general goal-delivery, within any county of England.

9. JUSTICES OF THE PEACE. See § I. 1, *def.* 13: Of theſe ſome for ſpecial reſpect are made of the quorum, ſo as no buſineſs of importance may be diſpatched without the preſence or aſſent of them or one of them. However, every juſtice of peace hath a ſeparate power, and his office is to call before him, examine, iſſue warrants for apprehending, and commit to priſon, all thieves, murderers, wandering rogues; thoſe that hold conſpiracies, riots, and almoſt all delinquents which may occaſion the breach of the peace and quiet of the ſubject; to commit to priſon ſuch as cannot find bail, and to ſee them brought forth in due time to trial; and bind over the proſecutors to the aſſiſes. And if they neglect to certify examinations and informations to the next goal-delivery, or do not bind over proſecutors, they ſhall be fined. A juſtice may commit a perſon that doth a felony in his own view without warrant; but if on the information of another, he muſt make a warrant under hand and ſeal for that purpoſe. If complaint and oath be made before a juſtice of goods ſtolen, and the informer, ſuſpecting that they are in a particular houſe, ſhows the cauſe of his ſuſpicion, the juſtice may grant a warrant to the conſtable, &c. to ſearch in the place ſuſpected, to ſeize the goods and perſon in whoſe cuſtody they are found, and bring them before him or ſome other juſtice. The ſearch on theſe warrants ought to be in the day-time, and doors may be broke open by conſtables to take the goods. Juſtices of peace may make and preſuade an agreement in petty quarrels and breaches of the peace, where the king is not entitled to a fine, though they may not compound offences or take money for making agreements. A juſtice hath a diſcretionary power of binding to good behaviour; and may require a recognizance, with a great penalty of one, for his keeping of the peace, where the party found is a dangerous perſon, and likely to break the peace, and do much miſchief; and for default of ſureties he may be committed to gaol. But a man giving ſecurity for keeping the peace in the king's bench or chancery, may have a *ſuperſedeas* to the juſtices in the county not to take ſecurity; and alſo by giving ſurety of the peace to any other juſtice. If one make an aſſault upon a juſtice of peace, he may apprehend the offender, and commit him to gaol till he finds ſureties for the peace: and a juſtice may record a forcible entry on his poſſeſſion; in other caſes he cannot judge in his own cauſe. Contempts againſt juſtices are puniſhable by indictment and fine at the ſeſſions. Juſtices ſhall not be regularly puniſhed for any thing done by them in ſeſſions as judges; and if a juſtice be tried for any thing done in his office, he may plead the general iſſue, and give the ſpecial matter in evidence; and if a verdict is given

given for him, or the plaintiff be nonſuit, he ſhall have double coſts, and ſuch action ſhall only be laid in the county where the offence was committed. 7 Jac. cap. 5. 21 Jac. cap. 12. But if they are guilty of any miſdemeanour in office, information lies againſt them in the king's bench, where they ſhall be puniſhed by a fine and impriſonment; and all perſons who recover a verdict againſt a juſtice for any wilful or malicious injury, are entitled to double coſts. By 24 Geo. II. cap. 44, no writ ſhall be ſued out againſt any juſtice of peace, for any thing done by him in the execution of his office, until notice in writing ſhall be delivered to him one month before the ſuing out of the ſame, containing the cauſe of action, &c. within which month he may tender amends; and if the tender be found ſufficient, he ſhall have a verdict, &c. Nor ſhall any action be brought againſt a juſtice for any thing done in the execution of his office, unleſs commenced within ſix months after the act committed. A juſtice is to exerciſe his authority only within the county where he is appointed by his commiſſion, not in any city which is a county of itſelf, or town corporate, having their proper juſtices, &c. but in other towns and liberties he may. The power and office of juſtices terminate in ſix months after the demiſe of the crown, by an expreſs writ of diſcharge under the great ſeal, by writ of *ſuperſedeas*, by a new commiſſion, and by acceſſion of the office of ſheriff or coroner. The origin of juſtices of the peace is referred to the 4th year of Edward III. They were firſt called *conſervators*, or *wardens of the peace*, elected by the county, upon a writ directed to the ſheriff; but the power of appointing them was tranſferred by ſtatute from the people to the king; and under this appellation appointed by 1 Edw. III. cap. 16. Afterwards the ſtatute 34 Edw. III. cap. 1, gave them the power of trying felonies, and then they acquired the appellation of *juſtices*. They are appointed by the king's ſpecial commiſſion under the great ſeal, the form of which was ſettled by all the judges A. D. 1590; and the king may appoint as many as he ſhall think fit in every county in England and Wales, though they are generally made at the diſcretion of the lord chancellor by the king's leave. At firſt the number of juſtices was not above two or three in a county, 18 Edw. III. cap. 2. Then it was provided by 34 Edw. III. cap. 1, that one lord, and 3 or 4 of the moſt worthy men in the county, with ſome learned in the law, ſhould be made juſtices in every county. The number was afterwards reſtrained firſt to 6, and then to 8 in every county, by 12 Rich. II. cap. 10, and 14 Rich. II. cap. 11. But their number has greatly increaſed ſince their firſt inſtitution. As to their qualifications, the ſtatutes juſt cited direct them to be of the beſt reputation, and moſt worthy men in the county; and the ſtatute 13 Ric. II. cap. 7, orders them to be of the moſt ſufficient knights, eſquires, and gentlemen of the law; and by 2 Hen. V. ſtat. 1, cap. 4, and ſtat. 2, cap. 1, they muſt be reſident in their ſeveral counties. And by 18 Hen. VI. cap. 11, no juſtice was to be put in commiſſion, if he had not lands to the value of L.20 per annum. It is now enacted by 5 Geo. II. cap. 11, that every juſtice ſhall have L.100 per annum, clear of all deductions: of which he muſt make oath by 18 Geo. II. cap. 20. And if he acts without ſuch qualifications, he ſhall forfeit L.100. It is alſo provided by 5 Geo. II. that no practiſing attorney, ſolicitor, or proctor, ſhall be capable of acting as a juſtice of the peace.

10. JUSTICES OF THE PEACE WITHIN LIBERTIES, are juſtices who have the ſame authority in cities or other corporate towns as the others have in counties; and their power is the ſame; only that theſe have the aſſiſe of ale and beer, and wood and victuals, &c. Juſtices of cities and corporations are not within the qualification act, 5 Geo. II. cap. 18.

(III.) JUSTICE, THE FOUNTAIN OF, one of the characters or attributes of the king. See PREROGATIVE. By the *fountain* of juſtice the law does not mean the *author* or *original*, but the *diſtributor*. Juſtice is not derived from the king, as his *free gift*; but he is the ſteward of the public, to diſpenſe it to whom it is *due*. He is not the ſpring, but the reſervoir; from whence right and equity are conducted, by a thouſand channels, to every individual. The original power of judicature, by the fundamental principles of ſociety, is lodged in the ſociety at large: but as it would be impracticable to render complete juſtice to every individual, by the people in their collective capacity, therefore every nation has committed that power to certain ſelect magiſtrates, who, with more eaſe and expedition, can hear and determine complaints: and in England this authority has immemorially been exerciſed by the king or his ſubſtitutes. He therefore has alone the right of erecting courts of judicature; for though the conſtitution hath entruſted him with the whole executive power of the laws, it is impoſſible, as well as improper, that he ſhould perſonally carry into execution this great and extenſive truſt: It is conſequently neceſſary that courts ſhould be erected, to aſſiſt him in executing this power; and equally neceſſary, that they ſhould be erected by his authority. And hence all juriſdictions of courts are either mediately or immediately derived from the crown, their proceedings run generally in the king's name, they paſs under his ſeal, and are executed by his officers. It is almoſt certain, that in very early times, before the conſtitution arrived at its full perfection, the kings in perſon often heard and determined cauſes between party and party. But at preſent, by the long and uniform uſage of many ages, the kings have delegated their whole judicial power to the judges of their ſeveral courts; which are the grand depoſitory of the fundamental laws of the kingdom, and have gained a known and ſtated juriſdiction, regulated by certain and eſtabliſhed rules, which the crown itſelf cannot now alter but by act of parliament. And to maintain both the dignity and independence of the judges in the ſuperior courts, it is enacted by the ſtatute 13 W. III. c. 2, that their commiſſions ſhall be made (not, as formerly, *durante bene placito*, but) *quamdiu bene ſe geſſerint*, and their ſalaries aſcertained and eſtabliſhed; but that it may be lawful to remove them on the addreſs of both houſes of parliament. And now, by the noble improvements of that law, in the ſtatute of 1 Geo. III. c. 23, enacted at the earneſt recommendation of the

the king himself from the throne, the judges are continued in their offices during their good behaviour, notwithstanding any demise of the crown, which was formerly held immediately to vacate their seats; and their full salaries are absolutely secured to them during the continuance of their commissions; his majesty having declared, that "he looked upon the independence and uprightness of the judges, as essential to the impartial administration of justice; as one of the best securities of the rights and liberties of his subjects; and as most conducive to the honour of the crown." In criminal proceedings or prosecutions for offences, it would still be a higher absurdity, if the king personally sat in judgment; because, in regard to these he appears in another capacity, that of *prosecutor*. All offences are either against the king's peace, or his crown and dignity; and are so laid in every indictment. For though in their consequences they generally seem (except in the case of treason and a very few others) to be rather offences against the kingdom than the king; yet, as the public, which is an invisible body, has delegated all its power and rights, with regard to the execution of the laws, to one visible magistrate, all affronts to that power, and breaches of those rights, are immediately offences against him, to whom they are so delegated by the public. He is therefore the proper person to prosecute for all public offences and breaches of the peace, being the person injured in the eye of the law. And this notion was carried so far in the old Gothic constitution (wherein the king was bound by his coronation oath to conserve the peace), that in case of any forcible injury offered to the person of a fellow-subject, the offender was accused of a kind of perjury in having violated the king's coronation oath; *dicebatur fregisse juramentum regis juratum*. And hence also arises another branch of the prerogative, that of *pardoning* offences; for it is reasonable, that he only who is injured should have the power of forgiving. See PARDON. In this distinct and separate existence of the judicial power, in a peculiar body of men, nominated indeed, but not removable at pleasure, by the crown, consists one main preservative of the public liberty; which cannot subsist long in any state, unless the administration of justice be in some degree separated both from the legislative and executive power. Were it joined with the legislative, the life, liberty, and property of the subject would be in the hands of arbitrary judges, whose decisions would be then regulated only by their own opinions, and not by any fundamental principles of law; which, though legislators may depart from, yet judges are bound to observe. Were it joined with the executive, this union might soon be an over-balance for the legislative. For which reason, by the statute of 16 Car. I. c. 10, which abolished the court of star-chamber, effectual care is taken to remove all judicial power out of the hands of the king's privy-council; who, as then was evident from recent instances, might soon be inclined to pronounce that for law which was most agreeable to the prince or his officers. Nothing therefore is more to be avoided in a free constitution, than uniting the provinces of a judge and a minister of state. And indeed, that the absolute power, claimed and exercised in France before the revolution, was more tolerable than that of the eastern empires, was in a great measure owing to their having vested the judicial power in their parliaments; a body separate and distinct from both the legislative and executive. In Turkey, where every thing is centered in the sultan or his ministers, despotic power is in its acme, and wears a more dreadful aspect. A consequence of this prerogative is the legal UBIQUITY of the king. His majesty, in the eye of the law, is always present in all his courts, though he cannot personally distribute justice. His judges are the mirror by which the king's image is reflected. It is the regal office, and not the royal person, that is always present in court, always ready to undertake prosecutions or pronounce judgment, for the benefit and protection of the subject. And from this ubiquity it follows, that the king can never be non-suit; for a non-suit is the desertion of the suit or action by the non-appearance of the plaintiff in court. For the same reason also, in the forms of legal proceedings, the king is not said to appear by his attorney, as other men do; for he always appears, in contemplation of law, in his own proper person. From the same original, of the king's being the fountain of justice, we may also deduce the prerogative of issuing proclamations, which is vested in the king alone. See PROCLAMATION.

* *To* JUSTICE. *v. a.* [from the noun.] To administer justice to any. A word not in use.—As for the title of proscription, wherein the emperor hath been judge and party, and hath *justiced* himself, God forbid but that it should endure an appeal to a war. *Bacon.*—Whereas one Styward, a Scot, was apprehended for intending to poison the young queen of Scots, the king delivered him to the French king, to be *justiced* by him at his pleasure. *Hayward.*

* JUSTICEMENT. *n. s.* [from *justice*.] Procedure in courts.

* JUSTICER. *n. s.* [from *To justice*.] Administrator of justice. An old word.—He was a singular good *justicer*; and if he had not died in the second year of his government, was the likeliest person to have reformed the English colonies. *Davies.*

JUSTICE-SEAT. See FOREST, § 5, *def.* 4.

* JUSTICESHIP. *n. s.* [from *justice*.] Rank or office of justice. *Swift.*

JUSTICIA, MALABAR NUT; a genus of the monogynia order, belonging to the diandria class of plants; and in the natural method ranking under the 40th order, *Personatæ*. The corolla is ringent; the capsule bilocular, parting with an elastic spring at the heel; the stamina have only one anthera. There are 19 species, all natives of the East Indies, growing many feet high; some adorned with fine large leaves, others with small narrow ones, and all of them with monopetalous ringent flowers. Only two species are cultivated in our gardens, viz.

1. JUSTICIA ADHATODA, the common MALABAR NUT. It grows 10 or 12 feet high, with a strong woody stem, branching out widely all around; having large, lanceolate, oval leaves, placed opposite, and from the ends of the branches short

short spikes of white flowers, with dark spots, having the helmet of the corolla concave.

2. JUSTICIA HYSSOPIFOLIA, the SNAP-TREE. It has a shrubby stem branching from the bottom pyramidally 3 or 4 feet high; spear-shaped, narrow, entire leaves, growing opposite; and white flowers, commonly by threes, from the sides of the branches; succeeded by capsules, which burst open with elastic force for the discharge of the seeds; whence the name of *snap-tree*. Both species flower here in summer, but never produce any fruit. They are propagated by layers and cuttings, and require the same treatment with other tender exotics.

* JUSTICIABLE. *adv.* [from *justice*.] Proper to be examined in courts of justice.

(1.) JUSTICIAR. *n. s.* in the old English laws, an officer instituted by William the Conqueror, as the chief officer of state, who principally determined in all cases civil and criminal. He was called in Latin *Capitalis Justitiarius totius Angliæ*.

(2.) JUSTICIAR, in Scots Law. See LAW, *Part* III.

(1.) JUSTICIARY. *adj.* belonging to justice, or to a court of justice.

(2.) JUSTICIARY, or the } in Scotland. See
(3.) JUSTICIARY, COURT, } LAW, *Part* III.

* JUSTIFIABLE. *adj.* [from *justify*.] Defensible by law or reason.—

Just are the ways of God,
And *justifiable* to men. *Milton.*

—Although some animals in the water do carry a *justifiable* resemblance to some at land, yet are the major part which bear their names unlike. *Brown.*

* JUSTIFIABLENESS. *n. s.* [from *justifiable*.] Rectitude; possibility of being fairly defended.—Men jealous of the *justifiableness* of their doings before God, never think they have human strength enough. *K. Charles.*

* JUSTIFIABLY. *adv.* [from *justifiable*.] Rightly; so as to be supported by right; defensibly.—A man may more *justifiably* throw cross and pile for his opinions, than take them up by such measures. *Locke.*

(1.) * JUSTIFICATION. *n. s.* [*justification*, Fr. *justificatio*, low Latin.] 1. Absolution.—I hope, for my brother's *justification*, he wrote this but as an essay of my virtue. *Shak.* 2. Defence; maintenance; vindication; support.—Among theological arguments, in *justification* of absolute obedience, was one of a singular nature. *Swift.* 3. Deliverance by pardon from sins past. *Clarke.*—

In such righteousness
To them by faith imputed, they may find
*Justification* towards God, and peace
Of conscience. *Milton.*

—'Tis the consummation of that former act of faith by this latter, or, in the words of St Paul and St James, the consummation of faith by charity and good works, that God accepteth in Christ to *justification*, and not the bare aptness of faith to bring forth works, if those works, by the fault of a rebellious infidel, will not be brought forth. *Hammond.*

(2.) JUSTIFICATION, in law, signifies a maintaining or showing a sufficient reason in court why the defendant did what he is called to answer.

(3.) JUSTIFICATION, in theology, that act of grace which renders a man just in the sight of God, and worthy of eternal happiness. See THEOLOGY. Protestants contend for justification by faith alone; the Romanists by good works.

* JUSTIFICATOR. *n. s.* [from *justify*.] One who supports, defends, vindicates, or justifies.

* JUSTIFIER. *n. s.* [from *justify*.] One who justifies; one who defends or absolves; one who frees from sin by pardon.—That he might be just, and the *justifier* of him which believeth in Jesus. *Rom.* iii. 26.

* *To* JUSTIFY. *v. a.* [*justifier*, Fr. *justifico*, low Lat.] 1. To clear from imputed guilt; to absolve from an accusation.—

The law hath judg'd thee, Eleanor;
I cannot *justify* whom law condemns. *Shak.*

—They say, behold a man gluttonous, a friend of publicans and sinners; but wisdom is *justified* of her children. *Matt.*—How can man be *justified* with God? Or how can that be clean that is born of a woman. *Job.*—There is an exquisite subtilty, and the same is unjust; and there is a wise man that *justifieth* in judgment. *Eccluf.*—Sins may be forgiven through repentance, but no act of wit of man will ever *justify* them. *Sherlock.*—

You're neither *justified*, nor yet accus'd. *Dryd.*

2. To maintain; to defend; to vindicate.—He seeing himself confronted by so many, like a resolute orator, went not to denial, but to *justify* his cruel falsehood. *Sidney.*—

Her doing seem'd to *justify* the deed. *Milton.*
My unwilling flight the gods inforce,
And that must *justify* our sad divorce. *Denham.*
Yet still thy fools shall stand in thy defence,
And *justify* their author's want of sense. *Dryd.*

—Let others *justify* their missions as they can, we are sure we can *justify* that of our fathers by an uninterrupted succession. *Atterbury.* 3. To free from past sin by pardon.—By him all that believe are *justified* from all things, from which ye could not be *justified* by the law of Moses. *Acts.*

(1.) JUSTIN. See JUSTINUS.

(2.) JUSTIN I. emp. of the east, rose gradually from being first a swine-herd, next a soldier, to the rank of general, and at last emperor; which the Prætorian band forced him to accept of, on the death of Anastasius I. in 518. See CONSTANTINOPLE, § 8, 9. He recalled the orthodox bishops, and published some severe edicts against the Arians. He died A. D. 527, aged 57.

(3.) JUSTIN II. the nephew of JUSTINIAN I. succeeded him in 565. He murdered his cousin Justin, and gave himself up to debauchery. He died in 578.

(4.) JUSTIN MARTYR, or } one of the earliest and
JUSTIN, ST, } most learned writers of the eastern church, was born at Neapolis, the ancient Schechen of Palestine. His father Priscus, a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning. To complete his studies he travelled to Egypt; and followed the sect of Plato, with whose intellectual notions he was much pleased. But one day walking by the sea-side, wrapt in contemplation, he was met by a grave old man of a venerable aspect; who, falling into discourse with him, turned the conversation by degrees

from the excellence of Platonism to the superior perfection of Christianity; and reasoned so well, as to raise in him an ardent curiosity to inquire into the merits of that religion; in consequence of which inquiry, he was converted about A. D. 132. On his embracing Christianity he quitted neither the profession nor the habit of a philosopher: but a persecution breaking out under Antoninus, he composed *An Apology for the Christians*; and afterwards presented another to Marcus Aurelius, in which he vindicated the innocence and holiness of the Christian religion against Crescens, a Cynic philosopher, and other calumniators. He did honour to Christianity by his learning and the purity of his manners; and suffered martyrdom in 167. Besides his two Apologies, there are still extant his *Dialogue with Trypho*, a Jew; two treatises addressed to the Gentiles, and another on the unity of God. Other works are also ascribed to him. The best editions of St Justin are those of Robert Stephens, in 1551 and 1571, in Greek and Latin; that of Morel, in Greek and Latin, in 1656; and that of Don Prudentius Morandus, a learned Benedictine, in 1742, in folio. His style is plain, and void of all ornament.

(5.) JUSTIN, St, in geography, a town of France, in the dep. of Landes, 27 miles W. of Condom.

JUSTINGEN, a town of Suabia, capital of a lordship, purchased in 1715 by the D. of Wurtemburg, for 300,000 florins. It gives him a seat and vote at the Imperial diets. It is 16 miles NNE. of Buchau, and 30 SE. of Stuttgard.

JUSTINIAN I. son of Justin I. was made Cæsar and Augustus in 527, and soon after emperor. He conquered the Persians by Belisarius his general, and exterminated the Vandals; regained Africa; subdued the Goths in Italy; defeated the Moors; and restored the Roman empire to its primitive glory. See CONSTANTINOPLE, § 8, 9; and ITALY, § 8, 9. He appointed ten able lawyers to collect the whole Roman laws into one body, entitled *Codex Justinianus*, or the Justinian Code; which may be called the Statute Law, as containing the rescripts of the emperors: and reduced the decisions of the judges and other magistrates, which were scattered in 2000 volumes, to the limits of 50, which were entitled *Digests* or *Pandects*, and completed in 555. He also ordered four books of *Institutes* to be drawn up, containing an abstract of all the old laws: and in 541, compiled an abstract of the modern laws under the title of *Novellæ*, or the *New Code*. He died in 565, aged 83, in the 39th of his reign, after having built a great number of churches; particularly that of *Sancta Sophia* at Constantinople, which is esteemed a masterpiece of architecture.

JUSTINIAN II. the son of Constantine V. whom he succeeded in 685. He was a 2d Nero, and formed a design of massacring all the people of Constantinople, for which he was deposed, but afterwards restored. See CONSTANTINOPLE, § 10. He was murdered by Bardanes, who succeeded him, in 711.

(1.) JUSTINIANI, Augustin, bishop of Nebo, one of the most learned men of his time, was descended of a noble family, and born at Genoa in 1480. He assisted at the 5th council of Lateran, where he opposed some articles of the concordat between France and the court of Rome. Francis I. of France made him his almoner; and he was for 5 years regius professor of Hebrew at Paris. He returned to Genoa in 1522, where he discharged all the duties of a good prelate; and learning and piety flourished in his diocese. He perished at sea, in his passage from Genoa to Nebbio, in 1536. He composed several pieces; the most considerable of which is, *Psalterium Hebræum, Græcum, Arabicum, et Chaldæum, cum tribus Latinis interpretationibus et glossis*. He is also said to have translated Maimonides's *Moore Nevochim*.

(2.) JUSTINIANI, Bernard, was born at Venice in 1408. He obtained the senator's robe at the age of 19, served the republic in several embassies, and was elected procurator of St Mark in 1474. He was a learned man, and wrote *the History of Venice*, with some other works of considerable merit; and died in 1498.

(3.) JUSTINIANI, St Laurence, the first patriarch of Venice, was born there of a noble family in 1381. He was a very pious prelate, and died in 1485: he left several pieces of piety, which were printed together at Lyons in 1568, in one volume folio, with his life prefixed by his nephew. Clement VII. beatified him in 1524, and he was canonized by Alexander VIII. in 1690.

JUSTINOPOLIS, an ancient name of Cabo d'Istria, called also *Ægida*. See ÆGIDA, and CABO, N° 1.

JUSTINUS, Marcus Junianus, a celebrated historian, who lived, according to the most probable opinion, in the 2d century, under Antoninus Pius. He wrote, in elegant Latin, an abridgment of the history of Trogus Pompeius; containing the actions of almost all nations, from Ninus the founder of the Assyrian empire to Augustus. The original work of Trogus, to the regret of the learned, is lost; this abridgment, being written in a polite and elegant style, was probably the reason why that age neglected the original. The best editions of Justin are *ad usum Delphini*, in 4to; and *cum notis variorum et Gronovii*, in 8vo.

(1.) * *To* JUSTLE. *v. a.* [from *just*, *jouster*, Fr.] To push; to drive; to force by rushing against it. It is commonly used with a particle following, as *out* or *off*.—Private and single abilities should not *justle out* and deprive the church of the joint abilities of many learned and godly men. *K. Charles.*—Many excellent strains have been *justled off* by their intrusions. *Brown's Vulgar Errours.*—

The surly commons shall respect deny,
And *justle* peerage *out* with property. *Dryden.*

—It is not to be imagined that the incongruous alphabets and abuses of writing can ever be *justled out* of their possession of all libraries. *Holder.*—Running in the dark, a man may *justle* a post. *Collier.*—Absent good, though thought on, is *justled out*, to make way for the removal of those uneasinesses we feel. *Locke.*—We *justled* one another *out*, and disputed the post. *Addison's Guardian.*

(2.) * *To* JUSTLE. *v. n.* To encounter; to clash; to rush against each other.—

Injury of chance
Puts back leave taking, *justles* roughly by
All time of pause. *Shak. Troil. and Cress.*

—The chariots shall rage in the streets, they shall *justle*

*juſtle* one againſt another in the broad ways. *Nah.* ii. 4.—

Argo paſs'd,
Through Boſphorus, betwixt the *juſtling* rocks. *Milton.*

Late the clouds
*Juſtling*, or puſh'd with winds, rude in their ſhock,
Tine the ſlant lightning. *Milton's Par. Laſt.*

—Gods meet gods, and *juſtle* in the dark. *Lee.*

Courtiers therefore *juſtle* for a grant. *Dryden.*

—In the dark, men *juſtle* as they meet. *Dryd.*

—Elephant 'gainſt elephant did rear
His trunk, and caſtles *juſtled* in the air. *Dryd.*

—Then might we well expect ſuch viciſſitudes, ſuch *juſtlings* and claſhings in nature. *Woodw.*—

I thought the dean had been too proud
To *juſtle* here among a crowd. *Swift.*

* JUSTLY. *adv.* [from *juſt.*] 1. Uprightly; honeſtly; in a juſt manner.—Nothing can *juſtly* be deſpiſed, that cannot *juſtly* be blamed. *South.*—

Next view the Tarquin kings; th' avenging ſword
Of Brutus *juſtly* drawn, and Rome reſtor'd. *Dryd.*

The goddeſs, ſtudious of her Grecian fate,
Taught them in laws and letters to excel,
In acting *juſtly*, and in writing well. *Prior.*

2. Properly; exactly; accurately.—

Their artful hands inſtruct the lute to ſound,
Their feet aſſiſt their hands, and *juſtly* beat the ground. *Dryden.*

(1.) * JUSTNESS. *n. ſ.* [from *juſt.*] 1. Juſtice; reaſonableneſs; equity. *Juſtneſs* is properly applied to things, and *juſtice* to perſons; though we now ſay the *juſtice* of a cauſe, as well as of a judge.—Succeſs uſeth commonly to be according to the *juſtneſs* of the cauſe for which it is made. *Spenſer.*

We may not think the *juſtneſs* of each act
Such and no other than event doth form it. *Shak.*

2. Accuracy; exactneſs; propriety. In this ſenſe it is now moſt uſed.—I value the ſatisfaction I had in ſeeing it repreſented with all the *juſtneſs* and gracefulneſs of action. *Dryden.*—I appeal to the people, was the uſual ſaying of a very excellent dramatic poet, when he had any diſpute with particular perſons about the *juſtneſs* and regularity of his productions. *Addiſon's Guardian.*

(2.) JUSTNESS, (§ 1, *def.* 2.) the exactneſs or regularity of any thing, is chiefly uſed in ſpeaking of thought, language, and ſentiments. The juſtneſs of a thought conſiſts in a certain preciſion or accuracy, by which every part of it is perfectly true, and pertinent to the ſubject. Juſtneſs of language conſiſts in uſing proper and well choſen terms; in not ſaying either too much or too little.

JUSTUS, Jonas, a Proteſtant divine, born at N. Hauſen, in Thuringia, in 1493. He was one of Luther's moſt zealous diſciples. He contracted a ſtrict friendſhip with Melancthon; became principal of the college of Wittemburg, and afterwards dean of the univerſity of that city. He wrote a treatiſe in favour of the marriage of prieſts, and other works; and died in 1555.

* *To* JUT. *v. n.* [This word is ſuppoſed to be corrupted from *jet*, perhaps from *ſhoot.*] To puſh or ſhoot into prominences; to come out beyond the main bulk.—

Inſulting tyranny begins to *jut*,
Upon the innocent and awleſs thrown. *Shak.*

—All the projected or *jutting* parts ſhould be very moderate, eſpecially the cornices of the lower orders. *Wotton.*—

The land, if not reſtrain'd, had met your way,
Projected out a neck, and *jutted* to the ſea. *Dryden.*

Broke by the *jutting* land on either ſide,
In double ſtreams the briny waters glide. *Dryd.*

—It ſeems to *jut* out of the ſtructure of the poem, and be independent of it. *Broome.*

JUTERBOCK, a town of Upper Saxony, in the province of Querfurt, on the Angerbach. In 1644, the Swedes defeated the Imperialiſts near it. It is 18 miles NE. of Wittenberg, and 24 S. of Potzdam. Lon. 30. 38. E. Ferro. Lat. 52. 1. N.

JUTES, the ancient inhabitants of JUTLAND.

JUTHIA, or SIAM. See SIAM.

(1.) JUTLAND, a large peninſula, forming the principal part of the kingdom of Denmark. It is bounded on the SE. by the duchy of Holſtein, and is ſurrounded on the other ſides by the German ocean and the Baltic ſea. It is about 180 miles in length from N. to S. and 50 in breadth from E. to W. The air is very cold but wholeſome; and the ſoil is fertile in corn and paſtures, which feed a great number of beeves, that are ſent to Germany, Holland, and elſewhere. This was anciently called the *Cimbrian Cherſoneſus.* It is divided into two parts, called *North* and *South Jutland:* the latter is the duchy of Sleſwick, and lies between North Jutland and the duchy of Holſtein. The duke of Holſtein poſſeſſes part of it. His capital is Gottorp, for which reaſon he is called the *duke of Holſtein Gottorp.*

(2.) JUTLAND, SOUTH. See N° 1, and SLESWICK, N° 1.

* *To* JUTTY. *v. a.* [from *jut.*] To ſhoot out beyond.—

As fearfully as doth a galled rock
O'erhang and *jutty* his confounded baſe. *Shak.*

JUTURNA, in fabulous hiſtory, a ſiſter of Turnus king of the Rutuli. She was raviſhed by Jupiter, made immortal by him, and afterwards turned into a fountain, the waters of which cured all diſeaſes, and were uſed in the ſacrifices of Veſta.

JUTWAR, a circar of Hindooſtan, in the county of Guzerat.

(1.) JUVENAL, Decius Junius, the celebrated Roman ſatyriſt, was born about the beginning of the emperor Claudian's reign, at Aquinum in Campania. He was bred an orator, ſtudied under Quintilian, and made a diſtinguiſhed figure at the bar at Rome, where he acquired a conſiderable fortune before he commenced poet. It is ſaid he was above 40 years of age when he recited his firſt eſſay to a ſmall audience of his friends; but being encouraged by their applauſe, he ventured a greater publication; which reaching the ears of Paris, Domitian's favourite at that time, though but a pantomime player, whom our ſatyriſt had ſeverely inſulted, that minion complained to the emperor, who baniſhed him by giving him the command of a cohort in the army, at Pentapolis. After Domitian's death Juvenal returned to Rome, ſufficiently cautioned againſt attacking living characters and people in power under arbitrary princes; and therefore he thus concludes the

debate with a friend on this head, in his 1st satire:

*Expeniar quid concedator in illos*
*Quorum Flaminia tegitur cinis atque Latina.*

"I will try what liberties I may be allowed with those whose ashes lie under the Flaminian and Latin ways," along each side of which the Romans of the first quality used to be buried. It is believed that he lived till the reign of Adrian in 128. There are still extant 16 of his satires, in which he discovers great wit, strength, and keenness, in his language: but his style is not perfectly natural; and the obscenities with which these satires were filled render the reading of them dangerous to youth.

(2.) JUVENAL DE CAVENCAS, Felix, an ingenious writer, born at Pezena, in 1679. He wrote, 1. The Principles of History: 2. Essays on the History of the Sciences, the Belles Lettres, and the Arts. He died in 1760.

JUVENCUS, Caius Vectius Aquilinus, one of the first of the Christian poets, was born of an illustrious family in Spain. About the year 320 he put the life of Jesus Christ into Latin verse, in 4 books; but his Latin is not pure.

JUVENIEC, a town of Poland, in Wilna.

* JUVENILE. *adj.* [*juvenilis*, Lat.] Young; youthful.—Learning hath its infancy when it is almost childish; then its youth, when it is luxuriant and *juvenile*; then its strength of years, when it is solid; and, lastly, its old age, when it waxeth dry and exhaust. *Bacon.*

* JUVENILITY. *n. s.* [from *juvenile*.] 1. Youthfulness.—The restoration of gray hairs to *juvenility*, and renewing exhausted marrow, may be effected without a miracle. *Glanville.* 2. Light and careless manner.—Customary strains of abstracted *juvenility*, have made it difficult to commend and speak credibly in dedications. *Glanville.*

JUVENTAS, in Roman mythology, the goddess who presided over youth. This goddess was long honoured in the Capitol, where Servius Tullius erected her statue. Near the chapel of Minerva there was an altar of Juventas. It has been generally supposed that this goddess was not the same with the Grecian HEBE.

(1.) JUVIGNY, a town of France, in the dep. of the Channel, 4 miles N. of Mortain, and 14 E. of Averanche.

(2.) JUVIGNY, a town of France, in the dep. of Marne, 9 miles NW. of Chalons.

(3.) JUVIGNY, a town of France, in the dep. of Mayenne, 5 miles SW. of Ernee, and 13¼ NW. of Laval.

JUVIN, a town of France, in the dep. of Ardennes, 3 miles E. of Grandpre.

JUXON, Dr William, was born at Chichester, in 1582, and elected into St John's College, Oxford, of which he became president. K. Charles I. made him bishop of London; and in 1635 lord high treasurer of England. The whole nation, and especially the nobility, were greatly offended at this high office being given to a clergyman; but his conduct in the office soon extinguished all clamour. On the 17th May 1641, he prudently resigned the staff, to avoid the storm which then threatened the court and the clergy. During the civil wars, he resided at his palace at Fulham, where his meek, inoffensive, and gentle behaviour, though he continued steady in his loyalty to the king, procured him the visits of the principal persons of the opposite party, and respect from all. In 1648, he attended on K. Charles at the treaty in the isle of Wight; and by his particular desire waited upon him at Cotton-house, Westminster, the day after the commencement of his trial; during which he frequently visited him in the office of a spiritual father; and he declared he was the greatest comfort to him in that afflictive situation. He likewise attended him on the scaffold, where the king taking off his cloak and George gave him the latter. After the execution, the bishop took care of the body, which he accompanied to the royal chapel at Windsor, and stood ready with the common prayer-book in his hands to perform the last ceremony for the king; but was prevented by Colonel Whichcot, governor of the castle. He continued in the quiet possession of Fulham palace till 1649, when he was deprived, having been spared longer than any of his brethren. He then retired to his own estate in Gloucestershire, where he lived in privacy till the restoration, when he was presented to the see of Canterbury; and in the short time he enjoyed it, expended in buildings and reparations at Lambeth palace and Croydon house near L.15,000. He died in 1663, having bequeathed L.7000 to St John's college, and to other charitable uses near L.5000. He published a Sermon on Luke xviii. 31. and Some Considerations upon the Act of Uniformity.

(2.) * JUXTAPOSITION. *n. s.* [*juxtapositio*, Fr. *juxta* and *positio*, Lat.] Appositon; the state of being placed by each other.—We must either suppose an infinite number of them holding together, or at last come to parts that are united by a mere *juxtapositon*. *Glanville.*

(2.) JUXTAPOSITION is used by philosophers to denote that species of growth which is performed by the apposition of new matter to the surface or outside of old. In which sense it stands opposed to INTROSUSCEPTION, where the growth of a body is performed by the reception of a juice within it diffused through its canals.

(1.) * IVY. *n. s.* [*ifig*, Saxon; *hedera*, Latin.] A plant.—It is a parasitick plant, sending forth roots or fibres from its branches, by which it is fastened to either trees, walls, or plants, which are near it, and from thence receives a great share of its nourishment. *Miller.*—

A belt of straw, and *ivy* buds,
With coral clasps, and amber studs. *Raleigh.*

Direct the clasping *ivy* where to climb. *Milt.*

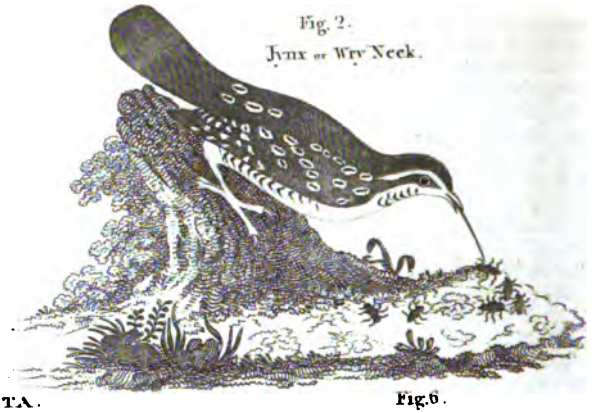
(2.) IVY, in botany. See HEDERA.

IVY-BRIDGE, a village of Devonshire, remarkable for its picturesque scenery; having on the N. the rude barren mountains of Dartmoor, and on the S. one of the most fertile and best cultivated countries in the kingdom; while the river Arme, which crosses the road from London to Plymouth, and runs with great rapidity through the village, among huge masses of granite, forces its way with great noise and impetuosity, and when swelled with heavy rains, exhibits a very romantic appearance. A little above the bridge is a considerable paper manufactory. Ivy Bridge is 11 miles NE. of Plymouth, and 205 SW. of London.

JU-YEN,

Fig. 1.
Junci Lapidei.

Fig. 2.
Jynx or Wry Neck.



KERATOPHYTA.

Fig. 3.

Fig. 4.

Fig. 6.
Rolling Lamp.

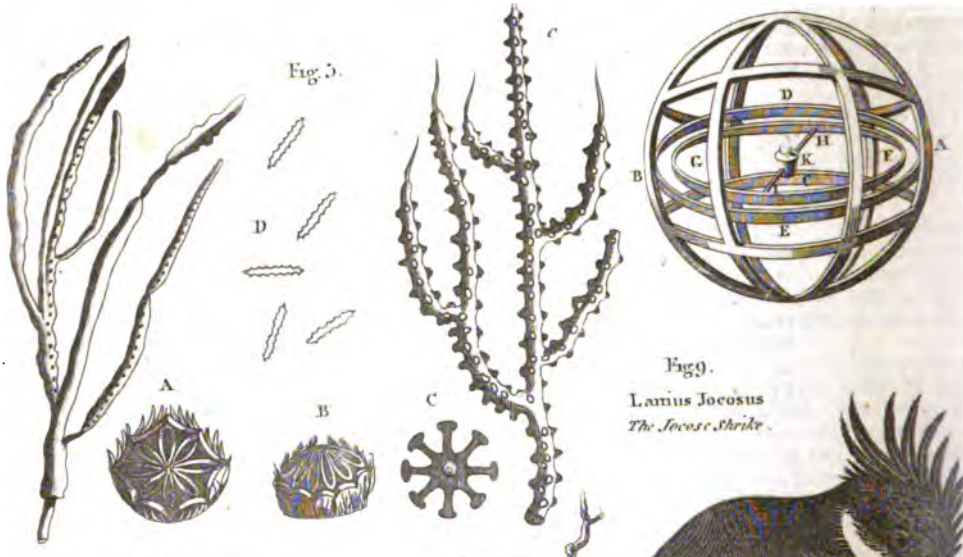



Fig 8.
Lanius Antiguanus
*The Antiguan Shrike.*

Fig 9.
Lanius Jocosus
*The Jocose Shrike.*

Fig 7.
Lampyris.

Fig. 10.
Laplysia.

JU-YEN, a town of China in Quang-tong.

JUZENNECOURT, a town of France, in the dep. of Upper Marne, 6 miles NW. of Chaumont.

IWAMI, a province of Japan.

IWANEE, an Indian town of N. America, near St Jago de Cuba, inhabited by Indians, who have adopted the manners and language of the Spaniards.

IWANGROD, a town of Poland, in Braclaw.

IWIE, a town of Lithuania, in Wilna.

IXAR, } or HIGAR, a town of Spain, in Arra-
IXER, } gon, on the Marfin. Lon. 0. 19. Lat. 42. 12. N.

IXIA, in botany: a genus of the monogynia order, belonging to the triandria claſs of plants; and in the natural method ranking under the 6th order, *Enſatæ*. The corolla is hexapetalous, patent, and equal; there are 3 ſtigmata, a little upright and petalous. There are ſeveral ſpecies, conſiſting of herbaceous, tuberous, and bulbous-rooted flowery perennials, from one to two feet high, terminated by hexapetalous flowers of different colours. They are propagated by off-ſets, which ſhould be taken off in ſummer at the decay of the leaves: but as all the plants of this genus are natives of warm climates, few of them can bear the open air of this country in winter.

IXION, in fabulous hiſtory, king of the Lapithæ, married Dia the daughter of Deioniu, to whom he refuſed to give the cuſtomary nuptial preſents. Deioniu, in revenge, took from him his horſes; when Ixion, diſſembling his reſentment, invited his father-in-law to a feaſt, and made him fall through a trap-door into a burning furnace, in which he was immediately conſumed. Ixion being afterwards ſtung with remorſe for his cruelty, ran mad; on which Jupiter, in compaſſion, not only forgave him, but took him up into heaven, where he had the impiety to endeavour to corrupt Juno. Jupiter, to be the better aſſured of his guilt, formed a cloud in the reſemblance of the goddeſs, upon which Ixion begat the Centaurs; but boaſting of his happineſs, Jove hurled him down to Tartarus, where he lay fixed on a wheel encompaſſed with ſerpents, which turns without ceaſing.

IXORA, in botany: a genus of the monogynia order, belonging to the tetrandria claſs of plants; and in the natural method ranking under the 47th order, *Stellatæ*. The corolla is monopetalous, funnel-ſhaped, and long, ſuperior; the ſtamina above the throat; the berry tetraſpermous.

IXWORTH, a town in Suffolk, with a market on Friday, 79 miles NE. by N. of London. Several Roman coins have been dug up in it.

JYENAGUR, } JAYPOUR, JAYNAGUR, or JOIN-
JYEPOUR, } AGUR, a city of Hindooſtan Proper, capital of a territory ſo named, in the E. quarter of Agimere, ſubject to one of the Rajpoot princes. It was built by the celebrated Rajah Jeſſing, who erected an obſervatory here, and invited Claud Boudier to it, in 1734. Wendel ſays Jyepour was a place of great wealth in 1779, being the ſtaple of goods brought from every quarter of India. It is 136 miles W. by S. of Agar. Lon. 76. 9. E. Lat. 26. 56. N.

* JYMOULD. *adj.* [See GIMMAL.]

Their poor jades
Lob down their heads, dropping the hide and hips;
And in their pale dull mouths the *jymold* bit
Lies, foul with chew'd graſs, ſtill and motionleſs *Shak.*

JYNX, in ornithology, a genus of birds belonging to the order of picæ; the characters of which are, that the bill is ſlender, round, and pointed; the noſtrils are concave and naked; the tongue is very long, very ſlender, cylindric, and terminated by a hard point; and the feet are formed for climbing. There is only one ſpecies, viz.

JYNX TORQUILLA. See *Plate* CXCV. *fig.* 2. The colours of this bird are elegantly pencilled, though its plumage is marked with the plaineſt kinds: a liſt of black and ferruginous ſtrokes divides the top of the head and back; the ſides of the head and neck are aſh-coloured, beautifully traverſed with fine lines of black and reddiſh brown; the quill feathers are duſky, but each web is marked with ruſt-coloured ſpots; the chin and breaſt are of a light and yelloviſh brown, adorned with ſharp-pointed bars of black; the tail conſiſts of ten feathers, broad at their ends and weak, of a pale aſh-colour, powdered with black and red, and marked with four equidiſtant bars of black: the irides are of a yelloviſh colour. The wry-neck, Mr Pennant apprehends, is a bird of paſſage, appearing with us in the ſpring before the cuckoo. Its note is like that of the keſtril, a quick repeated ſqueak; its eggs are white, with a very thin ſhell; it builds in the hollows of trees, making its neſt of dry graſs. It has a very whimſical way of turning and twiſting its neck about, and bringing its head over its ſhoulders, whence it had its Latin name *torquilla*, and its Engliſh one of *wry-neck*: it has alſo the faculty of erecting the feathers of the head like thoſe of the jay. It feeds on ants, which it very dexterouſly tranſfixes with the bony and ſharp end of its tongue, and then draws them into its mouth; and while the female is ſitting, the male has been obſerved to carry theſe inſects to her. Theſe birds inhabit Ruſſia, Sweden, Lapland, Greece, Italy, Babylon, and Bengal: anthorities for which Buffon mentions, and ſays, that at the end of ſummer they grow very fat, become excellent eating; for which reaſon ſome have named it the ORTOLAN. The young ones, while in the neſts, hiſs like ſnakes; inſomuch that many have been prevented plundering the old ones of their offspring, on ſuppoſition that they were advancing their hands on the brood of this loathſome reptile.

(1.) IZE, a town of France, in the dep. of Ille and Villaine, 4½ miles NW. of Vitre and 15 ENE. of Rennes.

(2.) IZE, a town of France, in the dep. of Maine, 6 miles NNE. of Evron.

IZERE, ST, a town of France, in the dep. of Aveiron, 6 miles NW. of St Afrique.

(1.) IZERON, a town of France, in the dep. of Iſere, 3 miles E. of St Marcelin.

(2.) IZERON, a town of France, in the dep. of Rhone and Loire, 10 miles SW. of Lyons.

IZIUK, a town of Ruſſia, in Toboliſk.

IZQUINTENANGO, a rich and handſome town of New Spain, in the province of Chiapa.

K.

(1.) * K, A letter borrowed by the Engliſh from the Greek alphabet. It has before all the vowels one invariable ſound: as, *keen, ken, kill.* It is uſed after *c* at the end of words: as, *knock, clock, crack, back, brick, ſtick, pluck, cheek,* which were written anciently with *e* final: as, *clocke, cheke, tricke.* It is alſo in uſe between a vowel and the ſilent *e* final: as, *cloke, broke, brake, pike, duke, eke.* It likewiſe ends a word after a diphthong: as, *look, break, ſhook, leek.* The Engliſh never uſe *c* at the end of a word. *K* is ſilent in the preſent pronunciation before *n*; as, *knife, knee, knell.*

(2.) K is uſed, 1. as a letter; 2. as an abbreviation; and, 3. it was anciently uſed as a numeral. I. As a LETTER, K is the 10th of our alphabet, and the 7th conſonant. It is formed by the voice, by a guttural expreſſion of the breath through the mouth, together with a depreſſion of the lower jaw and opening of the teeth. Its ſound is much the ſame with that of the hard *c* or *qu*; and it is uſed, for the moſt part, only before *e, i,* and *n,* in the beginning of words; as, *ken, kill, known,* &c. It is at preſent very properly omitted at the end of Engliſh words, at leaſt of thoſe derived from the Latin; thus, for *publick, public,* &c. However, in monoſyllables it is ſtill retained, as *jack, block, mock,* &c. *K* is borrowed from the Greek *kappa,* and was but little uſed among the Latins: Priſcian ſays, it was never uſed except in words borrowed from the Greek. Dauſquins, after Salluſt, ſays, it was unknown to the ancient Romans.—Indeed we ſeldom find it in any Latin authors, excepting in the word *kalendæ,* where it ſometimes ſtands in lieu of *c*—Carthage, however, is often ſpelt on medals with a *K*: SALV. AUG. ET CAES. FEL. KART. and ſometimes in poetry, as in this line, which contains all the letters of the alphabet:

*Gaza frequens Lybicos duxit Karthago triumphos.*

Quintilian ſays, that in his time ſome people had a miſtaken notion, that wherever the letter *c* and *a* occurred at the beginning of a word, *k* ought to be uſed inſtead of *c*. See C. Lipſius obſerves, that *K* was a ſtigma anciently marked on the foreheads of criminals with a red-hot iron. The French never uſe *k*, excepting in a few terms of art, and proper names borrowed from other countries. II. As an ABBREVIATION, *K* has various ſignifications in old charters and diplomas; *e. g.* K. R. ſtood for *chorus,* K. R. C. for *cara civitas,* K. R. M. for *carmen,* KR. AM. N. *carus amicus noſter,* K. S. *chaos,* KT. *capite tonſus,* &c. Sometimes *K* alone ſtood for *Carthage.*—M. Berger obſerves, that a capital K, on the reverſe of the medals of the eaſtern emperors, ſignified *Konſtantinus*; and on the Greek medals he will have it to ſignify ΚΟΙΛΗ ΣΥΡΙΑ, *Cœloſyria.* *K* on the ci-devant French coin denoted money coined at Bourdeaux. III. *K* as a NUMERAL ſignified 250, according to the verſe; "*K quoque ducentos & quinquaginta tenebit.*" When it had a ſtroke at top, (K̄,) it ſtood for 250,000.

KAADE, a town of Arabia, in Yemen.

KAARTA, a kingdom of Africa, between the Gambia and the Niger, conſiſting partly of rocky hills, but chiefly of ſandy plains. KEMMOO is the capital. Many of the inhabitants were alarmed and aſtoniſhed at the ſight of Mr Mungo Park, when he travelled through it, having never before ſeen a white man. See JOMARE and KEMMOO.

KAAT'S-BAAN, a town of New York, on the W. bank of Hudſon's river, 7 m. S. of Kaat's-Kill.

KAAT'S-KILL, a townſhip of New York, on the W. bank of Hudſon's river, 5 miles S. of Hudſon city, and 125 N. of New-York. It contained 1645 citizens, 1795, of whom 345 were electors, and 505 ſlaves.

KAAT'S-KILL MOUNTAINS, a majeſtic ridge of mountains near the above townſhip, which are the firſt part of the Alleghany mountains.

KABA. See CAABA, and MECCA.

KABAS, a town of Egypt, 3 miles S. of Foua.

KABASSI, a town of Turkey, in Albania.

KABASSOU. See DASYPUS, N° 1.

KABOBIQUAS, a nation of S. Africa, who had never ſeen a white man till 1785, when M. Vaillant viſited them. Having received previous intimation of his approach from ſome of the adjacent tribes, their curioſity was wound up to the higheſt pitch; and, upon the firſt appearance of his company, the whole horde quitted their kraal and ran out to meet him. Hardly able to believe their eyes, they felt his hair, his hands, feet, and almoſt every part of his body. His beard aſtoniſhed them, and believing him to be all over hairy, they half unbuttoned his clothes before they could be ſatisfied of the contrary. The children were dreadfully frightened, but were ſoon reconciled to him by preſents of ſugar-candy. Their chief ſhowed him every mark of reſpect. He was a majeſtic figure, advanced in life, and wore a long mantle made of 4 jackal ſkins. The Kabobiquas have neither the flat noſe nor plump cheeks of the Hottentots. They are as tall and as black as the CAFFRES. Their hair is very ſhort, much curled, and ornamented with ſmall copper buttons. They go almoſt entirely naked, during the hot weather, wearing only a ſmall round piece of leather over the *pudenda*; yet their manners are uncommonly chaſte, and no females can be more reſerved than their women, whoſe aprons reach only half-way down the high. They wear a long mantle made of ſkins with the hair on. Their only ornaments are glaſs beads, which they wear as bracelets. M. Vaillant gave them a number of glaſs bottles, which they greatly admired, and called *ſolid water,* having ſeen ice, and having no idea, that any other ſolid ſubſtance could be formed tranſparent. They ſuppoſed M. Vaillant prevented them from melting before their fires by magic. He ſays he "never ſaw a nation ſo diſintereſted. They vied with each other in generoſity. Every night they brought to his camp a conſiderable quantity of milk; and they never came to ſpend the evening with his people, without bringing ſome ſheep to regale them. Many of them gave away gratuitouſly, and without receiving any thing in return, part of their herds and flocks." With all this benevolence, they have alſo a courageous and martial character. Their weapons are poiſoned arrows, and lances with long points. Their defenſive arms are bucklers of two different ſizes, made of ſkins, very thick, and impenetrable by arrows. Their courage is equally diſplayed againſt their enemies and againſt

wild

wild beasts. Yet with all their boldness, they are extremely obedient to their chief, whose will is a law. They believe in "a supreme being, who exists far beyond the stars, and who made and governs all things." Yet, if we may believe M. Vaillant, "they have no conception of future existence, or rewards and punishments; and they have neither worship, sacrifices, ceremonies, nor priests." He places their country between Lon. 16° 25′ and 19° 25′ E. of Paris: and between 23° and 25° Lat. S.

KACHAO. See CACHEO.

KADESH, KADESH-BARNEA, or EN-MISHPAT, in ancient geography, a city in the wilderness of Zin, where Miriam the sister of Moses died (Num. xx. 1.), and where Moses and Aaron, shewing a distrust in God's power when they smote the rock at the waters of strife, were condemned to die without the consolation of entering the promised land (xxvii. 14.) The king of Kadesh was one of the princes killed by Joshua (xii. 22.) This city was given to the tribe of Judah, and was situated about 8 leagues from Hebron on the S. Mr Wells is of opinion, that this Kadesh was a different place from Kadesh-barnea in the wilderness of Paran. See CADES, N° 1—4.

KADMONÆI, or CADMONÆI, an ancient people of Palestine, said to dwell at the foot of mount Hermon; which lies E. with respect to Libanus, Phœnicia, and the N. parts of Palestine; called also HEVÆI.

KÆMPFER. See KOEMPFER.

KÆMPFERIA, ZEDOARY, in botany; a genus of the monogynia order, belonging to the monandria class of plants; and in the natural method ranking under the 8th order, *Scitamineæ*. The corolla is sexpartite, with three of the segments larger than the rest, patulous; and one only bipartite.

1. KÆMPFERIA GALANGA, common galangal, or long zedoary, has tuberous, thick, oblong, fleshy roots; crowned with oval, close sitting leaves, by pairs, 4 or 5 inches long, without footstalks; and between them close sitting white flowers, with purple bottoms, growing singly.

2. KÆMPFERIA ROTUNDA, the round zedoary, has thick, fleshy, swelling, roundish, clustering roots, sending up spear-shaped leaves 6 or 8 inches long, near half as broad, on upright footstalks; and between them, immediately from the roots, rise whitish flowers, tinged with green, red, yellow, and purple centres. Both these are perennial in root; but the leaves rise annually in spring, and decay in winter. They flower in summer: each flower is of one petal, tubulous below, but plain above, and divided into six parts; they continue 3 or 4 weeks in beauty, but are never succeeded by seeds in this country. Both these species must be potted in light rich mould, and always kept in the hot-house, giving in plenty of water in summer, but more sparingly in winter. They are propagated by parting the roots in the spring, just before they begin to push forth new leaves. They are cultivated with great care by the inhabitants of Siam for the sake of the roots; the use of which, says Kempfer, is to remove obstructions of the hypochondria, to warm the stomach, discuss flatulencies, and to strengthen the bowels and the whole nervous system. The root was formerly used in this country in bitter infusions; but is now laid aside, on account of its flavour being disagreeable.

KAHUA, the capital of COCHIN CHINA.

KAJAAGA, a kingdom of Africa, called also GALLAM, bounded on the S. and SE. by Bambouk, N. by the Senegal, and W. by Bondou and Foota Torra. Mr Park says, the air is more pure and salubrious than at any settlement on the coast, and the surface is beautiful and picturesque. The inhabitants are called SERAWOOLLIES, or SERACOLETS, and carry on trade in slaves with the British factories on the Gambia. See JOAG.

KAIL, a river of Scotland, in Teviotdale, which joins the Teviot, between Jedburgh and Kelso.

KAIRWAN, the modern name of CYRENE. See BERBARY, I. 3.

KAISI. See BETHLEHEM, N° 1.

KALENDÆ. See KALENDS.

(I. 1.)* KALENDAR. *n. s.* [now written *calendar*.] An account of time.—

Let this pernicious hour
Stand as accursed in the *kalendar*. *Shakesp.*

(ii.) *A* KALENDAR is a distribution of time, accommodated to the uses of life; or a table or almanac, containing the order of days, weeks, months, feasts, &c. happening throughout the year. See CHRONOLOGY; *Index*; MONTH, TIME, YEAR, &c. It is called *kalendar*, from the word KALENDÆ, anciently wrote in large characters at the head of each month. See KALENDS. The days in kalendars were originally divided into *octoades*, or *eights*; but afterwards, in imitation of the Jews, into *hebdomades*, or *sevens*; which custom, Scaliger observes, was not introduced among the Romans till after the time of Theodosius. There are divers kalendars, according to the different forms of the year and distributions of time established in different countries. Hence the Roman, the Jewish, the Persian, the Julian, the Gregorian, &c. The ancient Roman kalendar is given by Ricciolus, Struvius, Danet, and others; by which we see the order and number of the Roman holidays and work-days. The three Christian kalendars are given by Wolfius in his *Elements of Chronology*. The Jewish kalendar was fixed by rabbi Hillel about the year 360, from which time the days of their year may be reduced to those of the Julian kalendar.

1. KALENDAR, FRENCH. See CALENDAR, N° 3.

(2.) KALENDAR, GELALÆAN, or JELLALÆAN, is a correction of the Persian kalendar, made by order of sultan Gelaleddan, in the 467th year of the Hegira; A. D. 1089.

3. KALENDAR, GREGORIAN, is that which, by means of epacts, rightly disposed through the several months, determines the new and full moons, and the time of Easter, with the moveable feasts depending thereon, in the Gregorian year. The Gregorian kalendar, therefore, differs from the Julian, both in the form of the year, and in that epacts are substituted in lieu of golden numbers: for the use and disposition whereof, see EPACT. Though the Gregorian kalendar be far preferable to the Julian, yet it is not without its defects (perhaps, as Tycho Brahe and Cassini imagine, it is impossible even to bring the thing to a perfect justness.)

fulness.) For, first, the Gregorian intercalation does not hinder, but that the equinox sometimes comes after the 21st of March as far as the 23d; and sometimes anticipates it, falling on the 19th; and the full moon, which falls on the 20th of March, is sometimes the paschal; yet not so accounted by the Gregorians. On the other hand, the Gregorians account the full moon of the 22d of March the paschal; which yet, falling before the equinox, is not paschal. In the first case, therefore, Easter is celebrated in an irregular month; in the latter there are two Easters in the same ecclesiastical year. In like manner, the cyclical computation being founded on mean full moons, which yet may precede or follow the true ones by some hours, the paschal full moon may fall on Saturday, which is yet referred by the cycle to Sunday: whence, in the first case, Easter is celebrated 8 days later than it should be; in the other, it is celebrated on the very day of the full moon, with the Jews and Quartodecimani heretics; contrary to the decree of the council of Nice. Scaliger and Calvisius show other faults in the Gregorian kalendar, arising from the negligence and inadvertency of the authors; yet this kalendar is adhered to by the Romanists throughout Europe, &c. and used wherever the Roman breviary is used.

4. KALENDAR, JULIAN, or ROMAN, owed its origin to Romulus, who only divided the year into ten months, making it begin in the spring, on the first of March; imagining the sun made his course through all the seasons in 304 days. Romulus's kalendar was reformed by Numa, who added two months more, January and February; placing them before March: so that his year consisted of 355 days, and began on the first of January. He chose, however, in imitation of the Greeks, to make an intercalation of 45 days, which he divided into two parts; intercalating a month of 22 days at the end of each two years; and at the end of each two years more, another of 23 days; which month, thus interposed, he called MARCEDONIUS, or the intercalary February. But these intercalations being ill observed by the pontiffs, to whom Numa committed the care of them, occasioned great disorders in the constitution of the year; which Cæsar, sovereign pontiff, endeavoured to remedy. To this end, he consulted SOSIGENES, a celebrated astronomer of those times; who found, that the dispensation of time in the kalendar could never be settled on any sure footing without having regard to the annual course of the sun. Accordingly, as the sun's yearly course is performed in 365 days, six hours, he reduced the year to the same number of days; the year of this correction of the kalendar was a year of confusion; they being obliged, in order to swallow up the 65 days that had been imprudently added, and which occasioned the confusion, to add two months besides the Marcedonius, which chanced to fall out that year: so that this year consisted of 15 months, or 445 days. This reformation was made A. U. C. 708, and A. A. C. 42, or 43. The Roman kalendar, called JULIAN, from its reformer Julius Cæsar, is disposed into quadriennial periods; whereof the first three years, which he called *communes*, consist of 365 days; and the 4th, *bissextile*, of 366; by reason of the six hours, which in 4 years make a day, or somewhat less; for in 134 years an intercalary day is to be retrenched. On this account pope Gregory XIII. with the advice of Clavius and Ciaconius, appointed, that the 100th year of each century should have no bissextile, excepting in each 4th century: that is, a subtraction is made of three bissextile days in the space of four centuries, by reason of the 11 minutes wanting in the six hours whereof the bissextile consists. The reformation of the kalendar, or the NEW STYLE, commenced on the 4th of October 1582, when ten days were thrown out at once, so many having been introduced into the computation since the time of the council of Nice in 325, by the defect of 11 minutes.

5. KALENDAR, JULIAN, CHRISTIAN, is that wherein the days of the week are determined by the letters A, B, C, D, E, F, G, by means of the solar cycle; and the new and full moons, especially the paschal full moon, with the feast of Easter, and the other moveable feasts depending thereon by means of golden numbers, rightly disposed through the Julian year. See CYCLE, and GOLDEN NUMBER. In this kalendar, the vernal equinox is supposed to be fixed to the 21st day of March: and the cycle of 19 years, or the golden numbers, constantly to indicate the places of the new and full moons; yet both are erroneous. And hence arose a very great irregularity in the time of Easter. To show this error the more apparently, let us apply it to the year 1715. In this year, then, the vernal equinox falls on the 10th March; and therefore comes too early by 11 days. The paschal full moon falls on the 7th April; and therefore too late, with regard to the cycle, by three days. Easter, therefore, which should have been on the 10th of April, was that year on the 17th. The error here lies only in the metemptosis, postposition of the moon, through the defect of the lunar cycle. If the full moon had fallen on the 11th of March, Easter, would have fallen on the 23th of March; and therefore the error arising from the anticipation of the equinox would have exceedingly augmented that arising from the postposition. These errors, in course of time, were so multiplied, that the kalendar no longer exhibited any regular Easter. Pope Gregory XIII. therefore, by the advice of Aloysius Lilius, in 1582, threw 10 days out of October, to restore the equinox to its place, viz. the 21st of March; and thus introduced the form of the Gregorian year, with such a provision, as that the equinox should be constantly kept to the 21st of March. The new moons and full moons, by advice of Lilius, were not to be indicated by golden numbers, but by epacts. The kalendar, however, was still retained in Britain without the correction; whence there was a difference of 11 days between our time and that of our neighbours. But by 24 Geo. II. c. 23, the Gregorian computation is established here, and accordingly took place in 1752.

6. KALENDAR, REFORMED, or CORRECTED, is that which, setting aside all apparatus of golden numbers, epacts, and dominical letters, determines the equinox, with the paschal full moon, and the moveable feasts depending thereon, by astronomical computation, according to the Rudolphine

phine Tables. This kalendar was introduced among the Proteſtant ſtates of Germany in 1700, when 11 days were at once thrown out of February; ſo that in 1700 February had but 18 days; and thus the corrected ſtyle agrees with the Gregorian. This alteration in the form of the year they admitted for a time; in expectation that the real quantity of the tropical year being at length more accurately determined by obſervation, the Romaniſts would agree with them on ſome more convenient intercalation.

7. KALENDAR, ROMAN. See N° 4.

(iii.) *A* KALENDAR, CONSTRUCTION OF. See ALMANACK, and CHRONOLOGY, § 46, 47, 49. The duration of the crepuſcula, or the end of the evening and beginning of the morning twilight, together with the ſun's riſing and ſetting, and the length of days, may be transferred from the kalendars of one year into thoſe of another; the differences in the ſeveral years being too ſmall to be of any conſideration in civil life.

(iv.) KALENDARS, DIFFERENT KINDS OF. Some divide kalendars or almanacs into public and private, perfect and imperfect; others into Heathen and Chriſtian. Public almanacs are thoſe of a larger ſize, uſually hung up for common or family uſe; private are thoſe of a ſmaller kind, to be carried about either in the hand, inſcribed on a ſtaff, or in the pocket; perfect, thoſe which have the dominical letters as well as primes and feaſts inſcribed on them; imperfect, thoſe which have only the primes and immoveable feaſts. Till about the 4th century, they all carry the marks of heatheniſm; from that age to the 7th they were generally divided between heatheniſm and Chriſtianity. Almanacs are of ſomewhat different compoſition, ſome containing more points, others fewer. The eſſential part is the kalendar of months and days, with the riſing and ſetting of the ſun, age of the moon, &c. To theſe are added various parerga, aſtronomical, aſtrological, meteorological, chronological, and even political, rural, medical, &c. as calculations, and accounts of eclipſes, ſolar ingreſſes, aſpects, and configurations of the heavenly bodies, lunations, heliocentrical and geocentrical motions of the planets, prognoſtics of the weather, and predictions of other events, tables of the planetary motion, the tides, terms, intereſt, twilight, equation, liſts of kings, &c.

(II. 1.) KALENDAR is alſo applied to divers other compoſitions reſpecting the 12 months of the year. In this ſenſe, Spencer has given *the Shepherd's Kalendar*; Evelyn and Miller, *the Gardener's Kalendar*, &c.

(2.) KALENDAR is uſed for the catalogue or faſti anciently kept in each church of the ſaints, both univerſal and thoſe particularly honoured in each church; with their biſhops, martyrs, &c. Kalendars are not to be confounded with martyrologies; for each church had its peculiar kalendar, whereas the martyrologies regarded the whole church in general, containing the martyrs and confeſſors of all the churches. From all the ſeveral kalendars were formed one martyrology: ſo that martyrologies are poſterior to kalendars.

(3.) KALENDAR, GARDENER'S. See GARDENING, *&c.* V.

(III. 1.) KALENDAR is alſo extended to an orderly table or enumeration of perſons or things. Lord Bacon wiſhes for a kalendar of doubts. A late writer has given a kalendar of the perſons who may inherit eſtates in fee-ſimple.

(2.) KALENDAR, *Kalendarium*, originally denoted, among the Romans, a book containing an account of moneys at intereſt, which became due on the kalends of January, the uſual time when the Roman uſurers let out their money.

(3.) KALENDAR OF PRISONERS. See CALENDAR, N° 5.

(IV.) KALENDAR, ASTRONOMICAL, an inſtrument engraved upon copper plates, printed on paper, and paſted on a board, with a braſs ſlider, which carries a hair, and ſhows by inſpection the ſun's meridian altitude, right aſcenſion, declination, riſing, ſetting, amplitude, &c. to a greater exactneſs than our common globes will ſhow.

(V.) KALENDAR is alſo uſed as an adjective; thus

(i.) KALENDAR BROTHERS, a ſort of devout fraternities, compoſed of eccleſiaſtics as well as laymen; whoſe chief buſineſs was to procure maſſes to be ſaid, and alms diſtributed, for the ſouls of ſuch members as were deceaſed. They were alſo denominated *kalend brothers*, becauſe they uſually met on the kalends of each month, though in ſome places only once a quarter.

(ii.) KALENDAR MONTHS, the ſolar months, as they ſtand in the kalendar, viz. January 31 days, &c.

KALENDARIUM FESTUM, a feſtival among the ancient Romans, held on the kalends of January, or new year's day. The Chriſtians retained much of the ceremony and wantonneſs of this feaſt, which for many ages was celebrated by the clergy with great indecencies, under the names of *feſtum kalendarium*, or *hypodiaconorum*, or *ſtultorum*, that is, *the feaſt of fools*; ſometimes alſo *libertas decembrica*. The people met maſked in the church; and in a ludicrous way proceeded to the election of a mock pope, or biſhop, who exerciſed a juriſdiction over them ſuitable to the feſtivity of the occaſion. Fathers, councils, and popes, long laboured to reſtrain this licenſe to little purpoſe. The feaſt of the kalends was in uſe as low as the cloſe of the 15th century.

KALENDERS. See CALENDERS.

(1.) KALENDS, KALENDÆ, or CALENDS, in the Roman chronology, the firſt day of every month. The word is formed from καλέω, *I call* or *proclaim*; becauſe, before the publication of the Roman faſti, it was an office of the pontifices to watch the appearance of the new moon, and give notice thereof to the *rex ſacrificulus*; upon which a ſacrifice being offered, the pontiff ſummoned the people together in the Capitol, and there with a loud voice proclaimed the number of kalends, or the day whereon the nones would be; which he did by repeating this formula as often as there were days of kalends, *Calo Juno Novella*. Whence the name *calendæ*, from *calo, calare*. This is Varro's account. Others derive the appellation hence, that the people being convened on this day, the pontifex proclaimed the ſeveral feaſts or holidays in the month; a cuſtom which continued till A. U. C. 450, when C. Flavius, the curule ædile, ordered the faſti or kalendar to be ſet up in pub-

beſt manner their circumſtances afford. His wants are ſupplied with the moſt affectionate cordiality. Every ſtranger, of whatſoever nation, is well received by a Kalmuc; and he may depend upon having his effects in the greateſt ſecurity the moment he has put himſelf under the protection of his hoſt: for to rob a gueſt is conſidered by the Kalmucs as the worſt of crimes. When the maſter of the houſe ſits down to meat in company with others of inferior rank, he begins indeed by ſerving himſelf and his family, but whatever remains is diſtributed among all preſent. When any one receives a preſent of meat or drink, he divides it faithfully with his companions, even though of inferior rank. But they are much more niggardly of their other effects, and eſpecially of their cattle, and do not willingly give theſe away, unleſs a friend has accidentally ſuffered the loſs of his flocks, when he is ſure to be moſt willingly aſſiſted. Perhaps too it may be related as an article of their hoſpitality, that they abandon their wives to their friends with the greateſt facility, and in general they are very little inclined to jealouſy. Their robberies are never committed upon their equals, and even the greater part of the rapine exerciſed on other tribes is founded on hatred or national quarrels; neither do they willingly attempt this by open force, but prefer the machinations of cunning. It muſt alſo be confeſſed, that it is only thoſe that live with princes, and in camps where theſe hold their courts, or their prieſts, that are moſt addicted to theſe practices; while the common people, ſatisfied with the pleaſures of the paſtoral life, ſpend their days in innocent ſimplicity, and never attack the property of another till forced by neceſſity, or led by their ſuperiors, who ſhow them the example. The Kalmucs are very faithful to their princes; they endure every ſort of oppreſſion, and yet are with difficulty induced to revolt; but if they belong to a prince who has not become ſo by right of ſucceſſion, they very eaſily rebel. They honour old age. When young men travel with ſuch as are older than themſelves, they take upon them the whole care of the cattle as well as of the feaſt. They are exceedingly prudent in matters that relate to their ſovereign or their nation, or which are recommended to their direction by the prieſts, to whom they yield an unreſerved obedience. The moveable habitations of the Kalmucs are thoſe felt huts with a conical roof in uſe among all the roaming Aſiatics. The truly ingenious invention of theſe tents was undoubtedly conceived in the eaſtern parts of Aſia, and moſt probably by the Mongul nations. As they can be entirely taken to pieces and folded in a ſmall compaſs, they are very uſeful, and perfectly agree with the migratory life of theſe people, who are ignorant of the uſe of carriages. The frame of theſe huts, and the felt they are covered with, though made as light as poſſible, yet are a ſufficient load for a camel or two oxen. But the capacity of theſe huts, their warmth in winter, their ſtrength in reſiſting tempeſts and excluding rain, abundantly compenſate for this inconvenience. The wood endures many years; and though the felt begins to break into holes in the ſecond year, yet as they do not conſider it diſgraceful to have them patched, they make them ſerve a good deal longer. The huts are in general uſe from the prince down to the meaneſt Kalmuc, differing only in ſize and in the embelliſhments within. In winter, they are warm even when heated with the dried excrements of their cattle, to which they are often obliged to have recourſe, for want of other combuſtibles, in many places of the deſerts which are deſtitute of wood. In ſummer they remove the felt to enjoy the freſh air. The maſter of the tent has his bed placed oppoſite to the door behind the fire-place. The bed-ſteads are low, and made of wood. The rich adorn their beds with curtains, and ſpread carpets of felt upon the ground. When a Kalmuc poſſeſſes an idol, he places it near the head of his bed, and ſets before it ſeveral ſmall conſecrated cups full of water, milk, or other food. On feſtivals the idol is decorated, the lamps are lighted, and perfumes burnt before it. The riches of the Kalmucs, and their whole means of ſubſiſtence, depend on their flocks, which many of them reckon by hundreds and even by thouſands. A man is thought capable of living on his poſſeſſions when he is maſter of ten cows with a bull, eight mares with a ſtallion. The animals they have in greateſt abundance are horſes, horned cattle, and ſheep. Camels, which require time and pains to rear, cannot multiply much with them: they are beſides too delicate; and it is only the rich or the prieſts who poſſeſs any of them. Their horſes are ſmall, too weak for the draught, and too wild; but they are very ſwift, and ſupport with eaſe the weight of a man. They may be made to gallop for ſeveral hours ſucceſſively without injury; and can paſs 2 days without drinking. They have a little hoof, but very hard; and may be uſed at all times without being ſhod. They perpetuate their ſpecies without any aſſiſtance from man. The Kalmucs caſtrate the greater part of their male foals, and ſlit their noſtrils, that they may breathe more freely when they run. The ſtallions are never ſeparated from the mares, that there may always be plenty of milk. Their horned cattle are of beautiful ſhape. They keep more bulls than are neceſſary for the cows, and employ a great number of them as beaſts of burden for carrying their houſes and furniture from place to place. They think a bull equal to 50 cows. Their ſheep have large tails, exceedingly fat, and which furniſh a ſuet as ſoft as butter. They have alſo large pendant ears, and their heads are much arched. Their wool is coarſe, and the ewes ſeldom have horns. One ram is ſufficient for 100 ewes. The wool is only fit to make felt for tents. Many ſheep die during winter, and a greater number ſtill of the early lambs; the ſkins of which are wrought into thoſe fine furs ſo much eſteemed in Ruſſia and foreign parts. The rich Kalmucs only have camels, for they are very dear, multiply ſlowly, and are ſubject to many diſeaſes. They are guarded with much care in winter, yet many of them die of conſumptions and diarrhœa, occaſioned probably by the moiſture of their paſture. No animal is ſo much tormented with inſects; and they often die in ſummer of thoſe they ſwallow in eating the leaves of the oak and birch. The *meloe proſcarabæus*, which covers all the plants in many places where they feed, is generally fatal

to

to them. In ſpring, when they caſt their hair, and which falls at once from every part of their body, they are expoſed to the bite of the ſpider ſcorpion, whoſe wound is ſo venomous, that the camel dies of it in leſs than 8 days, ſometimes in 3. Camels milk is thick, unctuous, and of a ſaltiſh taſte, and this laſt property makes the Kalmucs fond of it to tea. They uſe the hair for ſtuffing cuſhions, and for making ropes, packthread, felt, and very beautiful camlets. The camels with two bunches afford a very uneaſy ſeat to the perſon who rides them; their trot is ſo heavy, and even their walk ſo rude, that he receives the moſt violent ſhocks at every ſtep. When a Kalmuc Horde intends to remove in ſearch of freſh paſture, which in ſummer happens every 4, 6, or 8 days, people are diſpatched to reconnoitre the beſt place for the khan or prince, for the lama, and for the hut containing the idols. Theſe begin the march, and are followed by the whole troop. On theſe days the women paint and dreſs themſelves in their beſt clothes. The Kalmucs are ſupplied by their flocks with milk, cheeſe, butter, and fleſh, which are their chief articles of food. They alſo eat the roots and ſtalks of many wild plants; ſuch as the bulbous-rooted chervil, dandelion, &c. Their ordinary drink is the milk of mares or cows. The former when freſh has a diſagreeable taſte of garlic; but it takes, as it grows ſour, a very agreeable vinous flavour; it neither yields cream nor curd, but furniſhes a very wholeſome refreſhing beverage, which inebriates when taken to exceſs. They never uſe new milk, nor milk or water that have not been boiled. Their milk is boiled as ſoon as it is taken from the animal; when cold it is poured into a large leathern bag, in which there remains as much of the old milk as is ſufficient to turn the new ſour. This communicates to the milk a vinous fermentation. As often as the Kalmucs procure much milk from their flocks, they intoxicate themſelves with the ſpiritous liquor which they diſtil from it. Mares milk is the moſt ſpirituous; and the quantity meant to be diſtilled remains 24 hours in ſummer, and 3 or 4 days in winter, in thoſe corrupted bags, to prepare it for the operation. Cows milk yields one 30th part, and mares milk one 15th of ſpirit. This liquor is limpid and very watery, and conſequently does not take fire, but is capable of being long kept in glaſs bottles. The rich Kalmucs increaſe its ſtrength by a ſecond diſtillation. Theſe people are exceedingly fond of tea and tobacco. The former is ſo dear, as it comes to them from China by the way of Ruſſia, that the poor people ſupply its place with various wild plants; ſuch as liquorice, the ſeed of the ſharp-leaved dock, and Tartarian maple, the roots of wild angelica, &c. The Kalmucs are excellent horſemen. Their arms are lances, bows, and arrows, poniards and crooked ſabres; the rich have fire arms. They wear, when at war, coats of mail, and their helmets are gilt at top. Falconry and hunting are their chief amuſements. Their paſſion for play, eſpecially cards, is carried to as great exceſs as in any nation. The greater part of their time is ſpent in diverſions; and however miſerable their manner of life may ſeem to us, they are quite happy with it. They cannot endure for any time the air of a cloſe room; and think our cuſtom of living in houſes inſupportable. The greateſt part of them arrive at a vigorous old age; their diſeaſes are neither frequent nor dangerous. Men of 80 or 100 years old are not uncommon; and at that age they can ſtill endure the exerciſe of riding. Simple food, free air, a hardy conſtitution, continual excerciſe, and a mind free from care, are the cauſes of their health and longevity. It is remarkable, that a migratory people, whoſe manner of life ſeems ſo congruous to the natural liberty of mankind, ſhould have been ſubjected from time immemorial to the unlimited authority of an abſolute ſovereign. Neither written records nor traditions have preſerved any trace of their ever having enjoyed a ſtate of independence. On the contrary, they ſay they have always been ſubject to khans, whoſe authority has been tranſmitted to them by ſucceſſion, and is conſidered as a right perfectly ſacred and divine.

KALNICK, a ſtrong town of Poland, in the palatinate of Bracklaw. Lon. 29. 18. E. Lat. 48. 59. N.

KALO, or KALOO, a town of Upper Hungary, ſeated in a lake, 22 miles SE. of Tockay. Lon. 21. 54. E. Lat. 47. 56. N.

(1.) KALUGA, a government of the Ruſſian empire, formerly a prov. of Moſcow, containing 12 diſtricts.

(2.) KALUGA, the capital of the above government, is ſeated on the Occa. To this town the Britiſh were ſent priſoners during the Ruſſian embargo, by the emp. Paul, in 1800.

* KAM. *adj.* Crooked. *Kam*, in Erſe, is ſquint-eyed, and applied to any thing awry: clean *kam* ſignifies crooked, athwart, awry, croſs from the purpoſe. *A ſchembo*, Italian; hence our Engliſh *a-kimbo*. Clean *kam* is, by vulgar pronunciation, brought to *kim kam*.—

This is clean *kam*; meerly awry. *Shak.*

KAMAKURA, a famous iſland of Japan, about 3 miles in circumference on the S. coaſt of Niphon, in which they confine their great men when they have committed any fault. The coaſt is ſo ſteep, that they are forced to be lifted up by cranes.

KAMARIS, a town of Turkey, in Natolia.

KAMBALA, a ridge of mountains in Thibet, between the lake Palte and the Burrampooter. From the top of this ridge may be ſeen, to the N. a range of ſtill higher mountains, covered with ſnow. The foot of Kambala is 31 miles S. of Laſſa.

KAME OF MATHERS, an ancient ruin of Kincardineſhire, formerly a place of great ſtrength, being erected on a perpendicular and almoſt peninſular rock, 60 feet high above the ſea, at the mouth of Woodſtock water. It was built in the 15th century in the reign of James I. in conſequence of a murder, recorded by the Rev. Mr Walker of St Cyrus, which affords a ſpecimen of the barbarity of the times. Melville, ſheriff of Mearns, had, by a rigorous exerciſe of his authority, rendered himſelf ſo very obnoxious to the gentlemen of the county, that they had made repeated complaints to the king. On the laſt of theſe occaſions the king ſaid to Barclay of Mathers in a fit of impatience, "Sorrow gif he were *ſodden* and *ſupped in brie!*" Barclay inſtantly withdrew,

drew, convened the gentlemen of the county, and reported the king's words, which they reſolved literally to fulfil. Accordingly they invited the unſuſpecting ſheriff to a hunting party in the foreſt of Garvock, where, having a fire previouſly kindled, and a caldron full of water boiling on it, they ruſhed to the ſpot, ſtripped the ſheriff naked, and threw him into it; after which they fulfilled the latter part of what they pretended to interpret as the royal mandate, by taking each a ſpoonful of the broth. After this *cannibal feaſt*, however, Barclay of Mathers, to ſcreen himſelf from the royal vengeance, built this fortreſs, which, from its ſituation and ſtrength, muſt, before the invention of gun-powder, have been impregnable. Some of the conſpirators were afterwards pardoned. See *Sir J. Sinclair's Stat. Acc.* Vol. XI. page 102, 3.

KAMEEL, } CAMEL, a machine for lifting
KAMEL, or } ſhips. See CAMEL, N° 3.

KAMERYK, a town of the Batavian republic, in the dep. of Amſtel, 7 miles W. of Utrecht.

KAMINIECK, a very ſtrong town of Poland, capital of Podolia, with a caſtle and a biſhop's ſee. It was taken by the Turks in 1672, who reſtored it, in 1690, after the treaty of Carlowitz. When the Ruſſians forcibly ſeized part of the Poliſh territories in the beginning of 1793, this fortreſs held out a long time, but at laſt ſurrendered. The caſtle is ſeated on a craggy rock, 85 miles W. of Bracklaw, and 100 SE. of Lemburg. Lon. 26. 30. E. Lat. 48. 58. N.

KAMIS, or CAMIS, in the Japaneſe theology, denote deified ſouls of ancient heroes, who are ſuppoſed ſtill to intereſt themſelves in the welfare of the people over whom they anciently commanded. The principal one is *Tenſio Dai Sim*, the common father of Japan, to whom are paid extraordinary devotions and pilgrimages.

KAMMERSWALDA, a town of Up. Saxony.

KAMP FIGHT, in old law writers, denotes the trial of a cauſe by duel, or a legal combat of two champions in the field, for deciſion of ſome controverſy. In this mode of trial, the perſon challenged muſt either accept, or acknowledge himſelf guilty of the crime whereof he was accuſed. If it was a crime deſerving death, the camp fight was for life and death: if the offence deſerved only impriſonment, the camp fight was accompliſhed when one combatant had ſubdued the other, ſo as either to make him yield or take him priſoner. The accuſed had liberty to chooſe another to fight in his ſtead, but the accuſer was obliged to perform it in his own perſon, and with equality of weapons. No women were permitted to be ſpectators, nor men under the age of 13. The prieſt and the people who looked on, were engaged ſilently in prayer, that the victory might fall to him who had right. None might cry, ſhriek, or give the leaſt ſign; which in ſome places was executed with ſo much ſtrictneſs, that the executioner ſtood ready with an axe to cut off the right hand or foot of the party that ſhould offend herein. He that, being wounded, yielded himſelf, was at the other's mercy to be killed or ſuffered to live. But if life were granted, he was declared infamous by the judge, and diſabled from ever bearing arms, or riding on horſeback.

KAMSIN, a deſtructive hot wind that returns periodically in Egypt. See EGYPT, § 37.

(1.) KAMTSCHATKA, KAMSCHATKA, or *Kamchatka*; a large peninſula on the NE. part of Aſia, lying between 51° and 62° lat. N. and between 173° and 182° lon. E. of Perro. It is bounded on the E. and S. by the ſea of Kamtſchatka, on the W. by the ſeas of Ochtoſk and Penſhinſk, and on the N. by the country of the Koriacs.

(2.) KAMTSCHATKA, CULTIVATION AND PRODUCE OF. The face of the country throughout the peninſula is chiefly mountainous. It produces in ſome parts birch, poplars, elders, willows, underwood, and berries of different ſorts. Greens and other vegetables are raiſed with great facility; ſuch as white cabbage, turnips, radiſhes, beets, carrots, and ſome cucumbers. Agriculture is in a very low ſtate, owing chiefly to the nature of the ſoil, and the ſevere hoar-froſts; for though ſome trials have been made to cultivate grain, and oats, barley, and rye, have been ſown, yet no crop has ever been procured, ſufficient in quantity or quality to anſwer the trouble of raiſing it. Hemp, however, has of late years been cultivated with ſucceſs.

(3.) KAMTSCHATKA, DISCOVERY AND CONQUEST OF. The peninſula was not diſcovered by the Ruſſians before the end of the 17th century. It is probable, however, that ſome of that nation had viſited Kamtſchatka before that period. For when Volodomir Atlaſſoff entered upon the conqueſt of this peninſula in 1697, he found that the inhabitants had already ſome knowledge of the Ruſſians. A tradition prevails among them, that, long before the expedition of Atlaſſoff, one Feodotoff and his companions had reſided among them, and had intermarried with the natives; and they ſtill ſhow the place where the Ruſſian habitations ſtood. But none of theſe Ruſſians remained when Atlaſſoff firſt viſited Kamtſchatka. They are ſaid to have been held in great veneration by the natives, who at firſt imagined that no human power could hurt them, until they had quarrelled among themſelves, and the blood was ſeen to flow from their wounds; ſoon after which they were all killed by the natives.—Theſe Ruſſians were thought to be the remains of a ſhip's crew who had ſailed quite round the NE. promontory of Aſia, called *Tſchukutſkoi Noſs*, in 1648; when 7 veſſels ſailed from the mouth of the Kolyma, to penetrate into the eaſtern ocean. Four of theſe were never more heard of; the remaining 3 were commanded by Simon Deſhneff, Geraſim Ankudinoff, two chiefs of the Coſſacs, and Feodotoff Alexeoff, head of the Promyſhienics, or wandering Ruſſians, who occaſionally viſited Siberia. Each veſſel was manned with about 30 perſons. They met with no obſtructions from the ice; but Ankudinoff's veſſel was wrecked on the promontory above mentioned, and the crew were diſtributed on board the two remaining veſſels. Theſe ſoon after loſt ſight of each other, and never rejoined. Deſhneff was driven about by tempeſtuous winds till October, when he was ſhipwrecked on the N. part of Kamtſchatka. Here he was informed by a woman of Yakutſk, that Feodotoff and Geraſim had died of the ſcurvy; that part of the crew had been ſlain;

ſlain; and that a few had eſcaped in ſmall veſſels, who had never afterwards been heard of; and theſe were probably the people who ſettled among the Kamtſchatkans. As the natives were neither numerous nor warlike, it required no great force to ſubdue them; and in 1711 the whole peninſula was reduced under the dominion of the Ruſſians. —For ſome years this acquiſition was of little importance, excepting the ſmall tribute of furs exacted from the inhabitants. The Ruſſians indeed occaſionally hunted foxes, wolves, ermines, ſables, and other animals, whoſe ſkins form an extenſive article of commerce among the eaſtern nations. But the fur trade carried on from thence was very inconſiderable, until the ſeries of iſlands, mentioned in § 9, were diſcovered; ſince which time the quantities of furs brought from theſe iſlands have greatly increaſed the trade of Kamtſchatka, and rendered it an important part of the Ruſſian commerce.

(4.) KAMTSCHATKA, DIVISION, POPULATION, AND REVENUE OF. Kamtſchatka is divided by the Ruſſians into four diſtricts; and the government of the whole is dependent upon, and ſubject to, the inſpection of the chancery of Ochotſk. The whole Ruſſian force ſtationed in this peninſula amounts to no more than 300 men. The population of Kamtſchatka amounts to ſcarce 4000 ſouls. Formerly the inhabitants were more numerous; but in 1768, the ſmall-pox carried of 5368 perſons. There are now only about 700 males in the whole peninſula who are tributary, and few more than 100 in the neighbouring iſlands, called the *Kurile Iſles*, who are ſubject to Ruſſia. The fixed annual tribute conſiſts in 279 ſables, 464 red foxes, 50 ſea-otters with a dam, and 38 cub-otters. All furs exported from Kamtſchatka and the neighbouring iſlands pay a duty of 10 per cent. to the crown.

(5.) KAMTSCHATKA, FOOD OF THE PEOPLE OF. The Kamtſchatkans divide their fiſh into 6 parts: the ſides and tail are hung up to dry; the back and thinner part of the belly are prepared apart, and generally dried over the fire; the head is laid to ſour in pits, and then they eat it like ſalt fiſh, and eſteem it much, though the ſtink is ſuch that a ſtranger cannot bear it; the ribs and the fleſh that remain upon them they hang up and dry, and afterwards pound for uſe; the larger bones they likewiſe dry for their dogs: Thus theſe people prepare the YOKOLA, which is their principal food. Their 2d favourite food is caviar, or the roes of fiſh. They dry the roe whole in the air; or take it out of the ſkin, and ſpreading it upon a bed of graſs, dry it before the fire; or make rolls of it with the leaves of graſs, which they alſo dry. They never take a journey or go a-hunting without dry caviar; and if a Kamtſchatkan has a pound of this, he can ſubſiſt without any other proviſion a long time; for every birch and alder tree furniſhes him with bark, which with his dried caviar makes him an agreeable meal; but he cannot eat either ſeparately, for the caviar ſticks like glue to the teeth; and it is almoſt impoſſible to ſwallow the bark, chewed ever ſo long by itſelf. There is a 4th method, which both Kamtſchatkans and Koreki uſe in preparing their caviar: the firſt having covered the bottom of a pit with graſs, they throw the freſh caviar into it, and leave it there to grow ſour; the Koreki tie theirs in bags, and leave it to ſour: this is eſteemed their moſt delicate diſh. There is a 3d ſort of diet called by the Kamtſchatkans *chupriki*, which is thus prepared: over the fire-place, they make a bridge of ſtakes, upon which they lay a heap of fiſh, which remains there until the hut becomes as warm as a bagnio. If there is no great thickneſs of fiſh, one fire ſerves to dreſs it; but ſometimes they are obliged to make two or more fires. Fiſh dreſſed in this manner is half roaſted, half ſmoked, but has a very agreeable taſte, and may be reckoned the beſt of all the Kamtſchatkan cookery: for the whole juice and fat is prepared with a gradual heat, and kept in by the ſkin; and as ſoon as it is thus dreſſed, they take out the guts, and ſpread the body upon a mat to dry; this they afterwards break ſmall, and putting it into bags, carry it along with them for proviſion, eating it like the yokola. The Kamtſchatkans have a diſh which they eſteem very much, called *huigul*: it is fiſh laid to ſour in pits; and though the ſmell of it is intolerable, yet the Kamtſchatkans eſteem it a perfume. This fiſh ſometimes rots ſo much in the pits, that they cannot take it out without ladles; in which caſe they give it to their dogs. The fleſh of land and large ſea animals, they boil with different herbs and roots; the broth they drink out of ladles and bowls, and the meat they take out upon boards, and eat in their hands. The whale and ſea-horſe fat they alſo boil with roots. There is a principal diſh at all their feaſts, called *ſelaga*, which they make by pounding all ſorts of different roots and berries, with the addition of caviar, and whale's or ſeal's fat. Before the conqueſt, they ſeldom drank any thing but water, unleſs when they made merry; when they drank water which had ſtood ſome time upon muſhrooms. They now drink ſpirits as faſt as the Ruſſians. After dinner they drink water; and when they go to bed, ſet a veſſel of water by them, with the addition of ſnow or ice to keep it cold, and always drink it before morning. In winter they amuſe themſelves frequently by throwing handfuls of ſnow into their mouths: and the bridegrooms, who work with the fathers of their future brides, find it their hardeſt taſk to provide ſnow for the family in ſummer time; for they muſt bring it from the higheſt hills, be the weather what it may.

(6.) KAMTSCHATKA, GARMENTS, DRESSES, &c. WORN IN. Their clothes, for the moſt part, are made of ſkins of deer, dogs, ſea and land animals, and even of the ſkins of birds, thoſe of different animals being frequently joined in the ſame garment. They make the upper garment ſometimes by cutting the ſkirts all of an equal length, and ſometimes leaving them long behind, in form of a train, with wide ſleeves, of a length to come down below the knee, and a hood behind, which in bad weather they put over their heads below their caps; the opening above is only large enough to let their heads paſs: they ſew the ſkins of dogs legs round this opening, with which they cover their faces in cold weather; and round their ſkirts and ſleeves they put a border of white dog-ſkin.

They

They commonly wear two coats; the under coat with the hairy ſide inwards, the other ſide being dyed with alder; and the upper with the hair outwards. Black, white or ſpeckled ſkins, are moſt eſteemed. Both men and women uſe theſe garments; their dreſs only differing in their undercloathing, and in the covering of their feet and legs. The women have an under garment, which they commonly wear at home, conſiſting of breeches and waiſtcoat ſewed together. The breeches are wide like thoſe of the Dutch ſkippers, and tie below the knee; the waiſtcoat is wide above, and drawn round with a ſtring. The ſummer habits are made of dreſſed ſkins without hair; the winter garments, of deer or ram ſkins with the hair on. The Kamſchatkans now wear linen ſhirts, which they buy from the Ruſſians. The covering of their feet and legs is made of ſkins of different ſorts. But the buſkins which both the Coſſacs and Kamſchatkans uſe in their fineſt dreſs, are thus made: the ſole is of white ſeal ſkin, the upper part of white fine leather, the hind quarters of white dog ſkin; what comes round the legs is of dreſſed leather or dyed ſeal ſkin; the upper parts are embroidered. If a bachelor is obſerved to wear theſe, he is concluded to be upon a ſcheme of courtſhip. They wear the ſame ſort of caps as the people of Yakutſki. In ſummer they have a ſort of hats of birch bark tied about their heads. The Kuriles uſe in ſummer caps made of plaited graſs. Around the Ruſs ſettlements, the women wear ſhirts, ruffles, waiſtcoats, caps, and ribbands. The women do all their work in mittens; they formerly never waſhed their faces, but now they uſe both red and white paint; for white paint they make uſe of a rotten wood; and for red a ſea-plant, which they boil in ſeal's fat, and rubbing their cheeks with it make them very red. They dreſs moſt in the winter, eſpecially when they viſit. The common clothes for a Kamtſchatkan and his family will not coſt him leſs than 100 rubles; for the coarſeſt worſted ſtockings, which coſt in Ruſſia 20 kopeeks, cannot be bought here for leſs than a ruble; and all other things in proportion. The Kuriles are more able to buy clothes than the Kamtſchatkans; for they can purchaſe for one ſea-beaver as much as the Kamtſchatkans can for 20 foxes; and one beaver coſts the Kuriles no more trouble than five foxes do the Kamtſchatkans; for he muſt be a good hunter who catches more than 10 foxes in a winter; and a Kurile thinks himſelf unlucky if he doth not catch 3 beavers in the ſeaſon.

(7.) KAMTSCHATKA, HUTS, VILLAGES, BOATS, &c. IN. By the word OSTROG, is underſtood every habitation conſiſting of one or more huts, all ſurrounded by an earthen wall or palliſado.—The huts are thus built: They dig a hole in the earth about 5 feet deep, the breadth and length proportioned to the number of its inhabitants. In the middle they fix four thick wooden pillars; over theſe they lay balks, upon which they form the ceiling, leaving in the middle an oblong ſquare opening. The fire is in one of the long ſides of this ſquare; between the pillars round the walls they make benches, upon which each family lies ſeparately; but on that ſide oppoſite to the fire there are no benches, it being deſigned for their kitchen, in which they dreſs their victuals. They adorn the walls with mats made of graſs. They enter their huts by ladders, commonly placed near the fire hearth; ſo that, when they are heating their huts, the ſteps of the ladder become ſo hot, and the ſmoke ſo thick, that it is almoſt impoſſible for a ſtranger to go up or down without being burnt or ſtifled; but the natives, if they can only fix their toes on the ſteps of the ladder, mount like ſquirrels; nor do the women heſitate to go through this ſmoke with their children upon their ſhoulders. The Kamtſchatkans live in theſe huts all winter, after which they go into others called *balagans*, which ſerve them for magazines. They are thus made: 9 pillars, about two fathoms long, or more, are fixed in the ground, and bound together with balks laid over them, which they cover with rods, and over all lay graſs; faſtening ſpars, and a round ſharp roof at top, which they cover with bramble, and thatch with graſs. They faſten the lower ends of the ſpars to the balks with ropes and thongs, and have a door on each ſide, one directly oppoſite to the other. The ſouthern Kamtſchatkans build their villages in thick woods and other places which are naturally ſtrong, 20 verſts from the ſea; and their ſummer habitations are near the mouths of the rivers; but thoſe who live upon the Penſchinſka ſea and the eaſtern ocean build their villages very near the ſhore. They look upon that river near which their village is ſituated as the inheritance of their tribe. To kindle fire, they uſe a board of dry wood with round holes in the ſides of it, and a ſmall round ſtick; this they rub in a hole till it takes fire; and inſtead of timber, they uſe dry graſs beat ſoft. The Kamtſchatkans make their boats of poplar wood; but the Kuriles not having any wood of their own, make uſe of what is thrown on ſhore by the ſea, and is ſuppoſed to come from the coaſts of Japan, China, or America. The northern inhabitants of Kamtſchatka, the ſettled Koreki and Tſchuſkotſkoi, make their boats of the ſkins of ſea animals. They ſew pieces together with whales beards, and caulk them with moſs or nettles beat ſmall. Theſe boats hold two perſons; one of which ſits in the prow, and the other in the ſtern. They puſh them againſt the ſtream by poles, with great trouble: when the current is ſtrong they can ſcarcely advance two feet in ten minutes; notwithſtanding which, they will carry theſe boats, fully loaded, ſometimes 20 verſts, and when the ſtream is not very ſtrong, even 30 or 40 verſts. The larger boats carry 30 or 40 pood; when the goods are not very heavy, they lay them upon a float or bridge reſting upon two boats joined together. They uſe this method in tranſporting their proviſions down the ſtream, and to and from the iſlands.

(8.) KAMTSCHATKA, INHABITANTS OF. The natives of Kamtſchatka are as wild as the country. Some have no fixed habitations, but wander from place to place with their herds of reindeer; others have ſettled habitations, and reſide upon the banks of the rivers and the ſhore of the Penſchinſka ſea, living upon fiſh and ſea animals, and ſuch herbs as grow upon the ſhore: the former dwell in huts covered with deer-ſkins; the latter

latter in places dug out of the earth; both in a very barbarous manner. Their diſpoſitions and tempers are rough; and they are entirely ignorant of letters. The natives are divided into three different people, viz. the Kamſchatkans, Koreki, and Kuriles. The KAMTSCHATKANS live upon the S. ſide of the promontory of Khamtſchatka: the KOREKI inhabit the N. parts on the coaſt of the Penchinſka ſea, and round the eaſtern ocean almoſt to the river Anadir, whoſe mouth lies in that ocean almoſt in 68° N. Lat. The KURILES inhabit the iſlands in that ſea, reaching as far as thoſe of Japan. The Kamtſchatkans endeavour to give every thing a name in their language which may expreſs the property of it; but if they do not underſtand the thing quite well themſelves, then they take a name from ſome foreign language, which perhaps has no relation to the thing itſelf; *e. g.* they call a prieſt *bogbog*, becauſe probably they hear him uſe the word *bogbog*, God; bread they call *brightatin augſh*, that is, Ruſſian root; and thus of ſeveral other words to which their language is a ſtranger. It is ſuppoſed that the Kamtſchatkans lived formerly in Mungalia beyond the river Amùr, and made one people with the Mungals; which is farther confirmed by the Kamtſchatkans having ſeveral words common to the Mungal Chineſe language, as their terminations in ong, ing, oang, chin, cha, ching, kſi, kſung. The Kamtſchatkans and Mungals alſo are both of a middling ſtature, and ſwarthy, have black hair, a broad face, a ſharp noſe, with the eyes falling in, eye-brows ſmall and thin, a hanging belly, ſlender legs and arms; they are both remarkable for cowardice, boaſting, and ſlaviſhneſs to people who uſe them hard, and for their obſtinacy and contempt of thoſe who treat them with gentleneſs. The Kamtſchatkans, in outward appearance, reſemble the other inhabitants of Siberia, but differ in this, that their faces are not ſo long; their cheeks ſtand more out, their teeth are thick, their mouths large, their ſtature middling, and their ſhoulders broad, particularly thoſe who inhabit the ſea-coaſt. Before the Ruſſian conqueſt, they lived in perfect freedom, having no chief, being ſubject to no law, nor paying any taxes; the old men, or thoſe who were remarkable for their bravery, bearing the principal authority in their villages, though none had any right to command or inflict puniſhment. Their manner of living is ſlovenly to the laſt degree; they never waſh their hands or face, nor cut their nails; they eat out of the ſame diſh with the dogs, which they never waſh; they never comb their heads, but both men and women plait their hair in two locks, binding the ends with ſmall ropes. When any ſtarts out, they ſew it with threads to make it lie cloſe; by which they have ſuch a quantity of lice, that they can ſcrape them off by handfuls, and they even eat them. Thoſe that have not natural hair ſufficient, wear falſe locks, ſometimes as much as weigh 10 lb. They place their chief happineſs in idleneſs, and ſatisfying their natural appetites; which incline them to ſinging, dancing, and relating of love-ſtories; and they think it more eligible to die than to lead a diſagreeable life; which often leads them to ſuicide. This was ſo common after the conqueſt, that the Ruſſians had great difficulty to put a ſtop to it. They have no notion of riches, fame, or honour; therefore covetouſneſs, ambition, and pride, are unknown among them. On the other hand, they are careleſs, luſtful, and cruel; theſe vices occaſion frequent quarrels and wars among them, ſometimes with their neighbours, not from a deſire of increaſing their power, but to carry off proviſions, or their girls, which is frequently practiſed as the moſt ſummary method of procuring a wife. As to religion, they believe that almoſt every place in heaven and earth is filled with different ſpirits, and they offer them ſacrifices. Some carry little idols about them, or have them placed in their dwellings; but with regard to God, they not only neglect to worſhip him, but in caſe of troubles and misfortunes, they curſe and blaſpheme him. They are ſo totally ignorant of arithmetic, that it is ſaid they cannot reckon above 20, and even that only by the help of their fingers and toes. They reckon ten months in the year, ſome of which are longer and ſome ſhorter; for they do not divide them by the changes of the moon, but by the order of particular occurrences that happen in thoſe regions. They commonly divide our year into two, ſo that winter is one year and ſummer another: the ſummer year begins in May, and the winter in November. They do not diſtinguiſh the days by any particular names, nor form them into weeks or months. They mark their epochs by ſome remarkable event, as the arrival of the Ruſſians, or the firſt expedition to Kamtſchatka. They are, however, very ingenious in ſome arts. They are exceſſively fond of iron inſtruments, ſuch as hatchets, knives, or needles: nay, at firſt arrival of the Ruſſians, a piece of broken iron was looked upon as a great preſent; and even yet they receive it with thankfulneſs, finding uſe for the leaſt fragment, either to point their arrows or make darts, which they do by hammering it out cold between two ſtones. As ſome of them delight in war, the Ruſſian merchants are forbidden to ſell them any warlike inſtruments; but they are ingenious enough to make ſpears and arrows out of the iron pots and kettles which they buy; and they are ſo dextrous, when the eye of a needle breaks, as to make a new eye, which they will repeat until nothing remains but the point.

(9.) KAMTSCHATKA, ISLANDS IN THE SEA OF. So many of theſe have been diſcovered by the Ruſſians, that the exiſtence of almoſt a continued chain of iſlands between the continents of Aſia and America is now rendered extremely probable. The principal iſlands already known are the KURILE ISLES, which ſtretch SW. towards the coaſts of China or Japan, and are almoſt uninhabited; thoſe called *Beering's*, and *Copper Iſlands*, the *Aleutian iſles*, and FOX ISLANDS, or *Lyſſie Oſtrowa*, lie almoſt directly E. ſtretching nearly to 230° lon. E. of Perro. The firſt project of making diſcoveries in that tempeſtuous ſea, which lies between Kamtſchatka and America was ſet on foot by Peter the Great. Captains Beering and Tſchirikoff were employed, the former of whom was ſhipwrecked, and died on the iſland which is ſtill called by his name. As this lies at no great diſtance from Kamtſchatka, the inhabitants of

the latter ſoon ventured over to it, as the ſea-otters and other animals of that kind were accuſtomed to reſort thither in great numbers. Mednoi Oſtroff, or *Copper Iſland*, which lies in full ſight of Beering's iſland, was next viſited. See MEDNOI. Beering's iſland is ſituated due E. from Kamtſchatka in 185° lon. and Copper Iſland about one degree more to the eaſtward, and in the lat. of 54° north. The former is from 70 to 80 verſts long, and ſtretches from north-weſt to ſouth-eaſt in the ſame direction as Copper Iſland. The latter is about 50 verſts in length. About 300 verſts E. by S. of Copper Iſland lie the *Aleutian Iſles*; of which Attack is the neareſt; it is rather larger than Beering's Iſland, and ſtretches from W. to SE. From thence about 20 verſts E. is ſituated SEMITSHI, extending from W. to E. and near its extremity is another ſmall iſland. To the S. of the ſtrait which ſeparates the two latter iſlands, and at the diſtance of 40 verſts from both of them, lies SHIMIYA in a ſimilar poſition, and not above 25 verſts in length. All theſe iſlands lie between 54° and 55° lat. N. The Fox Iſlands are ſituated ENE. from the Aleutians. See FOX ISLANDS, N° 2; and LYSSIE OSTROVA. The cuſtoms and manners of the inhabitants of the Aleutian iſles are nearly ſimilar to thoſe of the inhabitants of the FOX ISLANDS. The former indeed are rendered tributary and entirely ſubject to Ruſſia; and moſt of them have a ſlight acquaintance with the Ruſſian language, which they have learned from the crews of the different veſſels who have landed there.

(10.) KAMTSCHATKA, LAWS, PUNISHMENTS, SCHOOLS, &c. IN. A murderer is to be killed by the relations of the perſon ſlain. They burn the hands of thoſe who have been frequently caught in theft; but for the firſt offence the thief muſt reſtore what he has ſtolen, and live alone in ſolitude. They never have any diſputes about their land or their huts, every one having land and water more than ſufficient for his wants. They think themſelves the happieſt people in the world, and look upon the Ruſſians who are ſettled among them with contempt. However, this notion begins to change; for the old people who are confirmed in their cuſtoms drop off; and the young ones being converted to the Chriſtian religion, adopt the cuſtoms of the Ruſſians, and deſpiſe the barbarity and ſuperſtition of their anceſtors. In every oſtrog or large village, by order of the late empreſs Catharine II. a chief is appointed, who is ſole judge in all cauſes except thoſe of life and death; and not only thoſe chiefs, but even the common people, have their chapels for worſhip. Schools are alſo erected in almoſt every village, to which the Kamtſchatkans ſend their children with great pleaſure; whence it is to be hoped that barbarity will be rooted out from amongſt them.

(11.) KAMTSCHATKA, METHOD OF TRAVELLING IN. The Kamtſchatkans commonly travel in ſledges drawn by dogs. The animals uſed for this purpoſe differ very little from the common houſe-dogs; they are of a middling ſize, of various colours, though there ſeem to be more white, black, and grey, than of any other. In travelling, they make uſe of thoſe that are caſtrated, and generally yoke four to a ſledge. They drive and direct their dogs with a crooked ſtick about four feet long, which they ſometimes adorn with different coloured thongs; this is looked upon as a great piece of finery. They drive their ſledge ſitting upon their right ſide, with their feet hanging down; for it would be looked upon as a diſgrace for a man to ſit down at the bottom of the ſledge, or to allow any perſon to drive him. It is very difficult to travel in theſe ſledges; for unleſs a man keeps the exacteſt balance, he is liable every moment, from the height and narrowneſs of them, to be overturned. In a rugged road this would be very dangerous, as the dogs never ſtop till they come to ſome houſe, or are entangled by ſomething upon the road; eſpecially in going down ſteep hills, when they run with all their force, and are ſcarcely to be kept in; for which reaſon, in deſcending any great declivity, they unyoke all the dogs except one, and lead them ſoftly down. They likewiſe walk up hills; for it is as much as the dogs can do to drag up the ſledge empty. After a deep ſnow, before it has been hardened by a froſt, there is no travelling with dogs till a road be made, which is effected by a man going before upon ſnow-ſhoes, whom they call *brodovſkika*. The ſnow-ſhoes are made of two thin boards, ſeparated in the middle, bound together at the ends, and with the fore-part bent a little upwards. The brodovſkika, having one of theſe ſhoes upon each foot, leaves the dogs and ſledge, and going on clears part of the road; then returning, leads forward the dogs and ſledge ſo far as the road is made: this he muſt continue till he comes to ſome dwelling-houſe. This is very laborious; and it happens ſo often, that no driver ever ſets out without his ſnow-ſhoes. When a ſtorm of driven ſnow ſurpriſes them, they ſeek the ſhelter of ſome wood, and ſtay there as long as the tempeſt laſts, which ſometimes is a week. If they are a large company, they dig a place for themſelves under the ſnow, and cover the entry with wood or brambles. Sometimes they hide themſelves in caves or holes of the earth, wrapping themſelves up in their furs; and when thus covered, they lie as warm as in their huts; they only require a breathing place; but their clothes muſt not be tight girt about them, for then the cold is inſufferable. Another danger attending travellers is, that in the ſevereſt froſt ſeveral rivers are not quite frozen over; and as the roads, for the moſt part, lie cloſe upon the rivers, the banks being very ſteep, ſcarce a year paſſes without many being drowned. A diſagreeable circumſtance alſo to thoſe who travel in theſe parts, is their ſometimes being obliged to paſs through copſes, where they run the riſk of having their eyes ſcratched out, or their limbs broken; for the dogs always run moſt violently in the worſt roads, and, to free themſelves, very often overturn their driver. The beſt travelling is in March or April, when the ſnow is turned hard or frozen a little at top; however, there is ſtill this inconvenience attending it, that ſometimes travellers are obliged to lodge two or three nights in deſert places; and it is difficult to prevail upon the Kamtſchatkans to make a fire either for warming themſelves or dreſſing victuals, as they and their dogs eat dried fiſh, and find themſelves ſo warm

wrapped

wrapped in their furs, that they need no other heat; nay, all the people of this climate bear cold ſo well, that they ſleep in the open air as ſound as others in a warm bed, and awake next morning perfectly refreſhed and alert.

(12.) KAMTSCHATKA, SEA OF, the ſea between Aſia and America, which abounds with a great number of iſlands. See § 9.

(13.) KAMTSCHATKA, TRADE OF. The trade of Kamtſchatka is almoſt entirely confined to procuring the immediate neceſſaries and conveniences of life. They ſell the Koreki ſables, fox and white dog ſkins, dried muſhrooms, and the like, in exchange for clothes made of deer-ſkins and other hides. Their domeſtic trade conſiſts in dogs, boats, diſhes, troughs, nets, hemp, yarn, and proviſions; and this kind of barter is carried on under a great ſhow of friendſhip; for when one wants any thing that another has, he goes freely to viſit him, and without any ceremony makes known his wants, although perhaps he never had any acquaintance with him before; the hoſt is obliged to behave according to the cuſtom of the country, and give his gueſt what he has occaſion for; but he may afterwards return the viſit, and muſt be received in the ſame manner. Their foreign trade is ſolely with Ruſſia. Every year a veſſel belonging to the crown ſails from Ochotſk to Kamtſchatka laden with ſalt, proviſions, corn, and Ruſſian manufactures; and returns in June or July of the following year with ſkins and furs.

(14.) KAMTSCHATKA, VOLCANOES IN. Many traces of volcanoes have been obſerved in this peninſula; and there are ſome mountains which are in a burning ſtate at preſent. The moſt conſiderable of theſe is ſituated near the middle of the peninſula. In 1762, a great noiſe was heard iſſuing from the inſide of that mountain, and flames were ſeen to burſt from different parts. Theſe flames were immediately ſucceeded by a large ſtream of melted ſnow water, which flowed into the neighbouring valley, and drowned two natives. The aſhes and burning matters thrown from the mountain, were ſpread over a ſurface of 300 verſts. In 1767, there was another diſcharge; every night flames were obſerved ſtreaming from the mountain, and conſiderable damage was done; but no flames have ſince been ſeen, though the mountain emits a conſtant ſmoke.

KAMTSCHATKANS, or KAMTSCHADALES, the natives of Kamtſchatka. See KAMTSCHATKA, § 8.

(1.) KAMTSCHATSKOI, a cape of Ruſſia, on the E. coaſt of Kamtſchatka; 40 miles E. of Lower Kamtſchatſkoi.

(2.) KAMTSCHATSKOI, NIZNEI, or LOWER, a town of Ruſſia, in Kamtſchatka, with barracks and an hoſpital; 284 miles NNE. of Upper Kamtſchatſkoi. Lon. 178. 0. E. Ferro. Lat. 56. 40. N.

(3.) KAMTSCHATSKOI, VERCHNEI, or UPPER, a town of KAMTSCHATKA, 60 miles NNE. of Bolgouetſkoi. Lon. 175. 25. E. of Ferro. Lat. 55. 50. N.

(1.) KAN, or KHAN, an officer in Perſia, anſwering to that of governor in Europe.—There are kans of provinces, countries, and cities, who have different additions to diſtinguiſh them.

(2.) KAN, a river of China, in Kiang-ſi.

(3.) KAN, a town of China, in Chen-ſi.

KANAH. See CHERITH.

KANARNA, a town of Turkey, in Bulgaria.

KANDEGHERE, a town of Hindooſtan, in the Carnatic, formerly the capital of the king of Narſinga, whoſe dominions extended over Tanjore and Madura; and who, in 1640, permitted the Engliſh to ſettle at Madras. It is 50 miles SW. of Nellore, and 70 NW. of Madras. Lon. 79. 24. E. Lat. 13. 46. N.

KANDEK, a town of Turkey, in Natolia.

KANDEL, a town of France, in the dep of the Lower Rhine, 7½ miles SSE. of Landau, and 6 N. of Lauterburg.

KANEM, a city of Africa, in the empire of Bornou, capital of an extenſive and fertile province of the ſame name, in which the inhabitants, who are compoſed of Muſſulmans and Pagans, breed multitudes of cattle, and raiſe a number of horſes for the ſervice of the king. It is 150 miles NW. by N. of Bornou.

KANGUROO. See DIDELPHIS, N° 7.

KANHAWAY, two rivers of Virginia, which both run into the Ohio; viz.

1. KANHAWAY, GREAT, a large river formed by the union of the Green Briar river and New river. Its navigation is interrupted by the Great Falls, 90 miles above its mouth, where it is 280 yards broad.

2. KANHAWAY, LITTLE, is navigable for 10 miles above its mouth, where it is 150 yards broad.

KANIOW, a ſtrong town of Poland, in the Ukraine, and palatinate of Kiow, near the Dnieper, 62 miles S. by E. of Kiow, and 100 NE. of Bracklaw.

KANISCA, a very ſtrong town of Lower Hungary, capital of the county of Selawar. It was taken by the imperialiſts in 1690. It is ſeated on the Drave. Lon. 17. 37. E. Lat. 46. 23. N.

KANITZ, a town of Moravia, in Brunn.

KANNAKA, a town of Indoſtan, in Cattac.

KAN-TCHEOU, a flouriſhing town of China, in the province of Kiang-ſi. Its rivers, port, riches, and population, all contribute to attract ſtrangers. A day's journey from this city there is a very rapid current, almoſt 20 leagues in length, which flows with great impetuoſity over a number of ſcattered rocks that are level with the water. Travellers here are in great danger of being loſt, unleſs conducted by a pilot. Near the walls of the city, there is a very long bridge, compoſed of 130 boats joined together by ſtrong iron chains. The cuſtom-houſe is upon this bridge, where a receiver conſtantly reſides to viſit all barks, and examine if they have paid the duties impoſed on the commodities with which they are loaded. Two or three moveable boats are ſo placed, that by their means the bridge can be opened or ſhut, to give or refuſe a paſſage; and no barks are ever permitted to paſs until they have been examined. In the territory belonging to this city, a great number of thoſe valuable trees grow, from which varniſh diſtils. Its diſtrict is extenſive, and contains 12 cities of the 3d claſs.

KANTOR, a kingdom of Africa, on the S. ſide of the Gambia.

KANTUFFA. See ETHIOPIA, § 68.

KANTURK, a town of Ireland, in Cork.

KAO, one of the FRIENDLY ISLANDS.

(1.) KAOLIN, an earth which is uſed as one of the two ingredients in oriental porcelain. Some of this earth was brought from China, and examined by Mr Reaumur. He found that it was perfectly infuſible by fire, and believed that it is a talky earth; but Mr Macquer obſerves, that it is more probably of an argillaceous nature, from its forming a tenacious paſte with the other ingredient called *petuntſe*, which has no tenacity. Mr Bomare ſays, that by analyſing ſome Chineſe kaolin, he found it was a compound earth, conſiſting of clay, to which it owed its tenacity; of calcareous earth, which gave it a meally appearance; of ſparkling cryſtals of mica; and of ſmall gravel, or particles of quartz cryſtals. He ſays, that he has found a ſimilar earth upon a ſtratum of granite, and conjectures that it may be a decompoſed granite. This conjecture is the more probable, as kaolins are frequently found in the neighbourhood of granites. See PORCELAIN.

(2.) KAOLIN, a town of China of the 3d rank, in the prov. of Chen-ſi; 25 miles S. of Yao.

KAO-MING, a town of China, in Canton.

KAO-PING, a town of China, in Chen-ſi.

KAOUTCHOUK, or CAOUTCHOUC. See CHEMISTRY, § 2433—2435; and RESIN, ELASTIC.

KAO-YEOU, a town of China, in KIANG-NAN.

KAPPELLENDORF, a town of Saxe Weimar.

KAPHA, STRAITS OF. See BOSPHORUS, N° 1.

KAPOS, a river of Hungary, which runs into the Danube; 6 miles from Mohacs.

KAPOSWAR, a fort of Lower Hungary, ſo called from the Kapos, that waſhes its walls; 55 miles W. of Tolna. Lon. 18. 13. E. Lat. 46. 31. N.

(1.) KAPPAS, a tribe of the ILLINOIS Indians. Before the diſcovery of the Miſſiſippi this tribe was very numerous.

(2.) KAPPAS, an Indian town of N. America, in Louiſiana, on the W. ſide of the Miſſiſippi, inhabited by the above tribe. Lon. 96. 57. W. Lat. 34. 35. N.

(3.) KAPPAS, OLD, an Indian town of N. America, near which Ferdinand De Soto diſcovered the Miſſiſippi, in 1541. Lon. 91. 12. W. Lat. 34. 12. N.

KAR, a town of Perſia, in Irak Agemi.

KARACAL, a town of Walachia.

KARAITES, or CARAITES, an ancient religious ſect among the Jews, whereof there are ſtill ſome ſubſiſting in Poland, Ruſſia, Conſtantinople, Cairo, and other places of the Levant; whoſe diſtinguiſhing tenet is, to adhere cloſely to the letter of the ſcripture, excluſive of allegories, traditions, and the like. Aben Ezra, and ſome other rabbins, treat the Karaites as Sadducees; but Leo de Juda calls them, more accurately, Sadducees reformed; becauſe they believe the immortality of the ſoul, paradiſe, hell, reſurrection, &c. which the ancient Sadducees denied. But he adds, however, that they were doubtleſs originally real Sadducees. The other Jews give them the odious name *Sadducees*, from their agreement on traditions. Joſephus and Philo make no mention of them; which ſhows them to be more modern than either of thoſe authors. This ſect was probably not formed till after the collection of the ad part of the Talmud, or the Gemara; perhaps not till after the compiling of the Miſchna in the 3d century. The Karaites themſelves pretend to be the remains of the ten tribes. Wolfius, from the Memoirs of Maſſocheus, a Karaite, refers their origin to a maſſacre among the Jewiſh doctors, under Alexander Jannæus, about A. A. C. 100; when Simeon, ſon of Schetach, the queen's brother, making his eſcape into Egypt, there forged his pretended traditions; and, at his return to Jeruſalem, publiſhed his viſions; interpolating the law after his own fancy. He gained many followers, and was oppoſed by others, who maintained, that all which God had revealed to Moſes was written. Hence the Jews became divided into Karaites and Traditionaries: among the firſt, Judah, ſon of Tabbai, diſtinguiſhed himſelf; among the latter, Hillel. They ſucceeded pretty well till the 14th century; but they have been declining ever ſince. The Karaites are little known; their works being in very few hands, even among the greateſt Hebraiſts. Buxtorf never ſaw more than one; Heden two; but Mr Trigland ſays, he has recovered enough to ſpeak of them with aſſurance. He aſſerts, that after the return from the Babyloniſh captivity, the obſervation of the law being to be re-eſtabliſhed, ſeveral practices were found proper for that end; and theſe once introduced, were looked upon as eſſential, which was the origin of Phariſaiſm; as a contrary party, continuing to keep cloſe to the letter, founded Karaitiſm. The Karaites, however, do not abſolutely reject all traditions; but only ſuch as do not appear well-grounded. Selden, who is very expreſs on this point, in his *Uxor Hebraica*, obſerves, that beſides the mere text, they have certain interpretations, which they call hereditary, and which are proper traditions. Caleb, a Karaite, reduces the difference between them and the rabbiniſts to three points: 1. They deny the oral law to come from Moſes, and reject the Cabbala. 2. They abhor the Talmud. 3. They obſerve the feaſts, the ſabbaths, &c. much more rigorouſly than the rabbins do. To this may be added, that they extend the degrees of affinity, wherein marriage is prohibited, almoſt to infinity.

KARAKAKOOA, a bay on the W. coaſt of Owhyhee. See COOK, N° III. § 4. Lon. 204. 0. E. Lat. 19. 28. S.

KARAMUSAL, a town of Turkey, in Natolia.

KARANNA, or CARANNA, a very ſcarce gum, which comes from New Spain. It is ſaid to poſſeſs many extraordinary medical virtues, but the preſent practice takes no notice of it.

(1.) KARAT. See CARACT.

(2.) KARAT, a town of Arabia, in Oman.

KARAVAN, or CARAVAN, in the eaſt, ſignifies a company of travellers and pilgrims, more particularly of merchants, who, for their greater ſecurity, and to aſſiſt each other, march in a body through the deſerts, and other dangerous places, which are infeſted with Arabs or robbers. There are 4 regular caravans which go yearly to Mecca; the firſt from Damaſcus, compoſed of the pilgrims from Europe and Aſia; the ad from Cairo, for the Mahometans of Barbary; the 3d from Zibith, near the mouth of the Red Sea, where thoſe of Arabia and India meet; the 4th from Babylon, where the Perſians aſſemble. Moſt of the inland commerce

commerce of the eaſt is carried on by caravans. Peter the Great eſtabliſhed a trade between Ruſſia and China by means of a caravan. M. Bougnon, geographer to the duke of Lorrain, publiſhed a treatiſe of the caravans of merchants in Aſia. There are commonly 4 chief officers of a caravan, viz. the caravan bachi, or chief; the captain-guide; captain of the reſt; and captain of diſtribution. The firſt has abſolute command over all the reſt: the 2d is abſolute in the march: the office of the 3d only commences when the caravan ſtops and makes a ſtay: to the 4th it belongs to diſpoſe of every part of the corps, in caſe of an attack or battle; he has alſo the inſpection over the diſtribution of proviſions, which is made under him by ſeveral diſtributors, who give ſecurity to the maſter of the caravan, and have each of them a certain number of perſons, elephants, dromedaries, &c. to take care of at their own peril. The treaſurer of the caravan makes a 5th officer, who has under him ſeveral agents and interpreters, who keep journals of all that paſſes, for the ſatisfaction of all concerned. Any dealer is at liberty to form a caravan. He in whoſe name it is raiſed, is conſidered as the chief of the caravan, unleſs he appoint ſome other in his place. If there are ſeveral merchants equally concerned, they elect a caravan bachi; after which, they appoint officers to conduct the caravan and decide all controverſies. There are alſo ſea caravans, eſtabliſhed on the ſame footing, and for the ſame purpoſes: ſuch is the caravan of veſſels from Conſtantinople to Alexandria.

KARAVANSERA, a place appointed for receiving and loading the caravans. It is commonly a large ſquare building, in the middle of which there is a very ſpacious court; and under the arches or piazzas that ſurround it there runs a bank, raiſed ſome feet above the ground, where the merchants, and thoſe who travel with them in any capacity, take up their lodgings; the beaſts of burden being tied to the foot of the bank. Over the gates that lead into the court, there are ſometimes little rooms, which the keepers of the caravanſeras let out at a very high price to ſuch as wiſh to be private. The caravanſeras in the eaſt are ſomething of the nature of the inns in Europe; only that you meet with little accommodation either for man or beaſt, but are obliged to carry almoſt every thing with you. Every caravanſera has a well. Theſe buildings are chiefly owing to the charity of the Mahometans; they are eſteemed ſacred dwellings, where it is not permitted to inſult any perſon, or to pillage any of the effects that are depoſited there. There are alſo caravanſeras where moſt things may be had for money; and as the profits of theſe are conſiderable, the magiſtrates of the cities to whoſe juriſdiction they belong, take care to ſtore them well. There is an inſpector, who, at the departure of each caravan, fixes the price of the night's lodging, from which there is no appeal.

KARAVANSERASKIER, the keeper of a KARAVANSERA. He keeps an account of all the merchandiſes that are ſold upon truſt, and demands the payments of the ſums due to the merchants for what has been ſold in the caravenſera, on the ſeller's paying two per cent.

KARAYM, a town of Poland, in Braclaw.

KARCZOW, a town of Poland, in Maſovia.

KARECK, or } an iſland in the Perſian gulph,
(1.) KAREK, } lately ſubject to the Dutch. Mr Ives viſited it in 1758, and found the S. part of it well cultivated, and producing plenty of corn and eſculent vegetables. In the middle are very high hills abounding with a variety of ſhells. Some fragments torn from their ſides afforded an opportunity of obſerving an immenſe quantity of oyſters, ſcallop, cockle, and other ſhells. The moſt common tree is the banian, but without thoſe luxuriant ſhoots, which in ſome other places go downward and take root in the ground. (See FICUS, N° 4.) The lavender cotton is alſo found here; and the iſland abounds with fowls of various kinds. Pearl oyſters are alſo found here, but lie at conſiderable depths. Mr Ives mentions one pearl of conſiderable ſize, which had upon it a natural repreſentation of the face of a human fetus in the early months of pregnancy. This ſettlement was founded by Baron Kniphauſen, whoſe brother was lately ambaſſador at the court of London. By his exertions it was becoming a very valuable ſettlement; but upon his quitting the ſervice of the Dutch, it fell into the poſſeſſion of the ſheik of Bundaric, to whom it formerly belonged. It is about 5 miles long and 2 broad; lying nearly in the middle of the Perſian Gulf, about 21 miles from each ſide, and about 90 from the mouth of Baſſora river, where all ſhips bound to that port muſt call for pilots.

(2.) KAREK, a town of Perſia, in Segeſtan.

KARGAPOL, the capital of a territory of the ſame name, in the province of Dwina, in Muſcovy. Lon. 36° E. Lat. 63° N.

KARGH, a province of Africa, in Loango, famous for mines of excellent copper.

KARIKAL, or CARICAL, a town of Hindooſtan, on the coaſt of Tanjore, on a branch of the Cauvery. It was ceded by the K. of Tanjore to the French, who fortified it; taken by the Britiſh in 1760, but retaken in 1779. It contains 5 moſques, 14 pagodas, and about 500 inhabitants; and lies 6 miles S. of Tranquebar, and 12 N. of Negapatam.

KARKI, an iſland in the Mediterranean, 6 miles W. of Rhodes. Lon. 45. 5. E. Lat. 36. 25. N.

(1.) KARLE, a Saxon word uſed in Engliſh law, ſometimes ſimply for a man; and ſometimes, with an addition, for a ſervant or clown. Thus the Saxons call a ſeaman *buſcarli*, and a domeſtic ſervant *buſcarle*. Hence the modern word *churl*.

(2.) KARLE, or CARLE, is uſed in Scotland in a more general ſenſe, merely for an old man.

KARLOWITZ. See CARLOWITZ.

KARLSCROON. See CARLSCRONA.

KARLSRUHE, or CARLSRUHE, a handſome town of Germany, in Suabia, in the territory of the margrave of Baden Durlach, who has here a magnificent palace. The town is built on a regular plan, and the houſes are all uniform. It is 12 miles N. by E. of Baden.

KARLUTZKA, a town of Ruſſia, in Irkutzk, 8 miles E. of Udinſk.

KARM, an iſland on the coaſt of Norway.

KARMATIANS, a ſect of Mohammedans, who occaſioned

occasioned great disorders in the empire of the Arabs. See SARACENS, § 19.

KARMINA, a town of Bukharia Proper.

KARNABRUN, a town of Austria.

KARNE, a town of Africa, in Bornou.

KARS, or CARS, a considerable town of Armenia, on the river Kars, with a castle almost impregnable. Lon. 43. 50. E. Lat. 41. 30. N.

KARSHI, a town of Bukharia.

KARTAN, a river of Germany, in Saxony.

KARUP, a town of Sweden in Halland.

KARYZANKA, a town of Poland, in Kiov.

KARZEROM, a town of Persia.

KAS, a mountain of Egypt, 4 m. N. of Catieh.

(1.) KASAN, a large country of the Russian empire, lying on both sides of the Volga. It was formerly an independent kingdom, subject to the Kalmuc Tartars, to whom the Great Dukes of Muscovy, with the other petty princes of Russia, were tributary. But John Basilowitz I. the founder of the Russian greatness, about the end of the 15th century, rescued his country from the Tartar yoke; and in 1552, John II. conquered Kasan, which now forms the three Russian governments of Kasan, Simbirsk, and Penza.

(2.) KASAN, the capital of the above government, is seated on the Kazanka, at its junction with the Volga; 414 miles E. by N. of Moscow. Lon. 49. 35. E. Lat. 55. 23. N.

KASH, a town of Samareand, near which Tamerlane was born.

KASHGAR, KASCHGAR, or CASHGUR, a city of Asia, which formerly gave name to Little Bukharia, of which it was the capital. See BUKHARIA, N° 2. It has a considerable trade with the neighbouring countries, though it has lost much of its ancient splendour since the Tartars got possession of the country. It is 350 miles NE. of Cachemire. Lon. 98° E. of Ferro. Lat. 39. 35. N.

KASHMIRE. See CASHMIRE, N° 1, 2.

KASIMADAR, a town of Persia, in Irak.

(1.) KASKASKIAS, a river of the United States, in the North-Western Territory, which is navigable by boats for 150 miles. It runs SSW. near its mouth SSE. into the Mississippi.

(2.) KASKASKIAS, a town of the United States, on the above river, 12 miles above its mouth, yet only 6 from the Mississippi; containing about 500 citizens and 450 slaves.

(3.) KASKASKIAS, an Indian nation, on the above river, who can furnish 250 warriors. At the peace in 1796, the United States agreed to pay them 500 dollars a year for ever.

KASKASKUNK, a Moravian town of Delaware, 40 miles N. of Pittsburg.

KASLEKEN, a town of Lithuania.

KASR-KIASSERA, a town of Egypt, built on the ruins of the ancient NICOPOLIS, 5 miles NE. of Alexandria.

KASSON, or } a kingdom of Africa, in Ne-
KASSOU, } groland, on the Senegal; 450 miles from the sea-coast.

KASTANOVITZ, a town of Croatia, on the Unna, which divides Christendom from Turkey. Lon. 17. 20. E. Lat. 45. 40. N.

KASTEL, a town of France, in the dep. of the Moselle, 6 miles N. of Sar-Louis.

KASTRIL, or KESTREL. See FALCO, N° 40.

KASZA, a town of Hungary, 8 m. SW. of Boleko.

KATS, a town of the Batavian republic, in the dep. of the Meuse, on the isle of Beveland.

KAT'S-KILL. See KAAT'S-KILL.

KATTEGATE, or CATEGATE, a noted sea lying between part of Jutland and the coast of Sweden, towards the latter, interspersed with a great number of isles. It is almost closed at the extremity by the low Danish islands of Zealand and Funen, which had in old times been (with Sweden) the seat of the Suiones. Between the first and the coast of Sweden is the famous SOUND, the passage tributary to the Danes by thousands of ships. These islands were of old called *Codanania*, and gave to the Kattegate the name of *Sinus Codanus*. Its greatest depth is 35 fathoms. It decreases as it approaches the sound; which begins with 16 fathoms, and near Copenhagen becomes shallow to even 4. The Roman fleet, under the command of Germanicus, sailed, according to Pliny, round Germany, and even doubled the *Cimbricum Promontorium*, and arrived at the islands which fill the bottom of the Kattegate; either by observation or information, the Romans were acquainted with it. One they called *Glessaria*, from its amber, a fossil abundant to this day on part of the S. side of the Baltic. A Roman knight was employed by Nero's master of the gladiators to collect in these parts that precious production, by which he became perfectly acquainted with this country.

KAUFFBEUREN, a free and imperial town of Germany, on the Wardach. Lon. 10. 53. E. Lat. 47. 57. N.

* KAW. *n. s.* [from the verb] The cry of a raven or crow.—

The dastard crow that to the wood made wing,
With her loud *kaw* her craven kind doth bring,
Who, safe in numbers, cuff the noble bird.
*Dryden.*

* *To* KAW. *v. n.* [from the sound.] To cry as a raven, crow, or rook.—Jackdaws *kawing* and flattering about the nests, fetch all their young ones a-gaping; but having nothing in their mouths but air, leave them as hungry as before. *Locke.*

KAY, QUAY, or KEY. See QUAY.

KAYE, KAYE, or CAIUS, Dr John, the founder of Caius college in Cambridge, was born at Norwich in 1510. He was admitted very young a student in Gonville-hall, and at 21 translated from Greek into Latin some pieces of divinity, and into English Erasmus's paraphrase on Jude, &c. He travelled to Italy, and at Padua studied physic under Montanus. In 1543 he travelled through part of Italy, Germany, and France; and returning to England, commenced M. D. at Cambridge. He practised first at Shrewsbury, and afterwards at Norwich; but removing to London, in 1547 he was admitted fellow of the college of physicians, of which he was several years president. In 1557, being physician to Q. Mary I. (as he was also to Edward VI. and Q. Elizabeth), he obtained a license to advance Gonville-hall into a college; which he endowed with several considerable estates, adding an entire new square, at the expense of 1834l. Of this college he was master till near his

his death. He died in July 1573, aged 63; and was buried in the chapel of his own college. Dr Kaye was learned, active, and benevolent. In 1557 he erected a monument in St Paul's to the memory of the famous Linacre. He wrote, 1. Annals of the college from 1555 to 1572. 2. Tranſlation of ſeveral of Galen's works; printed abroad. 3. *Hippocrates de Medicamentis*, firſt diſcovered and publiſhed by our author; alſo *De ratione victus*, Lov. 1556; 8vo. 4. *De medendi methodo*. Baſil, 1544; Lond. 1556; 8vo. 5. Account of the ſweating ſickneſs in England, entitled *de Ephemera Britannica*. Lond. 1556, 1721. 6. Hiſtory of the univerſity of Cambridge. Lond. 1568, 8vo. 1574, 4to. in Latin. 7. *De thermis Britannicis*. 8. Of ſome rare plants and animals. Lon. 1570. 9. *De Canibus Britannicis*, 1570, 1729. 10. *De pronunciatione Græcæ et Latinæ Linguæ*. Lond. 1574. 11. *De libris propriis*. Lond. 1570. Beſides many other works in MS.

KAYE'S, or KAY'S, ISLAND, an iſland in the N. Pacific Ocean, whoſe SW. point is a naked rock, conſiderably elevated above the land within it. Some parts of the ſhore are interrupted by ſmall valleys filled with pine trees, which alſo abound in other parts of the iſland. It was diſcovered by Capt. Cook in 1778 (See COOK, N° III. § 10.) who found the inhabitants poſſeſſed of iron. Water fowls, humming birds, and beautiful kings-fiſhers abound in it. Lon. 132. 48. W. Lat. 59. 51. N.

* KAYLE. *n. ſ.* [*quille*, French.] 1. Ninepin; kettlepins, of which ſkittles ſeems a corruption.

And now at *keels* they try a harmleſs chance,
And now their cur they teach to fetch and dance.
*Sidney.*

—The reſidue of the time they wear out at coits, *kayles*, or the like idle exerciſes. *Carew's Survey of Cornwall.* 2. A kind of play ſtill retained in Scotland, in which nine holes ranged in threes are made in the ground, and an iron bullet rolled in among them.

KAYSERSBERG, a town of France, in the dep. of Upper Rhine, and late prov. of Alſace, 5 miles NW. of Colmar, and 25 NW. of Baſil. Lon. 7. 25. E. Lat. 48. 10. N.

KAYSERSESCH, a town of France, in the dep. of the Rhine and Moſelle, and late electorate of Treves; 12 miles W. of Coblentz, and 56 NE. of Treves. Lon. 24. 34. E. of Ferro. Lat. 50. 21. N.

KAYSERSLAUTERN, or LAUTERN, a town and ci-devant duchy of Germany, lately in the Lower Palatinate, now annexed to France by the treaty of Luneville, and included in the dep. of Mount Tonnere. It has a caſtle and 3 churches. It was taken by the French in Dec. 1793. On the 24th May 1794, the French being ſurpriſed in their entrenchments, and defeated by the Pruſſians under Gen. Mollendorf, it ſurrendered to them; but was retaken by the French on the 15th July, after repeated bloody engagements, which had continued four days. The Pruſſians having recovered it ſome time afterward, Gen. Pichegru, on the 25th Dec. 1795, attempted to retake it, but was repulſed with the loſs of 2000 men. But on the 26th Oct. 1796, it was once more taken by the French, and annexed to the republic in 1797. It is ſeated on the Lauter, 22 miles SW. of Worms, and 38 S. by W. of Mentz. Lon. 7. 52. E. Lat. 49. 20. N.

KEYSERSTHUL, or KEISERSTOUL, a town of the Helvetic republic, in the late county of Baden, with a bridge over the Rhine, and a caſtle; 8 miles SE. of Zurzuach. Lon. 8. 24. E. Lat. 47. 8. N.

KAYSERSVERD, or } a town of Germany, in
KEYSERSWERT, } the circle of Weſtphalia and duchy of Berg, ſubject to the Elector Palatine. The fortifications are demoliſhed. It is ſeated on the Rhine, 8 miles N. of Duſſeldorp, and 22 NW. of Cologne. Lon. 6. 45. E. Lat. 51. 14. N.

KAZAN. See KASAN, N° 1, and 2.

KAZANKA, a river in Kazanſkoe.

KAZANSKOE, or KASON, a government of Ruſſia, 100 miles long and about 100 broad. See KASAN, N° 1.

KAZIMIER. See CAZIMIR.

KAZY, in the Eaſt Indies, a Mahometan judge or magiſtrate, appointed originally by the court of Delhi to adminiſter juſtice according to their written law; but particularly in matters relative to marriages, the ſales of houſes, and tranſgreſſions of the Koran. He atteſts or authenticates writings, which, under his ſeal, are admitted as the originals in proof.

KBELL, a town of Bohemia, in Bolcſlaw.

KEARN, a pariſh of Scotland in Aberdeenſhire, united with that of FORBES. See FORBES, N° 6. It lies on the NW. ſide of Mount Coreen, on a gentle declivity to the Bogie; and contains about 2716 acres, of which above 600 are under tillage, and the reſt in paſture, moſs and muir.

KEATE, George, Eſq. F. R. S. and F. A. S. a late celebrated Engliſh writer, born at Trowbridge, Wilts, in 1729, and educated at Kingſton. After completing his education, he travelled through France and Italy, and reſided ſome years at Geneva, where he contracted an intimacy with the celebrated Voltaire. Having finiſhed the tour of Europe, he commenced ſtudent in the Inner Temple, was called to the bar, and ſometimes attended Weſtminſter-Hall, but did not practiſe. His firſt literary performance was *Ancient and Modern Rome*, a poem, written at Rome, in 1755, and publiſhed in 1760 with merited applauſe. Soon after, he printed "A ſhort Account of the Ancient Hiſtory, preſent Government, and laws, of the Republic of Geneva;" dedicated to his friend Voltaire. In 1762, he produced an "Epiſtle from Lady Jane Gray to Lord Guildford Dudley;" and in 1763, *The Alps, a Poem*, which, for truth of deſcription, elegance of verſification, and vigour of imagination, greatly ſurpaſſes all his other poetical productions. In 1764, he produced *Netly Abbey*; and in 1765, *the Temple Student, an Epiſtle to a Friend*; in which he ſmartly and agreeably rallies his own want of application in the ſtudy of the law, and intimates his irreſiſtible *penchant* for the Belles Lettres. In 1769, he married Miſs Hudſon of Wanlip, Leiceſter. Some months before, he had publiſhed *Ferney*, an epiſtle to Monſ. Voltaire, in which he introduced a fine eulogium on Shakeſpeare, which procured him, ſoon after, the compliment, from the mayor and burgeſſes of Stratford, of a ſtandiſh mounted with ſilver, made

made out of the mulberry tree planted by that illuſtrious bard. In 1773, he publiſhed *The Monument in Arcadia*, a dramatic poem, founded on a picture of Pouſſin. In 1781, he collected his poetical works into 2 volumes, with a dedication to Dr Heberden, including a number of new pieces and an excellent portrait of himſelf. Of theſe pieces, one was *The Helvetiad*, a fragment, written at Geneva, in 1756. He had intended to compoſe a poem of ſome length, on the emancipation of Switzerland from the oppreſſion of the Houſe of Auſtria, but was diſſuaded from it by Voltaire, from the illiberal idea, that nobody would feel any intereſt in it but the *Swiſs*, and they *could not read it*. But the heroiſm of William Tell, embelliſhed by the poetical powers of Keate, would have intereſted every perſon of taſte. In 1781, he publiſhed *an epiſtle to Angelica Kauffman*. Having been engaged in a tedious and vexatious law-ſuit, he, in 1787, laid the principal circumſtances of his caſe before the public, in a performance entitled, *The Diſtreſſed Poet, a ſerio-comic poem*, in three cantos; abounding with pleaſant ſtrokes without any acrimony. The laſt, and perhaps beſt, of all his compoſitions, and which did the moſt honour to his genius and his liberality, was *The Account of the Pelew Iſlands*, which he drew up and publiſhed in 1788, from the papers of Capt. Wilſon, and from the moſt generous motives. Mr Keate was alſo the author of ſeveral prologues and epilogues, ſpoken at Mr Newcomb's ſchool at Hackney; with ſome other ſmall pieces. His life paſſed without any viciſſitudes of fortune, as he inherited a large patrimonial eſtate, which he increaſed *only* by prudent attentions.—He died June 27, 1797, leaving one daughter married, in 1796, to J. Henderſon, Eſq. of the Adelphi. He was hoſpitable and benevolent, and highly eſteemed by his friends.

KEATING, Jeffery, an Iriſh clergyman, who wrote a hiſtory of the Poets of Ireland, and the Genealogies of the principal families of that kingdom. He died in 1650.

KEBLA, an appellation given by the Mahometans to that part of the world where the temple of Mecca is ſituated, towards which they are obliged to turn their faces when they pray.

* *To* KECK. *v. n.* [*kecken*, Dutch.] To heave the ſtomach; to reach at vomiting.—All thoſe diets do dry up humours and rheums, which they firſt attenuate, and while the humour is attenuated it troubleth the body a great deal more; and therefore patients muſt not *keck* at them at the firſt. *Bacon's Natural Hiſtory.*

The faction,—is it not notorious?
*Keck* at the memory of glorious. *Swift.*

KECKERMAN, Bartholomew, a native of Dantzick, and profeſſor of philoſophy there about the beginning of the 17th century, who compoſed ſyſtems of almoſt all the ſciences, in which he ſhows more method than genius. He died in 1609, at the age of 38, quite exhauſted by mere ſcholaſtic drudgery.

* *To* KECKLE. *v. a.* To defend a cable round with rope. *Ainſworth.*

* KECKSY. *n. ſ.* [commonly *hex*, *cigue*, French; *cicuta*, Latin. *Skinner.*] *Skinner* ſeems to think *kecksy* or *kex* the ſame as hemlock. It is uſed in Staffordſhire both for hemlock, and any other hollow-jointed plant.—

Nothing teems
But hateful docks, rough thiſtles, *keckſies*, burs,
Loſing both beauty and utility. *Shakeſp.*

* KECKY. *adj.* [from *kex*.] Reſembling a kex.—An Indian ſceptre, made of a ſort of cane, without any joint, and perfectly round, conſiſteth of hard and blackiſh cylinders, mixed with a ſoft *kecky* body; ſo as at the end cut tranſverſely, it looks as a bundle of wires. *Grew.*

KEDAR in ancient geography, a diſtrict in the deſert of the Saracens, on the N. of Arabia Felix; ſo called from *Kedar*, the ſon of Iſhmael, according to Jerome, who in another place ſays that Kedar was uninhabitable.

KEDARENI, the people of Kedar, who dwelt in tents like the other Scenites (Pſalms cxx), were rich in cattle (Iſaiah lx.), of a ſwarthy complexion (Canticles i.), and excellent at the bow. (Iſa. xxi.)

(1.) KEDES, in ancient geography, a city of refuge, and Levitical city in the tribe of Naphthali, on the confines of Tyre and Galilee. (*Joſephus*). Jerome calls it a ſacerdotal city on a mountain 20 miles from Tyre, near Paneas, and called *Cidiſſus*, taken by the king of Aſſyria.

(2.) KEDES, a city in the tribe of Iſſachar (1 Chron. vi. 72.), which ſeems to be called *Kiſhion* in Joſhua xix.

KEDGE, *n. ſ.* a ſmall anchor, uſed to keep a ſhip ſteady whilſt ſhe rides in a harbour or river, particularly at the turn of the tide, when ſhe might otherwiſe drive over her principal anchor, and entangle the ſtock or flukes with her ſlack cable, ſo as to looſen it from the ground. This is accordingly prevented by a kedge-rope that hinders her from approaching it. The kedges are particularly uſeful in tranſporting a ſhip; *i. e.* removing her from one part of the harbour to another, by means of ropes which are faſtened to theſe anchors. They are generally furniſhed with an iron ſtock, which is eaſily diſplaced for the convenience of ſtowing them.

* *To* KEDGE. *v. a.* [*kaghe*, a ſmall veſſel, Dutch.]—They carry out an anchor in the head of the boat, with a hawſer that comes from the ſhip; which anchor, if the ſhip comes too near the ſhore, they let fall in the ſtream, and ſo wind her head about it; then weigh the anchor again when ſhe is about, which is called *kedging*, and from this uſe the anchor a kedger. *Harris.*

* KEDGER. *n. ſ.* [from *kedge*.] A ſmall anchor uſed in a river. See KEDGE.

(1.) * KEDLACK. *n. ſ.* A weed among corn; charnock. *Tuſſer.*

(2.) KEDLACK, or CHARLOCH. See SINAPIS.

(1.) KEDRON, or CEDRON, in ancient geography, a town which, from the defeat and purſuit of the Syrians (1 Mac. xvi.), appears to have ſtood on the road which led from the Higher India to Aegyptus: in this war it was burnt by the Jews.

(2.) KEDRON, or CEDRON, in ancient geography, a brook or rivulet, of Judæa, between Jeruſalem and Mount Olivet, on the Eaſt. St John calls it a *brook*, but Joſephus a *deep valley*. Maundrel ſays, it was a brook only in winter, or in rainy weather.

* KEE,

* KEE, the provincial plural of *cow*, properly *kine*.—

Cic'ly, the weſtern laſs that tends the *kee*. *Gay.*

(1.) * KEEL. *n. ſ.* [*cæle*, Saxon; *kiel*, Dutch; *quille*, Fr.] The bottom of the ſhip.—

Portunus
Heav'd up his lighten'd *keel*, and ſunk the ſand,
And ſteer'd the ſacred veſſel. *Dryden.*

—Her ſharp bill ſerves for a *keel* to cut the air before her; her tail ſhe uſeth as her rudder. *Grew.*

Your cables burſt, and you muſt quickly feel
The waves impetuous entering at your *keel*. *Swift.*

(2.) *A* KEEL is the principal piece of timber in a ſhip, which is uſually firſt laid on the blocks in building. If we compare the carcaſe of a ſhip to the ſkeleton of the human body, the keel may be conſidered as the backbone, and the timbers as the ribs. It therefore ſupports and unites the whole fabric, ſince the ſtem and ſtern-poſt, which are elevated on its ends, are in ſome meaſure a continuation of the keel, and ſerves to connect and incloſe the extremities of the ſides by tranſoms; as the keel forms and unites the bottom by timbers. The keel is generally compoſed of ſeveral thick pieces placed lengthways, which, after being ſcarfed together, are bolted, and clenched upon the upper ſide. When theſe pieces cannot be procured large enough to afford a ſufficient depth to the keel, there is a ſtrong thick piece of timber bolted to the bottom thereof, called the *falſe keel*, which is alſo very uſeful in preſerving the lower ſide of the main keel. In our largeſt ſhips of war, the falſe keel is generally compoſed of two pieces, which are called the *upper* and the *lower falſe keels*. See MIDSHIP FRAME. The loweſt plank in a ſhip's bottom, called the *garboard-ſtreak*, has its inner edge let into a groove or channel cut longitudinally on the ſide of the keel: the depth of this channel is therefore regulated by the thickneſs of the garboard-ſtreak.

(3.) KEEL is alſo a name given to a low flat-bottomed veſſel, uſed in the river Tyne to bring the coals down from Newcaſtle and the adjacent parts, in order to load the colliers for tranſportation.

* *To* KEEL. *v. a.* [*ælan*, Saxon.] This word, which is preſerved in *Shakeſpeare*, *Hanmer* explains thus: To *keel* ſeems to mean to drink ſo deep, as to turn up the bottom of the pot, like turning up the *keel* of a ſhip. *Hanmer.* In Ireland, to *keel* the pot is to *ſcum* it.—

While greaſy Joan doth *keel* the pot. *Shak.*

* KEELFAT. *n. ſ.* [*cælan*, Saxon, *to cool*, and *fat* or *vat*, a veſſel.] Cooler; tub in which liquor is let to cool.

* *To* KEELHALE. *v. a.* [*keel* and *hale*.] To puniſh in the ſeamen's way, by dragging the criminal under water on one ſide of the ſhip and up again on the other.

KEEL-HAULING, (ſee DUCKING, § 2.) a puniſhment inflicted for various offences in the Dutch navy. It is performed by plunging the delinquent repeatedly under the ſhip's bottom on one ſide, and hoiſting him up on the other, after having paſſed under the keel. The blocks or pulleys by which he is ſuſpended are faſtened to the oppoſite extremities of the main-yard, and a weight of lead or iron is hung upon his legs, to ſink him to a competent depth. By this apparatus he is drawn cloſe up to the yard-arm, and thence let fall ſuddenly into the ſea, where, paſſing under the ſhip's bottom, he is hoiſted up on the oppoſite ſide of the veſſel. As this extraordinary ſentence is executed with a ſerenity of temper peculiar to the Dutch, the culprit is allowed ſufficient intervals to recover the ſenſe of pain, of which indeed he is frequently deprived during the operation. This puniſhment is peculiarly ſevere in winter, whilſt the ſtakes of ice are floating on the ſtream; and it is continued till the culprit is almoſt ſuffocated for want of air, benumbed with the cold of the water, or ſtunned with blows by his head ſtriking the ſhip's bottom.

* KEELS, the ſame with *kayles*; which ſee.

(1.) * KEELSON. *n. ſ.* The next piece of timber in a ſhip to her keel, lying right over it, next above the floor timber. *Harris.*

(2.) KEELSON may be properly defined the interior or counter part of the keel; as it is laid upon the middle of the floor-timbers, immediately over the keel, and like it compoſed of ſeveral pieces ſcarfed together. To ſit with more ſecurity upon the floor timbers and crotches, it is notched about an inch and a half deep, oppoſite to each of thoſe pieces, and thereby firmly ſcored down upon them to that depth, where it is ſecured by ſpike nails. The pieces of which it is formed are only half the breadth and thickneſs of thoſe of the keel. It ſerves to bind the floor-timbers to the keel; and is fixed to it by long bolts, which, being driven from without through ſeveral of the timbers, are clenched upon rings on the upper ſide of the keelſon.

* KEEN. *adj.* [*cene*, Saxon; *kuhn*, German; *koen*, Dutch.] 1. Sharp; well edged; not blunt.

Come, thick night,
That my *keen* knife ſee not the wound it makes. *Shak.*

Here is my *keen* edged ſword,
Deck'd with fine flower-de-luces on each ſide. *Shak.*

To me the cries of fighting fields are charms,
*Keen* be my ſabre, and of proof my arms. *Dryd.*

A ſword *keen* edg'd within his right he held,
The warlike emblem of the conquer'd field. *Dryd.*

2. Severe; piercing.—

The winds
Blow moiſt, and *keen*, ſhattering the graceful locks
Of theſe fair ſpreading trees. *Milt. Par. Loſt.*

—The cold was very ſupportable; but as it changed to the north-weſt, or north, it became exceſſively *keen*. *Ellis's Voyage.* 3. Eager; vehement.—

Never did I know
A creature, that did bear the ſhape of man,
So *keen* and greedy to confound a man. *Shak.*

*Keen* diſpatch of real hunger. *Milton.*

—The ſheep were ſo *keen* upon the acorns, that they gobbled up a piece of the coat. *L'Eſtrange.*

—Thoſe cuts are ſo extremely hungry, that they are too *keen* at the ſport, and worry their game. *Tatler.*—This was a proſpect ſo very inviting, that it could not be eaſily withſtood by any who have ſo *keen* an appetite for wealth. *Swift.* 4. Acrimonious, bitter of mind.—

Good father cardinal, cry thou, Amen
To my *keen* curſes. *Shak. King John.*

—I have known ſome of theſe abſent officers as *keen* againſt Ireland, as if they had never been indebted to her. *Swift.*

* *To* KEEN. *v. a.* [from the adjective.] To ſharpen. An unauthoriſed word.—

Nor when cold winter *keens* the bright'ning flood,
Wou'd I weak ſhivering linger on the brink.
*Thomſon.*

KEENACH, a town in Longford, Ireland.

KEENE, a flouriſhing town of New Hampſhire, in Cheſhire county; containing 756 citizens in 1775, and 1314 in 1790. It lies 86 miles W. of Boſton, and 96 of Portſmouth. Lon. 2. 51. E. of Pennſylvania. Lat. 42. 53. N.

* KEENLY. [from *keen.*] Sharply; vehemently; bitterly.

* KEENNESS. *n. ſ.* [from *keen.*] 1. Sharpneſs; edge.—

No, not the hangman's ax bears half the *keenneſs*
Of thy ſharp envy. *Shak.*

2. Rigour of weather; piercing cold. 3. Aſperity; bitterneſs of mind.—They might keep up the *keenneſs* againſt the court, his lordſhip furniſhed them with informations to the king's diſadvantage. *Clarendon.*—The ſting of every reproachful ſpeech is the truth of it; and to be conſcious is that which gives an edge and *keenneſs* to the invective. *South.* 4. Eagerneſs; vehemence.

* KEEP. *n. ſ.* [from the verb.] 1. Cuſtody; guard.—

Pan, thou god of ſhepherds all,
Which our lambkins take⁂ *keep*. *Spenſer.*

The priſon ſtrong,
Within whoſe *keep* the captive knights were laid. *Dryden.*

2. Guardianſhip; reſtraint.—Youth is leaſt looked into when they ſtand in moſt need of good *keep* and regard. *Aſcham.*

(1.) * *To* KEEP. *v. a.* [*cepan*, Saxon; *kepen*, old Dutch.] 1. To retain; not to loſe.—I *kept* the field with the death of ſome, and flight of others. *Sidney.*—We have examples, in the primitive church, of ſuch as by fear being compelled to ſacrifice to ſtrange gods repented, and *kept* ſtill the office of preaching the goſpel. *Whitgift.*—*Keep* in memory what I preached unto you. 1 *Cor.*

This charge I *keep* till my appointed day
Of rend'ring up. *Milton.*

His loyalty he *kept*, his love, his zeal. *Milt.*—You have loſt a child; but you have *kept* one child, and are likely to do ſo long. *Temple.*—If we would weigh, and *keep* in our minds, what we are conſidering, that would inſtruct us when we ſhould, or ſhould not, branch into diſtinctions. *Locke.* 2. To have in cuſtody.—The crown of Stephanus, firſt king of Hungary, was always *kept* in the caſtle of Vicegrade. *Knolles.*—

She *kept* the fatal key. *Milton.*

3. To preſerve; not to let go.—The Lord God merciful and gracious, *keeping* mercy for thouſands, forgiving iniquity. *Exod.* xxxiv. 7.—I ſpared it greatly, and have *kept* me a grape of the cluſter, and a plant of a great people. 2 *Eſdr.* ix. 21. 4. To preſerve in a ſtate of ſecurity. We paſſed by where the duke *keeps* his galleys. *Addiſon.* 5. To protect; to guard.—Behold I am with thee to *keep* thee. *Gen.* xxviii. 6. To reſtrain from flight.—Paul dwelt with a ſoldier that *kept* him. *Acts* xxviii. 7. To detain, or hold as a motive.—

But what's the cauſe that *keeps* you here with me?
—That I may know what keeps me here with you? *Dryden.*

8. To hold for another.—A man delivers money or ſtuff to *keep*. *Exod.* xxii. 7.—

Reſerv'd from night, and *kept* for thee in ſtore. *Milton.*

9. To tend; to have care of.—God put him in the garden of Eden to *keep* it. *Gen.* ii. 15.—While in her girliſh age ſhe *kept* ſheep on the moor, it chanced that a merchant ſaw and liked her. *Carew.*—

Count it thine
To till and *keep*, and of the fruit to eat. *Milton.*

10. To preſerve in the ſame tenour or ſtate.—To know the true ſtate, I will *keep* this order. *Bacon.*

*Keep* a ſtiff rein, and move but gently on. *Addiſon.*

11. To regard; to attend.—

While the ſtars and courſe of heav'n I *keep*,
My weary'd eyes are ſeiz'd with fatal ſleep.
*Dryden.*

12. To not ſuffer to fail.—My mercy will I *keep* for him for ever. *Pſal.* lxxxix. 13. To hold in any ſtate.—Ingenuous ſhame, and the apprehenſions of diſpleaſure, are the only true reſtraints: theſe alone ought to hold the reins, and *keep* the child in order. *Locke.*—Men are guilty of many faults in the exerciſe of this faculty of the mind, which *keep* them in ignorance. *Locke.*—Happy ſouls! who *keep* ſuch a ſacred dominion over their inferior and animal powers. *Watts.* 14. To retain by ſome degree of force in any place or ſtate. It is often followed in this ſenſe by particles; as, *down*, *under*, *in*, *off*.—This wickedneſs is ſaved by thee; no good deeds of mine have been able to *keep* it *down* in thee. *Sidney.*—It is hardly to be thought that any governor ſhould ſo much malign his ſucceſſor, as to ſuffer an evil to grow up which he might timely have *kept under*. *Spenſer.*—

What, old acquaintance! could not all this
fleſh
*Keep* in a little life? Poor Jack, farewel. *Shak.*

Venus took the guard of noble Hector's corſe,
And *kept* the dogs *off*. *Chapman.*

—The Chineſe ſail where they will; which ſheweth that their law of *keeping out* ſtrangers is a law of puſillanimity and fear. *Bacon.*—

And thoſe that cannot live from him aſunder,
Ungratefully ſhall ſtrive to *keep* him *under*.
*Milton.*

If any aſk me what would ſatisfy,
To make life eaſy, thus I would reply:
As much as *keeps out* hunger, thirſt, and cold.
*Dryden.*

—Matters, recommended by our paſſions, take poſſeſſion of our minds, and will not be *kept out*. *Locke.*—Prohibited commodities ſhould be *kept out*, and uſeleſs ones impoveriſh us by being brought in. *Locke.*—An officer with one of theſe unbecoming qualities, is looked upon as a proper perſon to *keep off* impertinence and ſolicitation from his ſuperior. *Addiſon.*—

And if two boots *keep out* the weather,
What need you have two hides of leather?
*Prior.*

—We have it in our power to *keep in* our breaths. *Cheyne.* 15. To continue any ſtate or action.—Men gave ear, waited, and *kept* ſilence at my counſel. *Job* xxix. 21.—Auria made no ſtay, but ſtill *kept* on his courſe. *Knolles.*—It was then ſuch a calm, that the ſhips were not able to *keep* way with the galleys. *Knolles.*

The moon that diſtance *keeps* till night.
*Milton.*

—An heap of ants on a hillock will more eaſily be *kept* to an uniformity in motion than theſe. *Glanville's Sceptis.*—

He dy'd in fight;
Fought next my perſon; as in conſort fought;
*Kept* pace for pace, and blow for blow. *Dryd.*

—He, being come to the ſtate, *keeps* on a very buſy family. *Locke.*—

Invading foes, without reſiſtance,
With eaſe I make to *keep* their diſtance. *Swift.*

16. To preſerve in any ſtate.—My ſon, *keep* the flower of thine age ſound. *Eccluſ.* xxvi. 17. To practiſe; to uſe habitually.—I rule the family very ill, and *keep* bad hours. *Pope.* 18. To copy carefully.—

Her ſervant
Her meaſures *kept*, and ſtep by ſtep purſu'd.
*Dryden.*

19. To obſerve or ſolemnize any time.—You ſhall *keep* it a feaſt to the Lord. *Exod.* xii. 14.—

That day was not in ſilence holy *kept*: *Milton.*

20. To obſerve; not to violate.—

It cannot be,
The king ſhould *keep* his word in loving us.
*Shak.*

To *keep* thoſe ſtatutes
That are recorded in this ſchedule here. *Shak.*

—Lord God, there is none like thee; who *keepeſt* covenant and mercy with thy ſervants. 1 *Kings* viii. 23.—Lord God of Iſrael, *keep* with thy ſervant that thou promiſedſt him. 1 *Kings* viii. 25.—

Obey and *keep* his great command. *Milton.*
His promiſe Palamon accepts; but pray'd
To *keep* it better than the firſt he made. *Dryden.*
My debtors do not *keep* their day. *Dryden.*
That Ptolemy may *keep* his royal word. *Dryd.*

21. To maintain; to ſupport with neceſſaries of life.—

The work of many hands, which earns my
*keeping*. *Milton.*

22. To have in the houſe.—Baſe tyke, call'ſt thou me hoſt? I ſcorn the term; nor ſhall my Nell *keep* lodgers. *Shak.* 23. Not to intermit.—*Keep* a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing-ſtock to thine enemies, and a bye-word in the city. *Eccluſ.* xli. 11.—

Not *keeping* ſtricteſt watch as ſhe was warn'd.
*Milton.*

24. To maintain; to hold.—They were honourably brought to London, where every one of them *kept* houſe by himſelf. *Hayward.*—

Where Menelaus *kept* his royal court. *Dryd.*

25. To remain in; not to leave a place.—I pr'yſhee, tell me, doth he *keep* his bed? *Shak.* 26. Not to reveal; not to betray.—A fool cannot keep counſel. *Eccluſ.* viii. 17.—

Great are thy virtues, though *kept* from man,
*Milton.*

—If he were wiſe, he would *keep* all this to himſelf. *Tillotſon.* 27. To reſtrain; to with-hold.—

Let heav'n for ever *keep* it from my head.
*Shak.*

—Some obſcure paſſages in the inſpir'd volume *keep* from the knowledge of divine myſteries. *Boyle.*—If the God of this world did not blind their eyes, it would be impoſſible, ſo long as men love themſelves, to *keep* them from being religious. *Tillotſon.*—There is no virtue children ſhould be excited to, nor fault they ſhould be *kept* from, which they may not be convinced of by reaſon. *Locke.*—If a child be conſtantly *kept* from drinking cold liquor whilſt he is hot, the cuſtom of forbearing will preſerve him. *Locke.*—By this they may *keep* them from little faults. *Locke.* 28. To debar from any place.—

Ill fenc'd for Heav'n to *keep* out ſuch a foe.
*Milton.*

29. *To* KEEP *back.* To reſerve; to with-hold.—Whatſoever the Lord ſhall anſwer, I will declare: I will *keep* nothing *back* from you. *Jer.* xiii. 4.—Some are ſo cloſe and reſerved, as they will not ſhow their wares but by a dark light, and ſeem always to *keep back* ſomewhat. *Bacon.* 30. *To* KEEP *back.* To with-hold; reſtrain.—*Keep back* thy ſervant from preſumptuous ſins. *Pſal.* xix. 31. *To* KEEP *company.* To frequent any one; to accompany.—

I have turn'd away my former ſelf,
So will I thoſe that *kept me company.* *Shak.*
Why ſhould he call her whore? Who *keeps*
her *company?*
What place? what time? *Shak.*
What mean'ſt thou, bride! this *company* to
*keep?* *Donne.*
Neither will I wretched thee
In death forſake, but *keep* thee company. *Dryd.*

32. *To* KEEP *company with.* To have familar intercourſe.—She could not approve of a young woman *keeping company with* men, without the permiſſion of father or mother. *Broome.* 33. *To* KEEP *in.* To conceal; not to tell.—I perceive in you ſo excellent a touch of modeſty, that you will not extort from me what I am willing to *keep in.* *Shak.*—

Learn to *keep* it *in,*
Leſt it ſhould take more freedom than I'll give
it. *Addiſon.*

34. *To* KEEP *in.* To reſtrain; to curb.—If thy daughter be ſhameleſs, *keep* her *in* ſtraightly, *Eccluſ.*—It will teach them to *keep in,* and ſo maſter their inclinations. *Locke.* 35. *To* KEEP *off.* To bear to diſtance; not to admit. 36. *To* KEEP *off.* To hinder.—A ſuperficial reading, accompanied with the common opinion of his invincible obſcurity, has *kept off* ſome from ſeeking in him the coherence of his diſcourſe. *Locke.* 37. *To* KEEP *up.* To maintain without abatement.—Land *kept up* its price, and ſold for more years purchaſe than correſponded to the intereſt of money. *Locke.*—This reſtraint of their tongues will *keep up* in them the reſpect and reverence due to their parents. *Locke.*—Albano *keeps up* its credit ſtill for wine. *Addiſon.*—This dangerous diſſenſion among us we *keep up* and cheriſh with much

pains. *Addiſon.*—The ancients were careful to coin money in due weight and fineneſs, and *keep* it *up* to the ſtandard. *Arbuthnot.* 38. *To* KEEP *up.* To continue; to hinder from ceaſing.—You have enough to *keep* you alive, and to *keep up* and improve your hopes of heaven. *Taylor.*—In joy, that which *keeps up* the action is the deſire to continue it. *Locke.*—Young heirs, from their own reflecting upon the eſtate they are born to, are of no uſe but to *keep up* their families and tranſmit their lands and houſes in a line to poſterity. *Addiſon.*—During his ſtudies and travels he *kept up* a punctual correſpondence with Eudoxus. *Addiſon.* 39. *To* KEEP *under.* To oppreſs; to ſubdue.—Neither boldneſs can make us preſume, as long as we are *kept under* with the ſenſe of our own wretchedneſs; nor, while we truſt in the mercy of God through Chriſt Jeſus, fear be able to tyrannize over us. *Hooker.*—Truth may be ſmothered a long time, and *kept under* by violence; but it will break out at laſt. *Stilling fleet.*—To live like thoſe that have their hope in another life, implies, that we *keep under* our appetites, and do not let them looſe into the enjoyments of ſenſe. *Atterbury.*

(2.) * *To* KEEP. *v. n.* 1. To remain by ſome labour or effort in a certain ſtate.—

With all our force we *kept* aloof to ſea. *Pope.*

2. To continue in any place or ſtate; to ſtay.—She would give her a leſſon for walking ſo late, that ſhould make her *keep* within doors for one fortnight. *Sidney.*—

What! *keep* a week away? ſeven days and nights? *Shak.*

I think, it is our way,
If we will *keep* in favour with the king,
To be her men, and wear her livery. *Shak.*

—Thou ſhalt *keep* faſt by my young men, until they have ended. *Ruth* ii. 21.—The neceſſity of *keeping* well with the maritime powers, will perſuade them to follow our meaſures. *Temple.*

On my better hand Aſcanius hung,
And with unequal paces tript along:
Creuſa *kept* behind. *Dryden.*

The goddeſs-born in ſecret pin'd;
But *keeping* cloſe, his gnawing heart he fed
With hopes of vengeance. *Dryden.*

—And while it *keeps* there, it *keeps* within our author's limitation. *Locke.*—A man that cannot fence will *keep* out *of* bullies and gameſters company. *Locke.*—There are caſes in which a man muſt guard, if he intends to *keep* fair with the world, and turn the penny. *Collier.*—The endeavours Achilles uſed to meet with Hector, the contrary endeavours of the Trojan to *keep* out of reach, are the intrigue. *Pope.* 3. To remain unhurt; to laſt; to be durable.—

Doth beauty *keep*, which never ſun can burn,
Nor ſtorms do turn! *Sidney.*

—Grapes will *keep* in a veſſel half full of wine, ſo that the grapes touch not the wine. *Bacon.*—If the malt be not thoroughly dried, the ale it makes will not *keep*. *Mortimer.* 4. To dwell; to live conſtantly.—

Servile to all the ſkyey influences,
That do this habitation, where thou *keep'ſt*,
Hourly afflict. *Shak.*

Knock at the ſtudy, where, they ſay, he *keeps*, To ruminate ſtrange plots of dire revenge. *Shak.*

5. To adhere ſtrictly: with *to*.—Did they *keep to* one conſtant dreſs, they would ſometimes be in faſhion, which they never are. *Addiſon.*—It is ſo whilſt we *keep* to our rule; but when we forſake that, we go aſtray. *Baker.* 6. *To* KEEP *on.* To go forward.—

So chearfully he took the doom;
But, with unalter'd pace, *kept on*. *Dryden.*

7. *To* KEEP *up.* To continue unſubdued.—He, grew ſick of a conſumption; yet he ſtill *kept up*, that he might free his country. *Life of Cleomenes.*

8. The general idea of this word is care, continuance, or duration, ſometimes with an intimation of cogency or coercion.

(1.) * KEEPER. *n. ſ.* [from *keep.*] 1. One who holds any thing for the uſe of another.—The good old man having neither reaſon to diſſuade, nor hopes to perſuade, received the things with the mind of a *keeper*, not of an owner. 2. One who has priſoners in cuſtody.—

The *keeper* of the priſon, call to him. *Shak.*

A noble charge; her *keeper* by her ſide
To watch her walks his hundred eyes apply'd. *Dryden.*

A pleaſant beverage he prepar'd before,
Of wine and water mix'd, with added ſtore
Of opium; to his *keeper* this he brought,
Who ſwallow'd unaware the ſleepy draught. *Dryden.*

3. One who has the care of parks, or beaſts of chaſe.—

Herne the hunter,
Sometimes a *keeper* here in Windſor foreſt. *Shak.*

The firſt fat buck of all the ſeaſon's ſent,
And *keeper* takes no fee in compliment. *Dryd.*

4. One who has the ſuperintendence or care of any thing.—Hilkiah went unto Hilda, *keeper* of the wardrobe. 2 *Kings.*

(2.) * KEEPER OF THE GREAT SEAL. [*cuſtos magni ſigilli*, Lat.] Is a lord by his office, and called lord *keeper* of the great ſeal of England, and is of the king's privy-council, under whoſe hands paſs all charters, commiſſions, and grants of the king.—This lord *keeper*, by the ſtatute of 5 Eliz. c. 18, hath the like juriſdiction, and all other advantages, as hath the lord chancellor of England. *Cowel.*

(3.) *The* KEEPER OF THE GREAT SEAL, is conſtituted by the delivery of the great ſeal, &c. See SEAL.

(4.) *The* KEEPER OF THE PRIVY SEAL, is alſo a lord by office, through whoſe hands all grants, pardons, &c. paſs before they come to the great ſeal; and even ſome things paſs his hands which do not paſs the great ſeal at all. He is alſo one of the privy council, and was anciently called *clerk of the privy ſeal.* His duty is to put the ſeal to no grant, &c. without a proper warrant; nor with warrant where it is againſt law, or inconvenient, but ſhall firſt acquaint the king therewith.

* KEEPERSHIP. *n. ſ.* [from *keeper.*] Office of a keeper.—The gaol of the ſhire is kept at Launceſton; this *keeperſhip* is annexed to the conſtableſhip of the caſtle. *Carew.*

KEEPING. *n. ſ.* in painting, denotes the repreſentation of objects in the ſame manner that they

they appear to the eye at different distances from it; for which the painter should have recourse to the rules of perspective. The famous Raphael Urbin twice transgressed these rules; in one of his cartons, representing the miraculous draught of fishes, the men in each of the boats appear of full size, while the boats are represented so small, and the men so big, that any one of the fishermen appears sufficient to sink either of the boats by his weight. The other instance occurs in his picture of our Saviour's transfiguration on the Mount; where he is represented with Moses and Elias, &c. almost as large as the rest of his disciples at the foot of the mount, with the father and the mother of a boy whom they brought to be cured; and the mother, though on her knees, is more than half as tall as the mount is high. So that the mount appears only of the size of a little hay-rick, with a few people on its top, and a greater number at its bottom on the ground; in which case a spectator at a little distance could as well distinguish the features of those at the top as of those on the ground. But upon any large eminence deserving the name of a mount, that would be quite impossible.

KEFTEEN, a large village of Asia, in Syria, 16 miles from Aleppo, on the road to Tripoly. It gives name to a large, fertile, well-cultivated plain, where they feed great flocks of pigeons.

* KEG. *n. s.* [*caque*, Fr.] A small barrel, commonly used for a fish barrel.

KEGWORTH, a village in Leicestershire, 10 miles SE. of Derby, and 12 SW. of Nottingham, seated on a beautiful eminence, which commands an extensive prospect over the counties of Nottingham and Derby. Near it is a handsome stone bridge over the Trent, called Cavendish Bridge, it being built at the duke of Devonshire's expense.

KEHL, or KEIL, a late important fortress of Germany, in the circle of Suabia. It was originally a fort and village on the E. side of the Rhine, which, in 1678, were taken by storm and razed by the French. The village was then removed, and the fort built at the influx of the Kinzig into the Rhine, on the W. side of that river, 1½ miles from Strasburgh. The French took possession of it in 1684, and fortified it very strongly. In 1697 it was declared imperial, being ceded to the empire at the peace of Ryswick; when the emperor consigned it to the house of Baden, reserving to himself, however, the right of a garrison. In 1733, it was again taken by the French, but restored at the peace. But, upon the commencement of the late war, the fortifications were made stronger than ever; notwithstanding which it was taken by the French republicans under Gen. Moreau in 1796; but retaken in Dec. by the Austrians after a long siege. In 1797, the French recovered it, but in May 1799, it was again taken by the Austrians. The French afterwards recovered it, but evacuated it on the 21st May 1801, when the fort was demolished, as well as those of Old Brisach, Cassel, Ehrenbreitsten, and Dusseldorf, by agreement.

KEIG, a parish of Scotland, in Aberdeenshire, 25 miles from Aberdeen, about 4 miles long, and from 3 to 4 broad; containing 1704 arable acres, 431 in pasture, and 360 under natural wood, besides a considerable extent of hills and moors. The soil is various; the surface unequal, and the climate cold, but very healthful. The old slovenly mode of husbandry still prevails. Barley and oats are almost the only produce. The population in 1777, stated by the Rev. Alex. Smith, in his report to Sir J. Sinclair, was 615, and had increased since 1755, in 22 years, 116; but in the 15 following years from that period to 1792, had decreased 140. The population, in 1792, was 475, and the total decrease since 1755 was 24. The number of horses was 148; of sheep 1229; and of black cattle, 610.

(1.) KEILL, James, M. D. an eminent physician, was born in Scotland about 1673; and having travelled abroad, read lectures of anatomy with great applause, in the universities of Oxford and Cambridge, from the latter of which he received the degree of M. D. In 1700 he settled at Northampton, where he had considerable practice as a physician; and died there, of a cancer in the mouth, in 1719. He published, 1. An English translation of Lemery's chemistry: An account of animal secretion, the quantity of blood in the human body, and muscular motion. 3. A treatise on anatomy; and, 4. Several pieces in the *Philos. Trans.*

(2.) KEILL, John, M. D. elder brother to Dr James, a celebrated astronomer and mathematician, born at Edinburgh in 1671. He studied in the university of that city, and in 1694 went to Oxford; where, being admitted of Baliol college, he read lectures according to the Newtonian system, in his private chamber in that college. He is said to have been the first who taught Sir Isaac Newton's principles by the experiment on which they are founded. This he did by an apparatus of instruments of his own providing, by which he acquired great reputation in the university. The first specimen he gave the public of his skill in mathematical and philosophical knowledge, was his *Examination of Dr Burnet's Theory of the Earth*, with *Remarks on Mr Whiston's Theory*: and these theories being defended by their respective inventors, drew from Mr Keill *An Examination of the Reflections on the Theory of the Earth*, together with *A Defence of the Remarks on Mr Whiston's New Theory*. In 1701, he published his celebrated treatise, intitled, *Introductio ad veram physicam*, which contains 14 lectures; but in the following editions he added two more. This work has been translated into English, under the title of *An Introduction to Natural Philosophy*. Afterwards, being made F. R. S. he published, in the *Philos. Trans.* a paper on the laws of attraction; and being offended at a passage in the *Acta Eruditorum* of Leipsic, warmly vindicated, against Mr Leibnitz, Sir Isaac Newton's right to the honour of the first invention of his method of fluxions. In 1709 he went to New England as treasurer of the Palatines. About 1711, objections being urged against Newton's philosophy, in support of Des Cartes's notions of a plenum, Mr Keill published a paper in the *Philos. Trans.* on the *rarity of matter*, and the tenuity of its composition. While he was engaged in this dispute, Q. Anne appointed him her decypherer; and he continued in that

that place till 1716. He had also the degree of M. D. conferred on him by the university of Oxford in 1713. He died in 1721. He published also *Introductio ad veram Astronomiam*, which he translated into English; and an edition of Commandinus's Euclid, with additions of his own.

KEIR, a parish of Scotland, in Dumfries-shire, about 8 miles long from E. to W. and 2½ or 3 broad at an average. The climate is rather moist. The soil is in general light, dry, and fertile, with a sandy bottom; and produces great crops, in wet seasons, of oats, peas, flax, barley, turnips, potatoes, and some wheat. About one-third is hilly ground, covered with heath, and affords good pasture. Improvements are retarded by multures and bad roads. There is an inexhaustible rock of lime-stone. The population in 1793, stated by the Rev. J. Wallace, in his report to Sir J. Sinclair, was 540, and had increased 25 since 1755. The number of horses was 120, of milk cows 280, and of sheep, 1880.

KEISERSBERG, &c. See KAYSERSBERG, &c.

(1.) KEITH, James-Francis-Edward, field-marshal in the Prussian service, was the younger son of William Keith, Earl Marshal of Scotland; and was born at Inverugie in 1696. He was designed by his friends for the law; but his inclination led to arms. When the rebellion broke out in Scotland, in 1715, through the instigation of his mother, he joined James's party; was wounded at the battle of Sheriff-muir, and made his escape to France. Here he applied himself to military studies; and, going to Madrid, by the interest of the D. of Liria, obtained a commission in the Irish brigades, then commanded by the D. of Ormond. He afterwards attended the D. of Liria, when he went ambassador to Muscovy; and being by him recommended to the empress Catharine I. was promoted to the rank of lieutenant-general, and invested with the order of the black eagle. He distinguished himself by his valour and conduct in the Russian service, and had no inconsiderable share in the revolution that raised Elizabeth, the daughter of Peter the Great, to the throne; he also served in several embassies; but finding the honours of that country but a splendid kind of slavery, he left that court and entered the Prussian service. The king of Prussia made him field-marshal of the Prussian armies, and governor of Berlin; and distinguished him so far by his confidence, as to travel in disguise with him over a great part of Germany, Poland, and Hungary. In business he made him his chief counsellor; in his diversions, his chief companion. The king was much pleased with an amusement which the marshal invented in imitation of the game at chess. The marshal ordered several thousand small statues of men in armour to be cast by a founder; these he would set opposite to each other, and ranged them in battalia, as if he had been drawing up an army; he would bring out a party from the wings or centre, and show the advantage or disadvantage resulting from the different draughts which he made. In this manner the king and the marshal often amused themselves, and at the same time improved their military knowledge. This brave and experienced general, after many important services in the various wars of that illustrious monarch, was killed at the fatal battle of Hochkirchen, on the 14th Oct. 1758.

(2.) KEITH, [Gael. *Gheith*, i. e. *wind*.] A parish of Scotland, in the middle of Banffshire, 6 miles long, and 6 broad, and 9 from the sea-coast. The climate is cold and moist. The prevailing soil is loam and clay; the remainder is light; but it is in general fertile, producing good crops of oats, barley, pease, and flax, though the old method of agriculture still chiefly prevails. The population in 1791, stated by the Rev. Alex. Humphrey of Fordyce, in his report to Sir J. Sinclair, was 3037, and had increased on the whole 374 since 1755; although it had decreased, within 8 years preceding 1791, no less than 526, the increase between 1755 and 1783 having been exactly 900. The number of horses was 662; of sheep 2240; and of black cattle 1026. The roads and bridges are much improved. There are 4 villages in the parish, and several mineral springs, equally good with that of Peterhead. The chief manufactures are flax-dressing, spinning, and weaving. Mr James Ferguson, the celebrated astronomer was born in this parish. (See FERGUSON.) The parish has been long famous for a very good school, and able teachers. In July 1789, during a violent thunder storm, a remarkable shower of hail fell on the S. side of the parish; the hailstones being fully the size of pistol bullets. Though the weather was exceeding sultry, and the ground very wet, they were not completely dissolved for 3 days.

(3.) KEITH, ISLE OF. See INCH-KEITH.

(4.) KEITH, NEW, a large, regular, and well built village in the above parish (N° 2.), containing 1075 inhabitants in 1791. It was erected in 1750, by the late E. of Findlater, upon a barren moor, and feued out in lots of 30 feet by 70. It is the residence of the chief manufacturers. It has a well-frequented weekly market, and 4 annual fairs; one of them the best frequented in the north for horses and black cattle.

(5.) KEITH, OLD, or the *Kirk-town of Keith*, a decayed village in the above parish (N° 2.), containing 192 inhabitants in 1791.

(6.) KEITH, THE FAMILY OF, was among the most ancient in Europe; and claimed their origin from the ancient Catti. In 1010 the Scots gained a complete victory over the Danes at Camus in Angus; King Malcolm II. as a reward for the signal bravery of a young nobleman, who pursued and killed Camus the Danish general, bestowed on him several lands, particularly the barony of Keith in E. Lothian, from which his posterity assumed their surname. The king also appointed him hereditary great mareschal of Scotland, which high office continued in his family till 1715, when the late earl, by engaging in the rebellion, forfeited his estate and honours; and thus ended the family of Mareschal, after serving their country in a distinguished capacity above 700 years. See Sir J. Sinclair's Stat. Acc. XV. p. 151.

KEITH-HALL, a parish of Scotland in Aberdeenshire, to which two-thirds of the old parish of KINKELL were united in 1754, and entitled, the *United Parishes of Keith-hall and Kinkell*. They are 6 miles long, not above 5 broad, and contain about 10,500 acres. The surface is hilly, and rather

ther sterile in the E. but the western part is fertile, and produces good crops of oats, barley, peaſe, turnips, potatoes, clover, and rye-graſs. About 3000 acres are under oats. The chief manufacture is ſtockings. About 18,000 pairs were made in 1782 and 1783. The population in 1791, ſtated by the Rev. George Skene Keith, in his report to Sir J. Sinclair, was 838, and had decreaſed 276 ſince 1755. The number of horſes was 204; of ſheep 1844; and of black cattle, 1038; worth in all 5616l. Johnſton the poet was born in this pariſh; Scrimgeour, high conſtable of Dundee, lies buried in it; and *The Laſs of Patie's Mill*, celebrated in Scots poetry, whoſe maiden name was Anderſon, was a native of it. Her deſcendants are ſtill living in this and the adjacent pariſhes.

(1.) * KELL. *n. ſ.* A ſort of pottage. *Ainſ.* It is ſo called in Scotland, being a ſoup made with ſhredded greens †.

(2.) * KELL. *n. ſ.* The omentum; that which inwraps the guts.—The very weight of bowels and *kell*, in fat people, is the occaſion of a rupture. *Wiſeman.*

KELLINGTON, or CALLINGTON, a borough in Cornwall, with a good market on Wedneſday. It is 12 miles S. of Launceſton, and 417 W. by S. of London. Lon. 4. 35. W. Lat. 50. 30. N.

(1.) KELLS, a borough town of Ireland, in the county of Meath, Leinſter, 31 miles from Dublin. Near it is Headfort, the magnificent ſeat of Lord Bective. This town is pleaſantly ſituated on the Blackwater, and has 4 fairs. It was anciently called *Kenanus*, afterwards *Kenliſ*, and was one of the moſt famous cities in the kingdom. On the arrival of the Engliſh, it was walled and fortified with towers. In 1178 a caſtle was erected where the market-place now is; and oppoſite to it was a croſs of one entire ſtone, ornamented with baſs-relief figures, and many curious inſcriptions in the ancient Iriſh character. Near it was the church of St Senan; and on the S. of the churchyard, is a round tower which meaſures 99 feet from the ground, the roof ending in a point. A celebrated monaſtery, founded here in 550 for regular canons, was dedicated to the Virgin. It owed its origin to St Columb, to whom the ſite of the abbey was granted by Dermod king of Ireland.

(2.) KELLS, an ancient town of Ireland, in Kilkenny, 64 miles from Dublin, ſeated on King's river; and noted for a priory of Auguſtines, built and richly endowed by Geoffroy Fitz Roberts, who came over from Wales with Strongbow. (See IRELAND, § 7.) The prior ſat as one of the *lords ſpiritual* in the houſe of peers before the Reformation. The ruins only of this abbey now remain: a ſynod was held in it, in 1152, when John Paparo, legate from Rome, made one of the biſhops that were convened there to ſettle the affairs of the church. The preſent church is built in the Gothic manner. Fairs held 13th July.

(3.) KELLS, a town of Ireland, in Antrim, Ulſter, 89 miles from Dublin, near which are the ruins of an old church; ſeated on the river (N° 4.), over which it has a bridge.

(4.) KELLS, a pariſh of Scotland, in Kirkcudbrightſhire, 15 miles long, and from 6 to one broad; being nearly in the form of an iſoſceles triangle, and almoſt ſurrounded by the rivers Ken and Dee. The ſurface is hilly and unequal, the air ſalubrious; and the ſoil partly deep rich clay, partly dry and thin, but kindly; producing good crops of oats, barley, rye, turnips, potatoes, and hay. Huſbandry is much improved by the exertions of Mr Gordon of Greenlaw, and the miniſter, in introducing marl, &c. There are above 500 acres under natural wood, and about 80 under lakes, beſides Loch KEN, and plantations of young wood. The population in 1791, ſtated by the Rev. J. Gilleſpie, in his report to Sir J. Sinclair, was 769, and had increaſed 85 ſince 1755. The number of horſes was 150; of ſheep 17,400; goats 300, and black cattle 1550.

(5.) KELLS, or KELLS RANGE, a ridge of hills in the above pariſh (N° 4.), reckoned the higheſt in Galloway, being part of a range of mountains which extend from W. to E. by Leadhills, the whole breadth of Scotland. There is a *Rocking Stone* on one of them, of 8 or 10 tons weight, ſo nicely balanced on 2 or 3 points or excreſcences, that it moves from one to the other by the preſſure of the finger. Capt. Groſſe took a drawing of it. The Rev. Mr Gilleſpie reckons it "a great *natural curioſity*," and ſuppoſes "that it was formed by nature juſt as we ſee it, and lying on ſtrata of moſs 2 or 3 inches deep; the rains have waſhed away this moſs or earth, and left the ſtone reſting on theſe points." (*Sir J. Sinclair's Stat. Acc.* Vol. IV. p. 262.) But theſe rocking ſtones are by others reckoned artificial, and differently accounted for. See STONE, N° 15.

KELLY, Hugh, an author of conſiderable repute, was born on the banks of Killarney lake in Ireland, in 1730. His father, a gentleman of family, whoſe fortune had been reduced by a ſeries of unforeſeen misfortunes, went to Dublin to ſupport himſelf by his perſonal induſtry. A tolerable education was all he could afford to his ſon; who was bound an apprentice to a ſtaymaker, and ſerved his time with fidelity. At the expiration of his indentures, he ſet out for London to procure a livelihood by his buſineſs; where he encountered all the difficulties a perſon poor and without friends could be ſubjected to, on his firſt arrival in town. Happening, however, to become acquainted with an attorney, he was employed by him in copying papers, which he did with ſo much aſſiduity, that he earned about three guineas a-week. Tired, however, of this drudgery, he, about 1762, commenced author, and was intruſted with the management of the *Lady's Muſeum*, *the Court Magazine*, *the Public Ledger*, *the Royal Chronicle*, *Owen's Weekly Poſt*, and ſome other periodical publications; in which he wrote many original eſſays, which extended his reputation, and procured the means of ſubſiſtence for himſelf, his wife, and a growing family. As during this period politics were the chief objects of public attention, he wrote many pamphlets on the important queſtions then agitated. Among theſe, was a Vindication of Mr Pitt's Adminiſtration, which Lord Chesterfield

† *Dr* JOHNSON *ſhould have conſulted his friend Mr* BOSWELL *reſpecting the orthography of this word. No perſon in Scotland would ſpell* kail-pottage *or* kale-broſe *in this manner; and few would underſtand that the Doctor meant theſe articles by* KELL.

Chesterfield mentions in the 2d vol. of his letters. In 1767, *the Babler* appeared in 2 vols. which had at first been inserted in Owen's Weekly Chronicle; as did the *Memoirs of a Magdalen*, under the title of *Louisa Mildmay*. About 1767 he was tempted, by the success of Churchill's Rosciad, to write some strictures on the performers of both theatres, in two pamphlets, entitled *Thespis*; which gave great offence to the principal persons at each house. The talents for satire, which he displayed in this work, recommended him to Mr Garrick, who next year introduced his first play of *False Delicacy* at Drury Lane. It was received with great applause; and from this time he continued to write for the stage with profit and success till his death. As his reputation increased, he began to turn his thoughts to some mode of supporting his family less precarious than by writing, and for that purpose entered himself a member of the Middle Temple. After the regular steps had been taken, he was called to the bar in 1774, and his proficiency in the study of the law afforded promising hopes that he might make a distinguished figure in that profession. His sedentary course of life had, however, by this time injured his health. Early in 1777, an abscess formed in his side, of which, after a few days illness, he died. He was the author of six plays besides that above mentioned.

KELLYSBURGH, a township of Vermont in Chettenden county, on a branch of the Moille.

KELLYSTOWN, a town in Carlow, Ireland.

KELMO, a town of Sweden, in E. Gothland.

(1.) * KELP. *n. s.* A salt produced from calcined sea-weed.—In making alum, the workmen use the ashes of a sea-weed called *kelp* and urine. *Boyle.*

(2.) KELP, in the glass trade, a term used for a sort of potashes made use of in many of the glass works, particularly for the green glass. It is the calcined ashes of a plant called by the same name; and in some places of sea thongs, a sort of thick-leaved fucus, or sea wrack. See FUCUS. The process of making it is this: The rocks, which are dry at low water, are the beds of great quantities of sea-weed; which is cut, carried to the beach, and dried; and a hollow is dug in the ground three or 4 feet wide; round its margin is laid a row of stones, on which the sea-weed is placed, and set on fire within; and quantities of this fuel being continually heaped upon the circle, there is in the centre a perpetual flame, from which a liquid like melted metal drops into the hollow beneath: when it is full, as it commonly is ere the close of day, all heterogeneous matter being removed, the kelp is wrought with iron rakes, and brought to an uniform consistence in a state of fusion. When cool, it consolidates into a heavy dark-coloured alkaline substance, which undergoes in the glass houses a second vitrification, and assumes a perfect transparency. See GLASS, N° IV. § 1, 4; and GLASS-MAKING.

KELSAL, a town of Chesh. 6 m. E. of Chester.

(1.) KELSO, a parish of Scotland, in Roxburghshire, of an irregular triangular figure 4½ m. long from N. to S. and 4¼ broad from E. to W. containing about 5500 acres, and comprehending the 3 ancient parishes of *Kelso*, *Maxwell*, and *St James's*. The soil is partly a deep rich black loam, which produces early and luxuriant crops; and partly a wet clay. The climate is mild, except during the E. winds. The produce is wheat, barley, oats, pease, turnips, and potatoes. The population, in 1792, stated by Christopher Douglas, M. D. in his report to Sir J. Sinclair, was 4324, and had increased 1543 since 1755.

(2.) KELSO, a town in the above parish (N° 1.), pleasantly situated on the Tweed. Of this town Mr Pennant gives the following description. It is built much after the manner of a Flemish town, with a square and town-house. It has a very considerable market, wherein great quantities of corn are sold weekly by sample. The abbey of the Tyronensians was a vast pile, and, to judge by the remains, of venerable magnificence. The walls are ornamented with false round arches, intersecting each other. Such intersections form a true Gothic arch; and may as probably have given rise to that mode as the arched shades of avenues. The steeple of the church is a vast tower. This house was founded by David I. when earl of Cumberland. He first placed it at Selkirk, then removed it to Roxburgh, and finally, when he came to the crown, fixed it here in 1128. Its revenues were in money about 2000l. Scots a year. The abbot was allowed to wear a mitre and pontifical robes; to be exempt from episcopal jurisdiction, and to be present at all general councils. The environs of Kelso are very fine: the lands consist of gentle risings, inclosed with hedges, and extremely fertile. From the Chalkheugh is a fine view of the forks of the rivers, Roxburgh hill, Sir John Douglas's elegant seat, and at a distance Fleurus; and from Pinnacle hill is seen a vast extent of country, highly cultivated, watered by the Tweed, well wooded on each margin. These borderers ventured on cultivation much earlier than those on the W. and E. and have made great progress in every species of rural economy. Turnips and cabbages for the use of cattle cover many large tracts; and potatoes appear in vast fields. Much wheat is raised in the neighbourhood, part of which is sent up the Frith of Forth, and part into England. The fleeces are very fine. The wool is sent into Yorkshire, to Linlithgow, or into Aberdeenshire, for the stocking manufacture; and some is woven here into a cloth called *plains*, and sold into England to be dressed. Here is also a considerable manufacture of white leather, chiefly sent to Edinburgh. The population in 1792, stated by Dr Douglas in his report to Sir J. Sinclair, was 3557. At Kelso there was a fine stone bridge of six arches over the Tweed near its confluence with the Teviot; which was carried away by a flood in 1798; but has been since rebuilt. There are two fairs and a weekly market, besides 12 high market-days in the year. Kelso is 20 miles W. of Berwick, and 256 NNW. of London. Lon. 1. 20. W. Lat. 55. 38. N.

* KELSON. *n. s.* [more properly *keelson*.] The wood next the keel. We have added close pillars in the royal ships, which being fastened from the *kelson* to the beams of the second deck, keep them from settling or giving way. *Raleigh.*

KELSTERBACH, a town of Germany, in Hesse-Darmstadt, 10 miles N. of Darmstadt.

KELTAN, a town of Thibet, 40 m. E. of Lassa.

* KELTER. *n. s.* [He is not in *kelter*, that is, he

he is not ready; from *kilter*, to gird, Danish. *Skinner.*

KELTIE, a river in Perthshire, which intersects the parish of Monzie, bounds that of Doune on the W. and joins the Teith at Cambusmore, a mile E. of Callandet.

KELTON, a parish of Scotland, in Kircudbrightshire, 6 miles long and 3 broad, consisting of the united parishes of *Kelton*, *Gelston*, and *Kirkcormock*, and containing an area of about 9500 square acres. The climate is dry and salubrious; the soil is partly a fine loam, partly a deep watery till; producing luxuriant crops of oats, barley, wheat, rye, peafe, beans, potatoes, turnips, rye-grafs, and clover. The population, in 1794, ſtated by the Rev. Thomas Halliday, in his report to Sir J. Sinclair, was 1600; and had increaſed 789, ſince 1755. The number of horſes was above 300; of ſheep, 1000; and of black cattle, 1000.

KELTON-HILL, or RHONHOUSE, a village in the SW. part of the above pariſh, ſeated on an eminence; which, beſides a weekly market for black cattle, in Oct. Nov. and Dec. has an annual horſe fair in June O. S. reckoned the largeſt in Scotland. It is frequented by vaſt numbers of horſe-dealers from England, Ireland, and the E. S. and W. of Scotland.

KELVAN, a town of Perſia, in Farſiſtan.

KELVEDON, a town of England in Eſſex.

(1.) KELVIN, a river of Scotland, in Lanarkſhire, which riſes in the pariſh of Kilſyth, in Stirlingſhire, and formerly run W. 4 miles in a ſerpentine courſe, through a valley, which it often overflowed and did much damage, but is now confined in a ſtraight artificial channel, originally planned in 1790, by Sir Arch. Edmonſtone, and ſince executed, to the great benefit of the adjacent grounds. It afterwards runs W. through the S. part of the pariſh of New-Kilpatrick, where it paſſes under the aqueduct bridge of the Great Canal (ſee CANAL, N° 9.), which is 350 feet long, 59 broad, and 59 in height above the ſurface of the Kelvin; its 4 arches being each 50 feet wide, and 37 high. After turning a great number of mills, it falls into the Clyde, at the Ferry, in the pariſh of Govan. Its banks exhibit a beautiful variety of landſcapes, and in ſome places are entirely covered with wood on both ſides.

(2.) KELVIN, a river of Ireland, in Derry.

KELWESTON, a town in Somerſetſhire.

KELYN, a river of Wales, which runs into the Dee, in Merionethſhire.

KEMAC, a celebrated fort of Aſia, 17 miles from Arzengain, on the confines of Natolia; ſeated on the Euphrates.

* *To* KEMB. *v. a.* [*cembban*, Saxon: *kammen*, German: now written, perhaps leſs properly, *to comb.*] To ſeparate or diſentangle by a denticulated inſtrument.—

Yet are the men more looſe than they,
More *kemb'd* and bath'd. *Ben Johnſon.*

And then thou *kemb'ſt* the treſſes on thy cheek.
*Dryden.*

KEMBACK, a pariſh of Scotland, in Fifeſhire, 4 miles long from E. to W. and one broad, 4½ miles W. of St Andrews on the E. and within half a mile of Cupar on the W. It contains 1850 acres, whereof 1500 are arable, tolerably fertile, and conſiſt of almoſt all the varieties of ſoil. The climate is healthful. The population, in 1792, ſtated by the Rev. J. M'Donald, in his report to Sir J. Sinclair, was 588, and had increaſed 168 ſince 1755. The number of horſes was 122, of ſwine 90, and of black cattle 439. In 1722, a lead mine was diſcovered in it, and partly wrought till ſtopt by rocks, after procuring 2 tons of lead.

KEMBS, a chain of hills in Aberdeenſhire.

(1.) KEMLET, a river in Shropſhire.

(2.) KEMLET, a river of Wales, in Denbighſh.

KEMNAY, a pariſh of Scotland, in Aberdeenſhire, ſo named from the KEMBS, which are partly in it. It is 14 miles from Aberdeen; is about 4½ miles long, and 3 broad. The climate is healthful. The ſoil is moſtly a light and ſtony mould, on ſand. Huſbandry is but little improved. Barley, oats, and potatoes, are the chief product. The population, in 1792, ſtated by the Rev. Patrick Mitchell, in his report to Sir J. Sinclair, was 611, and had decreaſed 32, ſince 1755.

KEMMOO, a city of Africa, the capital of KAARTA. Mr Park was graciouſly received by the king, who gave him a guard to Jarra, a frontier town of LUDAMAR; but being then engaged in a war with the king of Bambarra, could protect him no farther. Kemmoo is placed by Major Rennel in Lon. 7. 20. W. Lat. 14. 15. N.

KEMNITZ, a town and river in Sileſia.

KEMP, or } a town of Germany, in the late
KEMPEN, } electorate of Cologne; now annexed to the French republic, and included in the dep. of the Roer; ſeated on the Niers: 15 miles NE. of Ruremond, and 30 NW. of Cologne. Lon. 6. 30. E. Lat. 51. 18. N.

KEMPIS, Thomas A, a pious and learned regular canon, born at the village of Kemp, in the dioceſe of Cologne, in 1380: from which he took his name. He ſtudied at Deventer, in the community of poor ſcholars eſtabliſhed by Gerard Groot; where he made great progreſs in the ſciences. In 1399, he entered the monaſtery of the regular canons of Mount St Agnes, near Zwoll, of which his brother was prior. Thomas à Kempis there diſtinguiſhed himſelf by his eminent piety, his reſpect for his ſuperiors, his charity to his brother canons, &c. He died in 1471, aged 70. The beſt editions of his works, which conſiſt of ſermons, ſpiritual treatiſes, and lives of holy men, are thoſe of Paris in 1649, and of Antwerp in 1607. The famous book *De Imitatione Chriſti*, which has been tranſlated into almoſt all languages, having been found printed under the name of *Gerſon*, has been, on this account, as well as on the credit of ſome MSS. ſince aſcribed to the abbot Gerſon. This occaſioned a violent diſpute between the canons of St Auguſtine and the Benedictines.

KEMPS, a town of Virginia.

(1.) KEMPTEN, a territory in the circle of Suabia, between the biſhopric of Augſburg and the barony of Walburg. It is about 17 miles long and 17 broad; and has no conſiderable place but the imperial towns of KEMPTEN (N° 2.) and KAUFFBEUREN.

(2.) KEMPTEN, a town in the territory of the abbot of KEMPTEN (N° 1.) who is a prince of the empire, and has a voice in the diet. The inhabitants

habitants are Proteſtants; and it has been ſeveral times taken, but has always recovered its liberty. It is ſeated on the Iller. Lon. 10. 35. E. Lat. 47. 47. N.

(1.) KEN, Thomas, an eminent Engliſh biſhop in the 17th century, who was bred at Wincheſter ſchool, whence he went to Oxford; and in 1669 was made a prebend of Wincheſter. In 1675, the year of the jubilee, he travelled to Rome; and returned more confirmed of the purity of the reformed religion than ever. He was appointed by king Charles II. to attend lord Dartmouth at the demoliſhing of Tangier; and at his return was made chaplain to the king, as he was ſome time after to the princeſs of Orange. In 1685 he was conſecrated Bp. of Bath and Wells. The month following he attended king Charles II. at his death, for three whole days and nights. In James IId's reign he zealouſly oppoſed the progreſs of Popery; and in June 1688, he, with 5 other biſhops, and the Abp. of Canterbury, was committed priſoner to the Tower of London, for ſubſcribing a petition to his majeſty againſt the declaration of indulgence. Upon the Revolution, however, he refuſed to take the oaths to K. William and Q. Mary, on which account he was deprived of his biſhopric. Q. Anne beſtowed on him a yearly penſion of 200l. to his death in 1710. He publiſhed ſeveral pious books. His charity was ſo great, that when he was Bp. of Bath and Wells, having received a fine of 4000l. he gave a great part of it to the French Proteſtants.

(2.) KEN, in geography, a town of Hindooſtan, in Moultan, on the E. ſide of the Indus, 100 miles S. of Moultan.

(3.) KEN, a river of England, in Devonſhire, which runs into the Ex, below Exeter.

(4.) KEN, or KAN, a river of Weſtmoreland, which flows by Kendal, and falls into the ſandy waſh of Lancaſhire, called *Morecambe Bay*. It has a cataract near its mouth, which renders it incapable of navigation; ſo that the village of MILTHORP, ſituated on a little creek near its mouth, and the only port of Weſtmoreland, is capable of receiving very ſmall veſſels only.

(5.) KEN, a river of Scotland, which, deſcending from the mountains in the N. of Kircudbrightſhire, flows in a S. direction to New Galloway, below which it expands into a fine lake, called LOCH KEN, about 4 miles long and one broad; after which it joins the Dee; and their united waters fall into the Iriſh ſea at Kirkcudbright. See DEE, N° 4.

(6.) * KEN. *n. ſ.* [from the verb.] View: reach of ſight.—

Lo! within a *ken* our army lies. *Shak.*

When from the mountain top Piſanio ſhew'd thee,
Thou waſt without a *ken*. *Shak.*

The hemiſphere of earth, in cleareſt *ken*,
Stretch'd out to th' ampleſt reach of proſpect, lay. *Milton.*

Saw within *ken* a glorious angel ſtand. *Milton.*

Coaſting they kept the land within their *ken*,
And knew the north but when the pole-ſtar ſhone. *Dryden.*

—When we conſider the reaſons we have to think, that what lies within our *ken* is but a ſmall part of the univerſe, we ſhall diſcover an huge abyſs of ignorance. *Locke.*

(7.) KEN, LOCH. See N° 5.

* *To* KEN. *v. a.* [*cennan*, Sax. *kennen*, Dutch, to know.] 1. To ſee at a diſtance; to deſcry.—

At once, as far as angels *ken*, he views
The diſmal ſituation, waſte and wild. *Milton.*

—The next day about evening we ſaw, within a *kenning*, thick clouds, which did put us in ſome hope of land. *Bacon.*

If thou *ken'ſt* from far,
Among the Pleiads, a new kindled ſtar. *Dryd.*

We *ken* them from afar. *Addiſon.*

2. To know. Obſolete.—

'Tis he, I *ken* the manner of his gait. *Shak.*

Now plain I *ken* whence love his riſe begun:
Sure he was born ſome bloody butcher's ſon. *Gay.*

KENA, a town of Egypt, anciently called *Caenopolis*; 4 miles NE. of Dendera. It has a manufacture of earthen ware, and the caravans ſtop in it. Lon. 49. 40. E. of Ferro. Lat. 26. 6. N.

KENAGH, a town of Ireland, in Longford.

KENANUS. See KELLS, N° 1.

KENCHESTER, an ancient town of England, in Herefordſhire, which Cambden ſuppoſes to have been the *Ariconium* of Antoninus, and out of the ruins of which HEREFORD was built.

KENDAL, a town of Weſtmoreland, ſeated in a valley, among hills, on the W. ſide of the Ken, over which there are two ſtone bridges, and one of wood, which leads to the caſtle, now in ruins. It is a large handſome place; and has two long ſtreets, croſſing each other. The inhabitants have carried on the cotton and woollen manufactory ever ſince the reign of Edward III. and laws were enacted for regulating Kendal cloths as early as Richard II. and Henry IV. It is alſo famous for the manufactory of cottons, druggets, ſerges, hats, worſted and yarn ſtockings, &c. Q. Elizabeth incorporated it with aldermen and burgeſſes; and king James I. with a mayor, recorder, town-clerk, 12 aldermen, 24 burgeſſes or common councilmen, and 2 attorneys. There are 7 companies, viz. mercers, ſheermen, cordwainers, glovers, tanners, tailors, and pewterers. It has an elegant town-hall and a court of conſcience, for debts under 40s. It has a large beautiful church, which ſtands on the other ſide of the brook called *Blindbeck*, out of the liberty of the town: a large and handſome building, 180 feet long and 99 broad, with 5 aiſles, each parted by a row of 8 pillars, and a ſtrong ſquare ſteeple. Near it is Abbot's-hall, the reſidence of the abbot when this church belonged to an abbey diſſolved by Henry VIII. In 1755, a new chapel was erected in the middle of the town, and 12 chapels of eaſe belong to it. The diſſenters and Quakers have meeting-houſes. Here is a free grammar-ſchool well endowed; and a charity ſchool for 10 boys and 16 girls, who are clothed as well as taught. Eaſtward of the town, on the oppoſite ſide of the river, on a hill, whence is a fine proſpect, ſtand the ruins of a caſtle, wherein was born Catharine Parr, the 6th wife of Henry VIII. By the late inland navigation, it has communication

munication with the rivers Mercy, Dee, Ribble, Ouſe, Trent, Darwent, Severn, Humber, Thames, Avon, &c. which navigation, including its windings, above 500 miles in the counties of Lincoln, Nottingham, York, Lancaſter, Cheſter, Stafford, Warwick, Leiceſter, Oxford, Worceſter, &c. The ſeſſions of the peace for this part of the county, called the *barony of Kendal*, are held in this town; and there is a very great market on Saturday, for all kinds of proviſions and woollen yarn. It has fairs, May 6, and Nov. 8; and between them a great market for black cattle every fortnight. The river, which runs half way through the town in a ſtony channel, abounds with trout and ſalmon.

KENDRICK's *Island*, an iſland of America, which forms the W. ſide of Nootka Sound.

KENEBECK, a river of the United States, which riſes in the NW. part of the diſtrict of Main; and flowing in a S. direction, falls into the Atlantic, between the bays of Caſco and Penobſcot.

KENETHMONT, a pariſh of Scotland, in Aberdeenſhire, 6 miles long from E. to W. and 3 broad, containing about 6000 Scots acres. It is 6 miles from Huntly, and 24 from Banff. The climate is healthful; the ſoil is a light loam, and very fertile; producing good crops of oats, barley, turnips, and potatoes. Servitudes ſtill retard improvements. The population in 1792, ſtated by the Rev. G. Donaldſon in his report to Sir J. Sinclair, was 830, and had increaſed 39 ſince 1755. There are quarries of marble, free-ſtone, lime-ſtone, and marl; and 2 mineral ſprings in the pariſh.

KENHAWAY. See KAYHAWAY.

KENLIS. See KELLS, N° 1.

(1.) KENMARE, a river of Ireland, in the SW. part of Kerry county, which is 20 miles long, and extends to 3 in breadth before it falls into the Atlantic.

(2.) KENMARE, a town of Ireland, at the mouth of the river (N° 1.), 12 miles S. of Killarney. Lon. 9 57. W. Lat. 52. 40. N.

(1.) KENMORE, [Gael: *Ceann-mors*, i. e. *Great Head*.] a pariſh of Perthſhire, in Breadalbin, ſo named from a headland that projects into Loch Tay, on which the church and village ſtand. It is 8 miles long in a direct line from E. to W. and 7 broad; but ſome parts of it are no leſs than 28 miles diſtant from the church. The ſoil is partly loam, partly light moſs. Oats, barley, peaſe, beans, potatoes, and flax, are the produce. The old ſyſtem of huſbandry prevailed in 1795. The population at that period, ſtated by the Rev. Colin M'Vean, in his report to Sir J. Sinclair, was 3463, and had increaſed 396 ſince 1755. The number of horſes was 926; of ſheep, 11,480; and of black cattle, 3028.

(2.) KENMORE, a village in the above pariſh (ſee N° 1.), ſeated on a headland of Loch Tay. Lon. 1. 0. W. of Edin. Lat. 56° 0′ 38″ N.

(1.) KENNEDY, James, Abp. of St. Andrews, and chancellor of Scotland, was the ſon of Sir W. Kennedy, by Margaret Stuart, daughter of king Robert III. He was born in 1404, and was a great encourager of learning. He founded the college of St Mary, in the Univerſity of St Andrews, and died in 1472, aged 68.

(2.) KENNEDY, John, M. D. a learned Scots phyſician of the 18th century, who reſided ſeveral years at Smyrna. He made a valuable collection of coins and pictures: and publiſhed a Diſſertation on the Coins of Caraufius, which produced a controverſy between him and Dr Stukely. He died in 1760.

(1.) * KENNEL. *n. ſ.* [*chenil*, Fr.] 1. A cot for dogs.—A dog, ſure, if he could ſpeak, had wit enough to deſcribe his *kennel*. *Sidney.*—

From forth the *kennel* of thy womb hath crept
A hell-hound, that doth hunt us all to death.
*Shak.*

—The ſeditious remain within their ſtation, which, by reaſon of the naſtineſs of the beaſtly multitude, might be more fitly termed a *kennel* than a camp. *Hayward.* 2. A number of dogs kept in a kennel.—

A little herd of England's tim'rous deer,
Maz'd with a yelping *kennel* of French curs.
*Shak.*

3. The hole of a fox, or other beaſt. 4. [*Kennel*, Dutch; *chenal*, French; *canalis*, Latin.] The water-courſe of a ſtreet.—Bad humours gather to a bile; or, as divers *kennels* flow to one ſink, ſo in ſhort time their numbers increaſed. *Hayward.*—He always came in ſo dirty, as if he had been dragged through the *kennel* at a boarding ſchool. *Arbuthnot.*

(2.) KENNEL is alſo uſed for a puddle.

(3.) *A* KENNEL, (§ 1. *def.* 1.) for hounds, ſhould be ſituated on an eminence; its front ought to be to the eaſt, and the courts round it ought to be wide and airy, to admit the ſun-beams at any time of the day. It ſhould be neat without, and clean within; and near the maſter's houſe. Two kennels, in Mr Beckford's opinion, are neceſſary to the well-being of hounds: "When there is but one (ſays he), it is ſeldom ſweet." When the feeder firſt comes to the kennel in a morning, he ſhould let out the hounds into the outer court; and in bad weather, ſhould open the door of the hunting kennel (that in which the hounds deſigned to hunt next day are kept), leſt want of reſt ſhould incline them to go into it. The lodging room ſhould then be cleaned out, the doors and windows of it opened, the litter ſhaken up, and the kennel made ſweet and clean before the hounds return to it again.—The floor of each lodging room ſhould be bricked, and ſloped on both ſides to run to the centre, with a gutter left to carry off the water, that when they are waſhed they may ſoon be dry. If water ſhould remain through any fault in the floor, it muſt be carefully mopped up; for damps are always very prejudicial. The kennel ought to have 3 doors; two in the front and one in the back; the laſt to have a lattice window in it, with a wooden ſhutter, which is conſtantly to be kept cloſed when the hounds are in, except in ſummer, when it ſhould be left open all the day. At the back of the kennel ſhould be a houſe thatched and furzed up on the ſides, big enough to contain at leaſt a load of ſtraw. Here ſhould be a pit ready to receive the dung, and a gallows for the fleſh. The gallows ſhould have a thatched roof, and a circular board at the poſts, to prevent vermin from climbing up. A piece of ground adjoining to the kennel ſhould be incloſed for ſuch dog horſes as may

be brought alive; it being ſometimes dangerous to turn them out where other horſes go, on account of the diſorders with which they may be infected. In ſome kennels a ſtove is uſed; but where the feeder is a good one, Mr Beckford thinks that a mop properly uſed will render the ſtove unneceſſary. "I have a little hay rick (ſays he) in the graſs-yard, which I think is of uſe to keep the hounds clean and fine in their coats. You will frequently find them rubbing themſelves againſt it. The ſhade of it is alſo uſeful to them in ſummer. If ticks at any time be troubleſome in your kennel, let the walls of it be well waſhed; if that ſhould not deſtroy them, the walls muſt then be white-waſhed." There ſhould alſo be a ſtream of water in the neighbourhood, or even running through it if poſſible; with moveable ſtages on wheels for the hounds to lie on. The ſoil ought at all events to be dry.

(1.) KENNET, Dr White, biſhop of Peterborough, a learned Engliſh writer, was born at Dover, Aug. 10th, 1660; and bred at St Edmund's Hall, Oxford; where he ſoon diſtinguiſhed himſelf by his tranſlations of ſeveral books into Engliſh and other publications. In 1695, he publiſhed his *Parochial Antiquities*. A ſermon preached by him on the 30th of January 1703, at Aldgate, expoſed him to great clamour. It was printed under the title of *A compaſſionate enquiry into the cauſes of the civil war*. In 1706, he publiſhed his Caſe of *Impropriations*, and two other tracts on the ſame ſubject. In 1709, he publiſhed the 3d volume of *The Complete Hiſtory of England*; the two former being compiled by Mr Hughes. In 1709, he publiſhed "A Vindication of the Church and Clergy of England from ſome late reproaches rudely and unjuſtly caſt upon them;" and, "A true Anſwer to Dr Sacheverel's Sermon." When the great point in Dr Sacheverel's trial, the change of the miniſtry, was gained (and very ſtrange addreſſes were made upon it), there was to be an artful addreſs from the biſhop and clergy of London, and they who would not ſubſcribe it were to be repreſented as enemies to the queen and the miniſtry. Dr Kennet fell under this imputation. He was expoſed to great odium as a low-church man, on account of his conduct and writings. In 1713, he preſented the Society for propagating the Goſpel with a great number of books, ſuitable to their deſign; publiſhed his *Bibliothecæ Americanæ Primordia*, and founded an antiquarian and hiſtorical library at Peterborough. In 1715, he publiſhed a ſermon, entitled, *The Witchcraft of the preſent Rebellion*, and afterwards ſeveral other pieces. In 1717, he was engaged in a diſpute with Dr William Nicholſon, biſhop of Carliſle, relating to ſome alterations in the biſhop of Bangor's famous ſermon; and diſliked the proceedings of the convocation againſt that biſhop. Upon the death of Dr Cumberland, Bp. of Peterborough, he was promoted to that ſee, in 1718; which he held till his death, in 1728. He was an excellent philologiſt, a good preacher, whether in Engliſh or Latin, and well verſed in the hiſtory and antiquities of England.

(2.) KENNET, Dr Baſil, a learned Engliſh writer, and brother to the biſhop, was born at Poſtling in Kent, in 1674; and educated in Corpus Chriſti college, Oxford, where he became fellow. In 1706, he went over chaplain to the Engliſh factory at Leghorn, where he met with great oppoſition from the Papiſts, and was in danger from the inquiſition. He died in 1715. He publiſhed *Lives of the Greek Poets*; the *Roman Antiquities*; a volume of Sermons preached at Leghorn; A tranſlation into Engliſh of Puffendorf's Treatiſe of the Law of Nature and Nations. He was a man of moſt exemplary integrity, generoſity, piety, and modeſty.

(3.) KENNET, in geography, a river which riſes among the chalky hills in Wilts, and flows to Newbury in Berks, where it becomes navigable, and below which it is augmented by the Lamborn. It then keeps along the S. edge of the county, till, turning up to Reading, it mingles with the Thames. Pope has celebrated this river, as

"The Kennet ſwift, for ſilver eels renown'd."

KENNETH, I. II. and III. Kings of Scots. See SCOTLAND.

KENNICOTT, Dr Benjamin, well known in the learned world for his elaborate edition of the Hebrew Bible, and other valuable publications, was born in 1718, at Totnes in Devonſhire, where his father was parith-clerk. Some opportunities of early improvement muſt have occurred, ſuperior to what his father could afford to give him; for, in 1743, he wrote A Poem on the Recovery of the Hon. Mrs Eliz. Courtenay from a dangerous Illneſs; which probably recommended him to thoſe gentlemen who ſent him to Oxford and ſupported him there. The publication of his poem was ſoon followed by ſuch contributions as procured for him the advantages of an academical education. In 1744, he entered at Wadham college, and ſoon diſtinguiſhed himſelf in that particular branch of ſtudy in which he afterwards became ſo eminent. His two diſſertations, *On the Tree of Life*, and *The Oblations of Cain and Abel*, came to a 2d edition ſo early as 1747, and procured him the ſingular honour of a bachelor's degree conferred on him *gratis* by the Univerſity, a year before the ſtatutable time. The diſſertations were gratefully dedicated to thoſe benefactors, whoſe liberality had opened his way to the Univerſity. He was ſoon after admitted a fellow of Exeter college, and diſtinguiſhed himſelf by the publication of ſeveral ſermons. In 1753, he laid the foundation of that ſtupendous monument of learned induſtry, which the wiſe and the learned will admire, when prejudice ſhall be ſilent, by publiſhing his firſt diſſertation, *On the State of the Printed Hebrew Text*, in which he propoſed to overthrow the then prevailing notion of its abſolute integrity. The firſt blow, indeed, had been ſtruck long before, by Capellus, in his *Critica Sacra*, publiſhed after his death by his ſon, in 1650—a blow which Buxtorf, with all his abilities and dialectical ſkill, was unable to ward off. (See CAPELLUS.) But Capellus having no opportunity of conſulting MSS. though his arguments were ſupported by the authority of the Samaritan Pentateuch, of parallel paſſages, and of the ancient verſions, could never abſolutely prove his point. Indeed the general opinion was, that the Hebrew MSS. contained no, or at moſt very few and trifling variations from the printed text: and with reſpect

respect to the Samaritan Pentateuch, very different opinions were entertained. Those who held the Hebrew verity, condemned the Samaritan as corrupt in every place where it deviated from the Hebrew; and those who believed the Hebrew to be incorrect, did not think the Samaritan of sufficient authority to correct it. Besides, the Samaritan itself appeared to a very great advantage; for no Samaritan MSS. were then known, and the Pentateuch was condemned for those errors, which ought rather to have been ascribed to the incorrectness of the editions. In this dissertation, therefore, Dr Kennicott proved, that there were many Hebrew MSS. extant, which, though they had hitherto been generally supposed to agree with each other, and with the Hebrew text, yet contained many and important various readings; and that from those various readings considerable authority was derived in support of the ancient versions. He announced the existence of six Samaritan MSS. in Oxford only, by which many errors in the printed Samaritan might be detected; and he attempted to prove, that even from the Samaritan, as it was already printed, many passages in the Hebrew might undoubtedly be corrected. This work was examined with great severity both in Britain and abroad. In some foreign universities, the belief of the Hebrew verity, on its being attacked by Capellus, had been insisted on as an article of faith. (See *Wolfii Bibliotb. Heb.* tom. ii. 27.) And at home this doctrine of the corrupt state of the Hebrew text was opposed by Comings and Bate, two Hutchinsonians, with as much violence, as if the whole truth of revelation had been at stake. The next 3 or 4 years of Dr Kennicott's life were chiefly spent in searching out and examining Hebrew MSS. though he found leisure not only to preach, but to publish several occasional sermons. About this time Dr Kennicott became one of the king's preachers at Whitehall; and in 1759, vicar of Culham in Oxfordshire. In Jan. 1760, he published his 2d dissertation on the state of the Hebrew text; in which, after vindicating the authority and antiquity of the Samaritan Pentateuch, he disarmed the advocates for the Hebrew verity of their most specious arguments. He appealed also to the writings of the Jews themselves on the subject of the Hebrew text, and gave a compendious history of it, from the close of the Hebrew canon down to the invention of printing; together with a description of 103 Hebrew MSS. which he had discovered in England, and an account of many others preserved in various parts of Europe. A collation of the Hebrew MSS. was now loudly called for, by the most learned and enlightened of the friends of biblical criticism; and in this same year (1760) Dr Kennicott emitted his proposals, for collating all the Hebrew MSS. prior to the invention of printing, that could be found in Great Britain and Ireland, and for procuring at the same time as many collations of foreign MSS. of note, as the time and money he should receive would permit. His first subscribers were Abp. Secker, and the delegates of the Oxford press, who gave him an annual subscription of 40l. In the first year the money received was about 500 guineas, in the next it arose to 900, at which sum it continued stationary till the 10th year, when it amounted to 1000. During the progress of the work, the industry of our author was rewarded by a canonry of Christ-Church. He was also presented to the valuable living of Mynheniot, in Cornwall, on the nomination of the Chapter of Exeter. In 1776, the first volume was published, and in 1780 the whole was completed. If now we consider that above 600 MSS. were collated, and that the whole work occupied 20 years of Dr Kennicott's life, it must be owned that sacred criticism is more indebted to him than to any scholar of any age. Within two years of his death, he resigned his living in Cornwall, from conscientious motives, on account of his not having a prospect of ever again being able to visit his parish. He died at Oxford, after a lingering illness, Sept. 18. 1783; and left a widow, who was sister to the late Edward Chamberlayne, Esq. of the treasury. At the time of his death he was employed in printing *Remarks on Select Passages in the Old Testament*; which were afterwards published, the volume having been completed from his MSS.

KENNINGTON, the name of 3 English villages: viz. 1. in Kent, near Ashford; 2. Bradley parish, Berkshire; 3. in Surry, in Lambeth parish, near an extensive common.

(1.) KENNOWAY, a parish of Scotland, in Fifeshire, about 3 miles long and 2 broad. The climate is dry and wholesome, the soil of light loam, producing rich and early crops. The population in 1792, stated by the Rev. Pat. Wright, in his report to Sir J. Sinclair, was 1500, and had increased 260, since 1755.

(2.) KENNOWAY, a village in the above parish, 5 miles ESE. of Falkland.

KENO, See KINO

KENOCK. See QUENOQUE.

KENRICK, William, an author of considerable abilities, was the son of a citizen of London, and brought up, it is said, to a mechanical employment. This, however, he seems early to have abandoned; and to have devoted his talents to the cultivation of letters, by which he supported himself during the remainder of a life, which might be said to have passed in a state of warfare, as he was almost never without an enemy to attack or defend himself from. He studied at Leyden, where he acquired the title of J. U. D. Soon after his return to England, he figured as a poet in *Epistles Philosophical and Moral*, addressed to Lorenzo, 1759; an avowed defence of infidelity, written whilst under confinement for debt, and with a declaration, that he was "much less ambitious of the character of a poet than of a philosopher." From this period he became an author by profession; and was for a considerable time a writer in *The Monthly Review*; but quarrelling with his principal, began a New Review of his own. When our great lexicographer's edition of Shakespeare first appeared in 1765, it was followed in a fortnight by a pamphlet, entitled, "A Review of Dr Johnson's new edition of Shakespeare, in which the ignorance or inattention of that editor is exposed, and the poet defended from the persecution of his commentators, 1765." This pamphlet was followed by *an Examination* of it, and that by *a Defence* in 1766; when

when he produced his pleaſant comedy of *Falſtaff's Wedding*, at firſt intended to have been given to the public as an original play of Shakeſpeare retrieved from obſcurity; which indeed, it might have paſſed for, as it is a very happy imitation. With the celebrated Engliſh Roſcius Dr. Kenrick was once on terms of the ſtricteſt intimacy; but quarrelled with him in print, in a mode rather unmanly. In politics alſo he made himſelf conſpicuous, particularly in the diſpute between his friends Wilkes and Horne. He was the original editor of *The Morning Chronicle*; whence being ouſted for neglect, he ſet up a new one in oppoſition. He tranſlated, in a very able manner, the *Emilius* and the *Eloiſa* of Rouſſeau; the Elements of the hiſtory of England by Mildt (to injure, if poſſible, a tranſlation of the ſame work by Mrs Brooke); and produced ſeveral dramatic performances, together with an infinite variety of publications both original and tranſlated. To him alſo the public are indebted for the collection of The Poetical Works of Robert Lloyd, M.A. 1774, 2 vols. 8vo. Dr Kenrick died June 9, 1777.

KENSEY, a river of England, in Cornwall, which runs into the Tamar.

(1.) KENSINGTON, a populous village of Middleſex, on the W. road from London, near 2 miles from Hide Park corner. Beſides the palace, now neglected, it contains many genteel houſes, and ſeveral boarding ſchools. The palace, which was the ſeat of Lord Chancellor Finch, afterwards E. of Nottingham, was purchaſed by K. William III. who greatly improved it, and cauſed a royal road to be made to it, through St James's and Hyde Parks, with lamp poſts erected at equal diſtances on each ſide. Q. Mary II. enlarged the gardens. Q. Ann improved what Mary had begun; and was ſo pleaſed with the place, that ſhe frequently ſupped during the ſummer in the green-houſe, which is very beautiful; but Q. Caroline completed the deſign by extending the gardens from the great road in Kenſington to Acton; by bringing the Serpentine River into them; and by taking in ſome acres from Hyde Park, on which ſhe cauſed a mount to be erected, with a chair on it that could be eaſily turned round for ſhelter from the wind, ſince decayed. This mount is planted round with ever-greens, and commands a fine view over the gardens, and the country S. and W. They were originally deſigned by *Kent*, and have lately been very much improved by *Brown*; and afford much delight to the inhabitants of London. Theſe gardens, which are 3¼ miles in compaſs, are kept in great order. The palace indeed has not much grandeur, but the royal apartments are noble, and ſome of the pictures good. At this palace K. William, Prince George of Denmark, Q. Ann, and K. George II. died. The old church was pulled down in 1696, and a much better one built in its room. Part of this village, from the palace-gate to the Bell, is in the pariſh of St Margaret's, Weſtminſter.

(2.) KENSINGTON, a town of the United States, in New Hampſhire, 13 miles SW. of Portſmouth.

(1.) KENT, a county of England, ſituated at the SE. corner of the iſland, and thence enjoying many advantages. The capacious eſtuary of the Thames waſhes it on the N. as the ſea does on the SE. whence ſome have ſtyled it a *peninſula*. In point of extent, this is the 5th county in South Britain. Kent is ſuppoſed to be ſo named from the ancient Britiſh word *kant*, ſignifying a *corner*, or, when applied to a county, a *head-land*. The Romans called the province CANTIUM, as well as its moſt conſpicuous promontory, the N. FORELAND; and the people CANTII. (See theſe articles.) It is however probable, that theſe Cantii were not the original inhabitants, but a later colony from the oppoſite continent, eſtabliſhed here, like the Belgæ, not long before the Roman invaſion. At Cæſar's arrival, this ſpacious and fertile region was divided into 4 principalities, or ſmall kingdoms. He remarks, that theſe people were diſtinguiſhed by their politeneſs; a character which their deſcendants ſtill preſerve. When the Romans became maſters of the S. parts of the iſland, this province received conſpicuous marks of their attention, as appears from the ſtations which they eſtabliſhed. See CANTIUM. The Roman forts were under the direction of a particular officer, called *Littoris Saxonici Comes*, i. e. the count of the Saxon ſhore; which office ſeems to have been preſerved by the Britiſh monarchs, after the Romans quitted the iſle. The Saxon kings of Kent diſcharged this truſt in their legal capacity, from the middle of the 5th to the beginning of the 9th century. Under the northern princes, this poſt was again revived, under the title of *Lord Warden of the Cinque Ports*. Indeed, under all governments, the people of Kent have been eſpecially conſidered; as appears from their claim to the poſt of honour in our armies, and the privileges granted to their havens, in conſideration of their defence of the channel. The climate is various. In the low flat lands and marſhes, the air is heavy, moiſt, and unhealthy; though not to ſuch a degree as it has been ſometimes repreſented. But, in the reſt of the county, the air is as pure and wholeſome as in any part of Britain. No region is more happily or beautifully diverſified in regard to ſoil; and in no county are the various ſoils more fertile than in this. The Weald yields variety of fine timber; the middle part has very rich arable land, bearing excellent grain of every ſpecies in immenſe plenty. There are alſo many beautiful orchards, which produce a variety of fine fruits, more eſpecially apples and cherries, which were introduced from Flanders by Richard Harris, king's fruiterer, in the reign of Henry VIII. The flat country is renowned for its meadows; and Rumney Marſh has hardly its equal. The natural products of Kent are numerous, and of great value. In the bowels of the earth they find a rough hard ſtone for paving; exquiſite fullers earth, rich marl, fine chalk, and iron ore. Prodigious heaps of copperas ſtones are thrown on the coaſt. The iſle of Sheppey, and all the adjacent ſhores as far as Reculver, are juſtly famous for wheat. Thanet is in no leſs credit for both barley and wheat. Horſes, black cattle, and ſheep, are numerous and remarkable in ſize; and the hop grounds, in all parts of the county, turn to very conſiderable account. Weld, or *dyers weed*, is alſo a very profitable commodity, of which great quantities grow near Canterbury; madder alſo is occaſionally cultivated. The ri-

vers

vers and sea-coasts abound with fish. The excellency of its oysters on the eastern shore is celebrated by the Roman poets. Those of Feversham and Milton are in great esteem at the London market, and are sent in great quantities to Holland. The many rich commodities produced in this county, have led most of our writers to represent it as almost void of manufactures; but this is far from being the case. Of iron works there were anciently many; and there are still some, where kettles, bombs, bullets, cannon, &c. are made. At Deptford Sir Nicholas Crispe, one of the greatest improvers, and most public spirited persons England ever bred, introduced several manufactories, particularly that of copperas. Copperas was also formerly made, together with brimstone, in the isle of Shepey. But the original, and for many ages the principal manufacture of this county, was broad cloth, established chiefly at Cranbrook by K. Edward III. who brought over Flemings to improve and perfect his subjects in that important art. At this place it flourished so much, that at the close of Q. Elizabeth's reign, and even much later, the best for home consumption, and the largest quantities for exportation, were wrought here; many fulling-mills being erected upon almost every river, and the great plenty of excellent fuller's earth affording them singular assistance; insomuch that it is a tradition, that the celebrated yeomanry of this county, are mostly the descendants of rich clothiers, who laid out the money acquired by their industry in the purchase of lands, which they transmitted, with their free and independent spirit, to their posterity. The duke of Alva's persecution of the protestants in the Low Countries drove a multitude of Walloons over hither, who brought with them that industry and ingenuity for which they were always distinguished. These active people settled a manufactory of flannel or baize at Sandwich; of silk at Canterbury, where it still subsists, and of thread at Maidstone, where it yet remains, and merits more encouragement than it has hitherto met with. Upon the Dart, at the confluence of which with the Thames, stands the town of DARTFORD, was set up, in the reign of Q. Elizabeth, the first mill for making white paper by Mr John Spilman, a German, upon whom K. James I. conferred the honour of knighthood, and Charles I. gave him a patent and pension of 200l. a-year, as a reward of his invention, and to support the manufacture. About 1590, Godfrey Box, a German, erected upon this river the first slitting mill that was ever used for making iron wire; and also the first battery mill for making copper-plates. Other machines requiring the assistance of water have been set up on other streams; and a great variety of them still subsist in different parts of this county. Amongst these we may reckon the making gunpowder in several places. The manufacture, however, which is now the glory of this county, and indeed of Britain, is ship-building; more especially at the royal yards at Woolwich, which were erected by Henry VIII. and some considerable ships built there. At present, there is not only a most complete establishment for the building and equipping men of war, a rope-walk, foundery, and magazines; but also many private docks, in which prodigious business is carried on, and multitudes of people are employed. The population of the county, by the report to the Board of Agriculture, in 1800, was about 200,000: The rentals, at 15s. per acre, L.672,000: The number of square acres is 896,000: The extent of commons 200,000 acres.

(2.) KENT, a town of Connecticut, 32 miles W. of Hartford.

(3.) KENT, a populous and fertile county of Delaware, bounded on the E. by the Delaware; S. by Sussex county, W. by the state of Maryland, and N. by Newcastle county. It is 40 m. long from N. to S. and 26 broad from E. to W. It had 16,620 citizens in 1795, and 2300 slaves. Dover is the capital.

(4.) KENT, a county of Maryland, on the eastern shore, bounded on the E. by Newcastle, and part of Kent county (N° 2.) in Delaware; S. by the Chester, which divides it from Q. Ann's county; W. by Chesapeak Bay, and N. by the Sassafras, which separates it from Cecil county. It is 22½ miles long, and 13 broad; and contained 12,836 citizens in 1795, and 5434 slaves. Chester is the capital.

(5.) KENT, a county of Rhode island, bounded on the E. by Narraganset Bay; S. by Washington county, W. by the State of Connecticut, and N. by Providence county. It is 10 miles long, and 10 broad; and contained 8785 citizens and 63 slaves in 1795. Warwick is the capital.

KENTAISSE, a mountain of Thibet.

KENTIGERN, ST, or ST MUNGO, a celebrated saint of the Romish church, who flourished in Scotland, in the 6th century, and is said to have been of the blood royal of both Scots and Picts, being the son of Thametis, the daughter of Loth king of the Picts, by Eugene III. king of Scotland. He founded the bishoprics of Glasgow and St Asaph A.D. 560. (See GLASGOW, § 7; and ASAPH, N° 2.) He got the name of *Mungo*, from the affection of his tutor, St Serf, or Servanus, Bp. of Orkney, who called him *Mongah*, which, in the *Norse*, or Norwegian language, signifies *Dear Friend*.

KENTISH-TOWN, a village of Middlesex, 3 miles N. of London, near Hampstead, much improved of late by several handsome houses belonging to the citizens of London, &c. A new chapel has lately been erected in it.

(1.) KENTUCKY, one of the 17 United States of N. America. It is situated between 83° and 89° Lon. W. of London; and between 36° 30′ and 39° 30′ Lat. N. It is bounded on the NW. and N. by the Ohio; E. by Great Sandy river, and a line drawn due S. till it reaches the N. boundary of N. Carolina; SE. by Cumberland Mountain; S. by the State of Tennessee; and W. by Cumberland river. Dr Morse and most geographers make its length 250 miles, and breadth 200; but Mr Jos. Scott, in his *United States Gazetteer*, (1795) says "it lies nearly in the form of a triangle, whose greatest length is 377 miles. It was originally divided into two counties, but now consists of 19; viz. Jefferson, Fayette, Lincoln, Mason, Woodford, Bourbon, Maddison, Mercer, Nelson, Washington, Franklin, Scott, Logan, Shelby,

by, Hardin, Greene, Clarke, Harrison, and Campbell. The principal rivers are the Ohio, Kentucky, Licking River, Red River, Elkhorn, Dicks River, Green River, Cumberland River, and Great Kanhaway or New River. These are all navigable for boats almoſt to their ſources, without rapids, for the greateſt part of the year. The country is generally level, and abounds with limeſtone, which uſually lies about ſix feet deep, except in hollows, where ſtreams run, where the rock is in the bottom of the channel. The ſprings and ſtreams leſſen in June, and continue low, hindering navigation, until November, when the autumnal rains ſoon replenish the whole country with water. The ſoil is amazingly fertile. The inhabitants diſtinguiſh its quality by 1ſt, 2d, and 3d rate lands; and ſcarcely a marſh or ſwamp is to be found. This country is more temperate and healthy than the other ſettled parts of America. The winter begins about Chriſtmas, and ends about the firſt, or at fartheſt the 15th of March; and is ſo mild, that cattle can ſubſiſt without fodder. Snow ſeldom falls deep, or lies long. The W. winds often bring ſtorms, and the E. winds clear the ſky; but there is no ſteady rule in that reſpect, as in the Northern States. The W. winds are ſometimes cold and nitrous. The Ohio running in that direction, and there being mountains on that quarter, the W. winds, by ſweeping along their tops, in the cold regions of the air, and over a long tract of frozen water, collect cold in their courſe, and convey it over the country; but the weather is not ſo intenſely ſevere as that which theſe winds bring with them in Pennſylvania. The country, in general, may be conſidered as well timbered, producing large trees of many kinds, and exceeded by no country in variety. Thoſe which are peculiar to Kentucky are, the ſugar tree, which grows in all parts in great plenty, and furniſhes every family with plenty of excellent ſugar; and the honey-locuſt, which is curiouſly ſurrounded by large thorny ſpikes, bearing broad and long pods in form of peas; it has a ſweet taſte, and makes excellent beer. The coffee tree, which reſembles the black oak, grows large; the papaw tree, which does not grow to a great ſize, is a ſoft wood, bears a fine fruit, like a cucumber in ſhape and ſize, but taſtes ſweet; the cucumber-tree, which is ſmall and ſoft, with remarkable leaves, and bears a fruit much reſembling that from which it is named; black mulberry trees in abundance; the wild cherry tree, which is of a large ſize, and ſupplies the inhabitants with boards for all their buildings; the buck-eye, a very ſoft wood, bearing a remarkable black fruit; and ſome other kinds of trees not common elſewhere. Here is great plenty of fine cane, on which the cattle feed, and grow fat. This plant, in general, grows from 3 to 12 feet high, of a hard ſubſtance, with joints at 8 or 10 inches diſtance along the ſtalk, from which proceed leaves reſembling thoſe of the willow. Wild rye, clover, and buffalo graſs, cover vaſt tracts of country, and afford excellent food for cattle. The fields are covered with wild herbage not common to other countries; as the Shawaneſe ſallad, wild lettuce, pepper graſs, &c. Here are ſeen the fineſt crown imperials in the world; the cardinal flower, ſo much extolled for its ſcarlet colour; and all the year, excepting the winter months, the plains and valleys are adorned with numberleſs flowers of admirable beauty. The tulip-bearing laurel tree, or magnolia, which has an exquiſite ſmell, continues to bloſſom and ſeed for ſeveral months together. Iron ore and lead are found in abundance. The weſtern waters produce plenty of fiſh. On theſe, eſpecially on the Ohio, the water fowls are amazingly numerous. The land fowls are, turkeys; a ſpecies of grouſe, which the inhabitants call *pheaſants*; quails, which they call *partridges*; the parroquet, a bird reſembling a parrot, but much ſmaller; and the ivory-bill woodcock, of a whitiſh colour, with a white plume. It flies ſcreaming exceedingly ſharp; and it is aſſerted, that its bill is pure ivory; a circumſtance very ſingular in the plumy tribe. Here alſo is the great owl, reſembling its kind in other reſpects, but remarkably different in its vociferation, ſometimes making a ſtrange, ſurpriſing noiſe, like a man in the moſt extreme danger and difficulty. Serpents are not numerous, except the bull, the horned, and the mockaſon ſnakes. Among the native animals is the buffalo, or American Biſon. See Bos, § IV. N° 1. There are many deer, elks, bears, panthers, wild cats, wolves, beavers, otters, minks, muſk rats, foxes, rabbits, ſquirrels, racoons, ground hogs, polecats, and opoſſums. Moſt of the domeſtic quadrupeds introduced ſince the ſettlement, as horſes, cows, ſheep, and hogs, are prodigiouſly multiplied, ſuffered to run in the woods without a keeper, and brought home only when wanted. Many caves are found in this country amazingly large; in ſome of which one may travel ſeveral miles under a fine limeſtone rock, ſupported by curious arches and pillars: in moſt of them runs a ſtream of water. There are 5 celebrated Salt Springs, viz. Big-Bone Licks, Drennons, and Bullet Licks; and the higher and lower Blue Springs, which afford as good ſalt as ſea-water. LEXINGTON is the largeſt town in the ſtate, but FRANKFORT is the capital. There are two printing offices, and two gazettes are publiſhed weekly.

(2.) KENTUCKY, a river of N. America, formed by 3 head waters, that riſe in the mountains in the above ſtate. The N. branch, which interlocks with Cumberland river, runs half-way in a W. direction, and NW. the other half, and falls into the Ohio, in Lat. 38° 27′ N. It is amazingly crooked for upwards of 200 miles. The winding banks of this river, and of Dick's River, are rather precipices than banks; for, almoſt everywhere, the aſtoniſhed eye beholds 3 or 400 feet of ſolid perpendicular limeſtone rock; in ſome parts a fine white marble, either curiouſly arched, pillared, or ſhaped up into fine building ſtones. Theſe precipices are like the ſides of a deep trench, or canal; the land above being level, except where creeks ſet in, and crowned with fine groves of red cedar. It is only at particular places that this river can be croſſed, one of which is a great road, large enough for waggons to paſs through, ſloping with an eaſy deſcent from the top to the bottom of a very ſteep hill, near the river above Leeſtown.

(3.) KENTUCKY, CONSTITUTION OF. By the conſtitution

conſtitution of this ſtate, formed and adopted in 1792, the legiſlative authority is lodged in a ſenate and houſe of repreſentatives. The repreſentatives are elected annually by the freemen, the governor and ſenate for 4 years, by electors choſen for that purpoſe. The number of repreſentatives cannot exceed 100, nor be leſs than 40; and the ſenate, at firſt conſiſting of 11, is to increaſe with the houſe of repreſentatives in the ratio of one to four. The ſpeaker of the ſenate exerciſes the office of governor in caſe of a vacancy. A repreſentative muſt be 24 years of age, a ſenator 27, and the governor 30, and all of them muſt have been inhabitants of the ſtate two years before their election. The legiſlature meets annually on the 1ſt Monday in November. Before a perſon is qualified to vote for repreſentatives, and electors of ſenators and governor, he muſt be 21 years of age, and have reſided 2 years in the ſtate, or in the county wherein he is to vote. The governor can hold no other office, neither can the members of the general aſſembly, but thoſe of attorney at law, juſtices of the peace, coroner, and in the militia. The governor has power to appoint, with the advice of the ſenate, moſt of the executive officers of the ſtate, to remit fines and forfeitures, grant reprieves and pardons, except in caſes of impeachment. Elective officers muſt ſwear that they have not uſed bribery in obtaining their elections. The judiciary power is veſted in a court of appeals, and ſuch ſubordinate courts as the legiſlature may eſtabliſh. The judges continue in office during good behaviour. The declaration of rights prefixed to the conſtitution, aſſerts the civil equality of all the citizens; declares the right of the people to change their government at any time; trial by jury, liberty of conſcience, freedom of elections and of the preſs; the ſubordination of the military to the civil power; the rights of criminals to be heard in their own defence, and the right of the people to petition for redreſs of grievances. It interdicts titles of nobility, hereditary diſtinctions, the ſuſpenſion of habeas corpus writ, unleſs in rebellions and invaſions; ſtanding armies, exceſſive bail, unreaſonable ſearches and ſeizures, and confinement of debtors, unleſs there be preſumption of fraud.

(4.) KENTUCKY, DISCOVERY AND HISTORY OF. The firſt white man we have any certain accounts of, who diſcovered this country, was one James M'Bride, who, with ſome others, paſſing down the Ohio in canoes, in 1754, landed at the mouth of the Kentucky, and there marked his initials, with the date, upon a tree. Having reconnoitred the country, M'Bride and his party returned with the news of their having diſcovered the beſt tract of land in N. America. It remained unexplored, however, till 1767, when John Finley of N. Carolina, and others, trading with the Indians, travelled over this fertile region, then known to the Indians by the names of the *Dark* and *Bloody Grounds*, on account of ſome bloody rencounters that had occurred there among the Indian tribes. Upon his return to N. Carolina, he deſcribed the country to Col. Daniel Boon, who, with a few more, agreed, in 1769, to take a journey to it for farther diſcoveries. After a fatiguing march, weſtward, over a mountainous wilderneſs, they arrived and encamped at Kentucky, and found it to exceed their expectations; but unfortunately the Indians fell upon them, and plundered, diſperſed, or murdered them all, except Col. Boon, who continued in the wilderneſs till 1771, when he returned. About this period Kentucky had attracted the attention of ſeveral gentlemen in Virginia. Dr Walker, with ſeveral others, made a tour W. to the Ohio; and afterwards he and Gen. Lewis purchaſed from the Five Nations of Indians the lands on the N. ſide of Kentucky. Colonel Donaldſon of Virginia, being employed by the ſtate to run a line, from 6 miles above Long Iſland on Holſtein, to the mouth of the Great Kanhaway, was ſolicited to purchaſe the lands on the N. ſide of the Kentucky from the Five Nations. This purchaſe he completed for L.500 in ſpecie; but this valuable purchaſe the ſtate refuſed to confirm. Col. Henderſon of N. Carolina, with ſome other gentlemen, held a treaty with the Cherokees at Wataga, in March 1775, and purchaſed the lands on the S. ſide of the Kentucky for goods, at valuable rates, to the amount of L.6000. The ſtate of Virginia, alarmed at this, agreed to pay the money Donaldſon had contracted for, and then diſputed Col. Henderſon's right of purchaſe, as being a private gentleman of another ſtate; but, on account of his eminent ſervices, in having made ſo valuable an acquiſition to Virginia, agreed to reward him with 200,000 acres at the mouth of Green River; and the ſtate of N. Carolina gave him an equal quantity in Powel's Valley. Col. Boon began this ſettlement with his own and 5 other families in 1773. They were afterwards joined by 40 men from Powell's Valley. The colony increaſed ſo rapidly, that it was erected into an independent ſtate by act of Congreſs, Dec. 6th, 1790; and admitted into the union June 1ſt, 1792. Thus, in the ſhort ſpace of 19 years, an uncultivated deſert, inhabited only by wild beaſts, was converted into a populous, well cultivated, flouriſhing, and independent ſtate, notwithſtanding much oppoſition from the Weſtern Indians.

(5.) KENTUCKY, POPULATION OF. The population of this ſtate has increaſed, and continues to increaſe ſo rapidly, that it is hardly poſſible to give an eſtimate of it. In 1784, it was eſtimated at upwards of 30,000; in 1794, at upwards of 100,000. Among theſe there are people of all religious ſects, but the majority are ſaid to be Baptiſts.

(1.) KEPLER, John, one of the greateſt aſtronomers of his age, was born at Wiel, in the county of Wirtemberg, in 1571. His father had been an officer in the imperial ſervice, but was ſo much reduced, as to be obliged to keep a public houſe. Young Kepler, however, ſtudied aſtronomy and mathematics under Mæſtlinus, and made ſuch rapid progreſs, that in 1593, he was appointed profeſſor of mathematics at Gratz. In 1595 he wrote an excellent book, which was printed at Tubingen, in 1596, entitled, *Prodromus diſſertationum de proportione orbium cæleſtium, deque cauſis cælorum numeri, magnitudinis, motumque periodicorum geniuis et propriis, &c.* Tycho Brahe having ſettled in Bohemia, under the patronage of the emperor Rodolphus, he prevailed upon Kepler to leave the univerſity of Gratz, and remove into Bohemia with his family and library, in 1600. Kepler, in

his journey, was seized so violently with the quartan ague, that he could not do Tycho Brahe the services of which he was before capable. He was also dissatisfied with the reservedness which Tycho Brahe showed, for he did not communicate to him all that he knew; and as he died in 1601, Kepler had not time to be very useful to him. Upon Brahe's death, the emperor appointed him his mathematician for life, and he daily acquired additional reputation by his works. The emperor ordered him to finish the tables of Tycho Brahe, which were called the *Rodolphine Tables*. Kepler applied himself to it vigorously; but the imperial treasurers were so ill-affected toward our author, that he could not publish these tables till 1627. He died at Ratisbon, where he was soliciting payment of the arrears of his pension, in 1630. The principal works of this great astronomer are, 1. *Prodromus dissertationum*, above mentioned, which he also entitled *Mysterium Cosmographicum*, and esteemed more than any other of his works. He sometimes said, he would not give up the honour of having invented what was contained in that book for the electorate of Saxony. 2. *Harmonia mundi*, with a defence of that treatise. 3. *De cometis libri tres.* 4. *Epitome astronomiæ Copernicanæ.* 5. *Astronomia nova.* 6. *Chilias logarithmorum, &c.* 7. *Nova stereometria doliorum vinariorum, &c.* 8. *Dioptricæ.* 9. *De vero natali anno Christi.* 10. *Ad Vitellionem Paralipomena, quibus Astronomiæ pars optica traditur, &c.* 11. *Somnium, Lunariscve Astronomia*; in which he began to draw up that system of comparative astronomy which was afterwards pursued by Kircher, Huygens, and Gregory. His death happened while the work was printing; upon which James Bartschius his son-in-law undertook the care of it, but was also interrupted by death: and Lewis Kepler his son, who was then a physician at Konigsberg in Prussia, was so much startled at these disasters, that it was with difficulty he could be prevailed upon to attempt to finish it, lest it should prove fatal to him: he completed the task, however, without injury.

(2.) KEPLER, Lewis, M. D. the son of the preceding, was a physician at Konigsberg. He published his father's Somnium Astronomicum at Frankfort, in 1634; and died in 1663.

(3.) KEPLER'S LAWS are those laws of the planetary motions discovered by Kepler. These discoveries in the mundane system are commonly accounted two, viz. 1st, That the planets describe about the sun areas that are proportional to the times in which they are described, namely by a line connecting the sun and the planets; and 2d, That the squares of the times of revolution are as the cubes of the mean distance of the planets from the sun. Kepler discovered also that the orbits of the planets are elliptical. These discoveries of Kepler, however, were only found out by many trials, in searching, among a great number of astronomical observations and revolutions, what rules and laws were found to obtain. On the other hand, Newton has demonstrated, *a priori*, all these laws, shewing that they must obtain in the mundane system, from the laws of gravitation and centripetal force: viz. the first of these laws resulting from a centripetal force urging the planets towards the sun; and the 2d, from the centripetal force being in an inverse ratio of the square of the distance; and the elliptic form of the orbits, from a projectile force regulated by a centripetal one.

(4.) KEPLER'S PROBLEM is the determining the true from the mean anomaly of a planet, or the determining its place, in its elliptic orbit, answering to any given time. The general state of the problem is this: To find the position of a right line, which, passing through one of the foci of an ellipsis, shall cut off an area which shall be in any given proportion to the area of the ellipsis; which results from this property, that such a line sweeps areas that are proportional to the times. Many solutions have been given of this problem, some direct and geometrical, others not: viz. by Kepler, who first proposed it; Bulliald, Ward, Newton, Keill, Machin, &c. See Newton's Princip. lib. 1, prop. 31; Keill's Astron. Lect. 23; Philos. Trans. abr. vol. 8. p. 73, &c.

KEPPEL, Augustus, lord viscount KEPPEL, a celebrated British Admiral, the 2d son of William E. of Albemarle. He accompanied Anson in his famous voyage round the world, and afterwards rose to the highest naval honours. In 1778, he commanded the channel fleet, and had Sir Hugh Palliser for his second. In the engagement between the British and French fleets, little was done, and the two admirals of consequence criminated each other. (See ENGLAND, § 90.) Adm. Keppel was acquitted, which occasioned great rejoicing. In 1782, he was created a peer, and was twice first lord of the Admiralty. He died in 1786, with the character of being a man of great bravery, virtue, and humanity.

* KEPT, pret. and part pass. of *keep*.

KERATOPHYTUM, in natural history, a species of GORGONIA.—The keratophyta are called the FRUTICES CORALLOIDES, or sea-shrubs; and generally known among naturalists by the different appellations of LITHOPHYTA, LITHOXYLA, and *keratophyta*; epithets tending to convey an idea of their composition, which at first view seems to consist partly of a woody or horny, partly of a stony or calcareous substance, variously disposed with respect to each other. Their general form approaches to that of shrubs, having a root like base, by which they adhere to some solid support in the ocean; and a stem or trunk, and branches differently disposed; some rising up in one or more different twigs, subdivided into smaller and separate ramifications; while others have their smaller branches connected in such a manner, as to form a curious net-like structure: from this diversity of figure they borrow the names of *sea fans*, *sea feathers*, &c. The seeming fibres of the base are, in reality, small tubes, of which the whole shrub consists; these tubes run up longitudinally into the trunk, and are also circularly disposed about the centre of the trunk: the woody part, as naturalists have called it, thus formed, affords when burnt a strong smell like burning horn; whence some have called it *the horny part*. Upon this part is superinduced a kind of stony or calcareous coat, which covers both trunk and branches to their extremities. In this coat may be discovered regular orders or pores of cells; and viewed by the microscope, it always appears to be an organical

cal body consisting of a regular congeries, like the cells in which animals have been formed or existed. Some of this kind of bodies have lost their calcareous covering by the violence of the waves and other accidents. In some specimens of an advanced growth, the calcareous tubes just mentioned send out little cells of animals of the polype kind, with proper openings to them all: these cells are diffused along the branches in some regular order, much in the same manner as they are in the coral-lines. From the cells the animals have been discovered extending themselves, as well to procure food as materials for the increase of this surprising structure; and therefore there is no reason to doubt that they are animal productions.

1. KERATOPHYTUM DICHOTOMUM, or the sea-willow, is represented in *Fig.* 3. On both edges of the flat branches are regular rows of little rising cells in the calcareous part, with small holes for entrance to each. See CORALLINES.

2. KERATOPHYTUM STABELLIFORME, or the *wasted sea-fan*. A small sprig of this is represented in *Plate* CXCV. *fig.* 4 and 5. The outside is covered with a crust full of little lumps like warts; which, when dissolved in vinegar, discover the contracted bodies of polypes, like claws. A and B, *fig.* 5. are two views of one of the warts magnified; C in the appearance of the polype when the cretaceous matter is dissolved; D represents the particles that compose the incrustation, magnified.

* KERCHIEF. *n. f.* [*couvrechif*, *Chaucer*; *couvre*, to cover, and *chef*, the head; and hence a handkerchief to wipe the face or hands.] 1. A head-dress of a woman.—I see how thine eye would emulate the diamond; thou hast the right arched bent of the brow that becomes the tire valiant. ——A plain *kerchief*, Sir John; my brows become nothing else. *Shak. Merry Wives of Windsor.*

O! what a time have you chose out, brave Caius,
To wear a *kerchief*. *Shak.*

The proudest *kerchief* of the court shall rest
Well satisfy'd of what they love the best. *Dryd.*

2. Any loose cloth used in dress.—Every man had a large *kerchief* folded about the neck. *Hayward.*

* KERCHEIFED. } *adj.* [from *kerchief*.] Dress-
* KERCHEIFT. } ed; hooded.—

The evening comes
*Kerchieft* in a comely cloud. *Milton.*

KERCKRING, Theodore, a famous physician of the 17th century, born at Amsterdam, who acquired a great reputation by his discoveries and his works. He found out the secret of softening amber without depriving it of its transparency; and made use of it in covering the bodies of curious insects to preserve them. He was a member of the Royal Society of London, and died in 1693 at Hamburg, where he had spent the greatest part of his life, with the title of *resident of the grand duke of Tuscany*. His principal works are, 1. *Spicilegium anatomicum*. 2. *Anthropogeniæ ichonographia*. There is also attributed to him an anatomical work, printed in 1671 in folio.

KERCOLANG, an island of Asia, in the Indian Ocean, between 80 and 100 miles in circumference, and, in general, of a very good height. The face of the country seems to be steep hills and extensive valleys, and every part to be be covered with trees and verdure, with some pleasant cultivated grounds. The houses stand on posts, and appear to be well built, and neatly thatched. The fishing hooks and lines are mostly European; and the inhabitants are Malays. Their clothing, in general, is made of a coarse kind of calico, though some wear silk, and most of them have a kind of turban round their head. A few have been seen with a Chinese pointed hat. They are a mild and quiet people; and put great confidence in strangers. Lon. 126. 31. E. Lat. 4. 28. N.

* KERF. *n. f.* [*ceorfan*, Saxon, *to cut*.] The sawn away slit between two pieces of stuff is called a *kerf*. *Maxon.*

KERGUELEN's LAND, in the S. Pacific Ocean, was visited by captain Cook, in 1779. From its sterility, it might properly have been called the Island of Desolation. Mr Anderson, who accompanied captain Cook in this voyage, says, that no place hitherto discovered in either hemisphere affords so scanty a field for the naturalist as this spot. Some verdure indeed appeared when at a small distance from the shore, which might raise the expectation of meeting with a little herbage; but all this lively appearance was occasioned by one small plant resembling saxifrage, which grew upon the hills in large spreading tufts, on a kind of rotten turf, which, if dried, might serve for fuel, and was the only thing seen here that could possibly be applied to that purpose. Lon. 69. 37. E. Lat. 49. 3. S.

KERI, Francis Borgia, a Hungarian Jesuit, who published a History of the Emperors of the East, and a History of the Ottoman Emperors. He was also a good astronomer, and made improvements on the telescope. He died in 1769.

KERI CETIS are various readings in the Hebrew Bible: *keri* signifies that which is read; and *cetib*, that which is written. For where any such various readings occur, the wrong reading is written in the text, and that is called the *cetib*; and the true reading is written in the margin, with *p* under it, and called the *keri*. It is generally said by the Jewish writers, that these corrections were introduced by Ezra; but it is most probable, that they had their original from the mistakes of the transcribers after the time of Ezra, and the observations and corrections of the Masorites. Those Keri-cetibs, which are in the sacred books written by Ezra himself, or which were taken into the canon after his time, could not have been noticed by Ezra himself; and this affords a presumption, that the others are of late date. These words amount to about 1000; and Dr Kennicott, in his *Dissertatio Generalis*, remarks, that all of them, excepting 14, have been found in the text of MSS.

KERKA, a river and lake of Maritime Austria, in Dalmatia.

KERKERDERE, John Gerard, historiographer to the emperor Joseph I. was born at Maestricht, in 1678. He wrote a commentary on Daniel, and a treatise on the terrestrial paradise.

KERNWYCK, a town of Holland, in the dep of the Rhine, and late province of Guelderland, 2 miles S. of Bommel.

(1.) KERMAN, a province in the S. of Persia on the Persian Gulf. See CARMANIA. The sheep

of this country, in the latter end of spring, shed their wool, and become as naked as sucking pigs. The principal revenue of the province consists in these fleeces.

(2.) KERMAN, the capital of the above province, is seated in Lon. 50. 30. E. Lat. 30. 0. N.

(1.) * KERMES. *n. s. Kermes* is a roundish body, of the bigness of a pea, and of a brownish colour. It contains a multitude of little distinct granules, soft, and when crushed, yields a scarlet juice. It till lately was understood to be a vegetable excrescence; but we now know it to be the extended body of an animal parent, filled with a numerous offspring, which are the little red granules.

(2.) KERMES, in zoology, an insect produced in the excrescences of a species of the oak. See COCCUS.

(3.) KERMES MINERAL, so called from its colour, which resembles that of vegetable kermes, is one of the most important antimonial preparations, both with regard to its chemical phenomena and to its medicinal uses. The use of kermes mineral was not established in medicine before the beginning of this century. Some chemists, indeed, amongst others Glauber and Lemeri, had before that time mentioned in their works several preparations of antimony which approach more or less to kermes; but these preparations being little known, were confounded with many others which are entirely neglected, although much praised by their authors. The fame of kermes was occasioned by friar Simon, apothecary to the Chartreux friars. He received this preparation from a surgeon called *La Ligerie*, who had procured it from a German apothecary, who had been a scholar of the famous Glauber. Friar Simon, from the commendations given to this new remedy by La Ligerie, administered it to a Chartreux friar, who was dangerously ill of a violent peripneumony, by which the friar was suddenly, and as it had been miraculously cured. From that time the friar apothecary published the virtue of his remedy. Several other remarkable cures were performed by means of kermes. The public believed in its medicinal qualities, and called it *powder of Chartreux*; because it was prepared only in the apothecary's shop belonging to these monks. The reputation of kermes increased more and more, till at length the duke of Orleans, then regent of France, procured the publication of the process by La Ligerie. This process consists in boiling, during two hours, pulverised crude antimony in the 4th part of its weight of the liquor of nitre fixed by coals, and twice its weight of pure water: at the end of this time the liquor is to be decanted and filtrated, while boiling, through brown paper. It continues clear while it is boiling hot; but when it cools, it becomes turbid, acquires a red brick colour, and again becomes clear; by the deposition of a red sediment, which is the kermes. The boiling may be thrice repeated, and each time the same quantity of water is to be added to the antimony, and a 4th part less of the liquor of fixed nitre. The several sediments from these three boilings are to be added together, washed with clean water till the water acquires no taste; and the kermes is then to be dried. La Ligerie directs, that aquavitæ should be once or twice poured upon it and burnt, and the kermes dried again. Crude antimony is composed of regulus of antimony and common sulphur, united naturally with each other, as in almost all metallic minerals. The fixed alkali with which the crude antimony is boiled, although diluted with much water, acts upon the sulphur of the antimony, and forms with it liver of sulphur; and as this compound is a solvent of all metallic matters, it dissolves a certain quantity of the regulus of antimony. In this operation, then, a combination is formed of fixed alkali, of sulphur, and of regulus of antimony. Of these three substances the fixed alkali only is soluble in water, and is the intermediate substance by which the sulphur and regulus are suspended in the water. But the alkali becomes impregnated by this operation, and by boiling, with a larger quantity of regulus, and especially of sulphur, than can be suspended in cold water: hence the decoction of kermes, which is clear, limpid, and colourless while boiling hot, becomes turbid, and deposites a sediment, while it cools. This compound, therefore, like certain salts, may be kept dissolved in larger quantity by hot than by cold water, and much of it is therefore deposited by cooling. Further, while the kermes is precipitating, the whole antimoniated liver of sulphur, which is dissolved by the boiling liquor, may be divided into two parts; one of which, that is the kermes, being overcharged with the regulus, and particularly with the sulphur, contains but a little alkali, which it draws along with it during its deposition. The other part, as it contains much more alkali, remains dissolved, even in the cold liquor, by this larger quantity of alkali. All these propositions are explained and demonstrated by the following observations: 1. When the decoction of kermes is cold, and has formed all its sediment, if, without adding any thing to it, it be heated till it boil, it again entirely redissolves the kermes; the sediment disappears; the liquor becomes clear; and by cold is again rendered turbid, and deposites sediment as before. Thus the kermes may be made to precipitate and to redissolve as often as we please. 2. By digesting kermes in aqua regia, which dissolves its alkali and regulus, the sulphur is separated pure. The acids of aqua regia form a nitre and febrifugal salt of Sylvius with the alkali of the kermes; and if a certain quantity of kermes be melted with black flux after having destroyed its sulphur by roasting, a true regulus of antimony may be obtained from it. These experiments, which were made by Mr Geoffroy, and the detail of which is found in memoirs given to the Academy in 1734 and 1735, upon the analysis of kermes, show evidently the essence of sulphur, of fixed alkali, and of regulus of antimony, in this compound. From Mr Geoffroy's experiments we find, that 72 grains of kermes contain about 16 or 17 grains of regulus, 13 or 14 grains of alkaline salts, and 40 or 41 grains of common sulphur. 3. By repeating the boiling of the liquor upon the antimony, more kermes will be formed each time by cooling, as at first; and this experiment may be repeated many times. Mr Geoffroy says, that he repeated it 78 times, without any other addition than that of pure wa-

ter

ter to ſupply that which was loſt by evaporation; and that each time a conſiderable quantity of kermes was formed by cooling. This experiment proves, that the alkali transforms the antimony into kermes by overcharging itſelf with regulus and ſulphur, and at each precipitation the kermes does not retain and take with it but a very ſmall quantity of alkali. 4. If any acid be poured upon the liquor in which the kermes has been formed, and from which it has been entirely ſeparated by cooling, M. Baumé has obſerved, that this liquor is again rendered turbid, and that a 2d ſediment is formed of a yellow reddiſh colour, which is nothing elſe than golden ſulphur of antimony; that is, regulus of antimony and ſulphur mixed together, but in very different proportions, and with very different ſtrengths of union, from thoſe in which they were found in the crude antimony. After this precipation in the liquor, a neutral ſalt is left, which is formed by the contained alkali and the precipitating acid. From this experiment we find, that in the liquor from which the kermes has been depoſited, a conſiderable quantity of antimoniated liver of ſulphur remains, which differs from kermes by containing a much larger proportion of alkali; ſo that it can keep diſſolved the regulus and ſulphur with which it is united, even when the liquor is cold. In the proceſs for ſeveral antimonial preparations, a kermes, or compounds like it, are formed. This always happens when crude antimony is treated by fuſion with a quantity of alkaline ſalt, ſo that an antimoniated liver of ſulphur reſults from it, overcharged with regulus and ſulphur; that is, containing more of theſe two ſubſtances than it can keep diſſolved in cold water. If any of theſe combinations be boiled in water, a matter analogous to kermes is always depoſited by cooling. This happens, for inſtance, to the ſcoria of the regulus of antimony, and in an operation deſcribed by Mr Geoffroy to abridge the proceſs for making kermes by fuſion. To do this, Mr Geoffroy fuſes two parts of antimony with one part of alkaline ſalt; he powders this matter while yet hot, and keeps it two hours in boiling water; he then filtrates it, and receives the liquor into more boiling water, from which, when it cools, about ſix groſs of kermes is depoſited, when an ounce of antimony has been uſed. This method of making kermes is much more expeditious, but leſs perfect; for, as the author confeſſes, the kermes produced is not ſo fine and ſoft as that made in the ordinary method. M. Lemeri the elder mentions, in his *Treatiſe concerning Antimony*, an operation from which his ſon pretends that kermes may be obtained. This operation conſiſts in digeſting, and afterwards boiling powdered crude antimony in a very pure liquor of fixed nitre. This liquor, in ſufficient quantity, is capable of diſſolving quickly and entirely powdered crude antimony; and by cooling, a conſiderable quantity of a ſubſtance very analogous to kermes will be produced. Nevertheleſs, none of theſe ſhort methods of making kermes is directed by diſpenſatories, or by the beſt books for deſcribing the preparations of chemical remedies. M. Chaptal's proceſs differs from theſe, and ſeems preferable to all of them. See CHEMISTRY, *Index*. Kermes is uſed in medicine only; and by it excellent effects may be produced. In kermes are united the exciting and evacuant virtues of the emetic preparations of antimony, with the tonic, dividing, aperitive, and reſolving properties of the liver of ſulphur. It is capable of anſwering two principal indications in the treatment of many acute and chronic diſeaſes. Properly managed, it may become an emetic, a purgative, diuretic, ſudorific, or an expectorant; and it is always attenuating and reſolving. When 7 or 8 grains are taken at once, it chiefly acts upon the *primæ viæ*, generally as an emetic and a purgative. A doſe of 3 or 4 grains is ſeldom emetic, and more is frequently purgative. When taken in theſe quantities as an evacuant, a little of it paſſes alſo into the *viæ ſecundæ et tertiæ*. When adminiſtered in ſmaller doſes, it paſſes almoſt into the lacteal, blood, and lymphatic veſſels. In theſe it occaſions ſuch ſpaſms and oſcillations as it does in the *primæ viæ*: ſo that it increaſes all ſecretions and excretions, but particularly thoſe of urine, ſweat, and expectoration, according to the doſe, to the nature of the diſeaſe, and to the diſpoſition of the patient. It produces very good effects in thoſe diſeaſes of the breaſt which proceed from fulneſs and obſtruction. Kermes may be adminiſtered in linctuſes, in oily or in cordial potions, in any vehicle; or incorporated in a bolus, with other ſuitable remedies. One precaution, hitherto little obſerved, is very neceſſary; that is, not to join it with acid matters, if it is intended to act as kermes. Antiacid and abſorbent ſubſtances ought to be joined with it, if the patient has an acid in the *primæ viæ*, or an aceſcent diſpoſition; for as theſe acids ſaturate the alkali, by which the kermes is rendered an antimoniated liver of ſulphur, and by which alone it differs from golden ſulphur of antimony, they accordingly render the kermes entirely ſimilar to the golden ſulphur of antimony, the properties of which are very different from thoſe of kermes.

(1.) * KERN. *n. ſ.* [an Iriſh word.] Iriſh foot-ſoldier; an Iriſh boor.—Out of the fry of theſe rakehell horſeboys, growing up in knavery and villany, are their *kearn* ſupplied. *Spenſer.*—

Juſtice had, with valour arm'd,
Compell'd theſe ſkipping *kernes* to truſt their heels. *Shak.*

If in good plight thoſe northern *kernes* arrive,
Then does fortune promiſe fair. *Phillips.*

(2.) KERN, or KERNE. See § 1. Camden tells us, the armies of Ireland conſiſted of cavalry, called *galloglaſſes*; and infantry, lightly armed, called *kernes*.—The kernes bore ſwords and darts; to the laſt were fitted cords, by which they could recover them after they had been launched out.

(3.) * KERN. *n. ſ.* A hand-mill conſiſting of two pieces of ſtone, by which corn is ground. It is written likewiſe *quern*. It is ſtill uſed in ſome parts of Scotland.

(4.) KERNS, or KERNES, in Engliſh law, ſignify idle perſons or vagabonds.

* *To* KERN. *v. n.* [probably from *kernel*, or, by change of a vowel, corrupted from *corn*.] 1. To harden as ripened corn.—When the price of corn falleth, men break no more ground than will ſupply their own turn, where through it falleth out that ill *kerned* or ſaved harveſt ſoon emptieth their old

old ſtore. *Carew.* 2. To take the form of grains; to granulate.—The principal knack is in making the juice, when ſufficiently boiled, to *kern* or granulate. *Grew.*

* KERNEL. *n. ſ.* [*cyrnel*, a gland, Saxon; *karne*, Dutch; *cerneau*, Fr.] 1. The edible ſubſtance contained in a ſhell.—

As brown in hue
As hazel nuts, and ſweeter than the *kernels*.
*Shak.*

—There can be no *kernel* in this light nut; the ſoul of this man is his clothes. *Shak.*—The *kernel* of the nut ſerves them for bread and meat, and the ſhells for cups. 2. Any thing included in a huſk or integument.—

The *kernel* of a grape, the fig's ſmall grain,
Can clothe a mountain, and o'erſhade a plain.
*Denham.*

—Oats are ripe when the ſtraw turns yellow and the *kernel* hard. *Mortimer.* 3. The ſeeds of pulpy fruits.—I think he will carry this iſland home in his pocket, and give it his ſon for an apple.—And ſowing the *kernels* of it in the ſea, bring forth more iſlands. *Shak.*—The apple incloſed in wax was as freſh as at the firſt putting in, and the *kernels* continued white. *Bacon.* 4. The central part of any thing upon which the ambient ſtrata are concreted.—A ſolid body in the bladder makes the *kernel* of ſtone. *Arbuthnot.* 5. Knobby concretions in children's fleſh.

* To KERNEL. *v. a.* [from the noun.] To ripen to kernels.—In Staffordſhire garden rouncivals ſown in the fields *kernel* well, and yield a good increaſe. *Mortimer.*

* KERNELLY. *adj.* [from *kernel*.] Full of kernels; having the quality or reſemblance of kernels.

* KERNELWORT. *n. ſ.* [*ſcrofularia.*] An herb. *Ainſworth.*

KERPEN, a town of Germany, in the late duchy of Juliers, now annexed to the French republic, and included in the dep. of the Roer. By the former diviſion of theſe territories on the Rhine, in 1796, it was included in the dep. of the Eiffel. It is 14 miles SE. of Juliers. Lon. 6. 56. E. Lat. 50. 5. N.

KERRERA, an iſland of Scotland, in Argyllſhire, in the Sound of Mull, near the main land of Mid Lorn, and included in the pariſh of Kilbride. In this iſland K. Alexander II. being upon an expedition againſt the Danes, died of a fever on the 8th of *July* 1249. His ſhips were anchored in the Greater Horſe Shoe Bay, whilſt he, for the benefit of his health was on ſhore, and his pavilion was erected on *Dulree* (i. e. *the King's plain*), by that natural harbour, whence his body was carried to the abbey of Mek-oſe.

KERRY, a county of Ireland, in the province of Munſter, anciently called *Corrigia*, or the *rocky country*, from *Cerrig* or *Carric*, *a rock*. It is bounded by the Shannon, which divides it from Clare on the N. by Limerick and Cork on the E. by another part of Cork on the S. and by the Atlantic Ocean on the W. The beſt town in it is Dingle, ſituated in a bay of the ſame name. It comprehends a great part of the territory formerly called *Deſmond*, and conſiſts of very different kinds of ſoil. The S. parts are plain and fertile, but the N. full of high mountains, which, though remarkably wild, produce a great number of natural curioſities. It contains 636,905 Iriſh plantation acres, 84 pariſhes, 8 baronies, and 3 boroughs. It is about 57 miles long, 45 broad, and lies within N. Lat. 51. 30. and 52. 24.; the Longitude at the mouth of the Kenmare, being 10° 55′ W. of 42′ 20″ difference of time with London. It is the 4th county as to extent in Ireland, and the 2d in this province: but in reſpect to inhabitants and culture does not equal many ſmaller counties. It has a epiſcopal ſee, which have been annexed to the biſhopric of Limerick ſince 1666, viz. Ardfert and Aghadoe. The ſee of Ardfert was anciently called the dioceſe of *Kerry*, and its biſhops were named biſhops of *Kerry*. Few mountains in Ireland can vie with thoſe in this county for height; during the greater part of the year their ſides are obſcured by fogs, and it muſt be a very ſerene day when their tops appear. Iron ore abounds in moſt of the ſouthern baronies. The principal rivers are the Blackwater, Feal, Gale and Brick, Caſhin, Mang, Lea, Flesk, Laune, Carrin, Fartin, Inry, and Roughty, and the principal lake is Killarney. There are ſome good medicinal waters; particularly thoſe of Killarney, Iveragh, Spa, Felleſwell, Dingle, Caſtlehain, and Tarlee; a ſaline ſpring at Miltherybeg. Some rare and uſeful plants grow in Kerry, of which Dr Smith gives a particular account in his hiſtory of that country.

KERS, a town of Tyrol, ſeated on the Inn.

(1.) * KERSEY. *n. ſ.* [*karſaye*, Dutch; *carſée*, Fr.] Coarſe ſtuff.—

Henceforth my wooing mind ſhall be expreſt
In ruſſet yeas, and honeſt *kerſey* noes. *Shak.*

—His lacquey with a linen ſtock on one leg, and a *kerſey* boot-hoſe on the other. *Shakeſp.*—The ſame wool one man felts it into a hat, another weaves it into cloth, and another into *kerſey* or ſerge. *Hale.*

Thy *kerſey* doublet, ſpreading wide,
Drew Cic'ly's eye aſide. *Gay.*

(2.) KERSEY is a kind of coarſe woollen cloth, made chiefly in Kent and Devonſhire.

KERSHOPE, a river of Scotland, in Roxburghſhire, which runs between Scotland and England. It abounds with trouts.

KERTSCH, a fortreſs, on the E. coaſt of the Crimea, and near the N. entrance of the ſtraits of KAFFA. This fortreſs and that of YENIKALE are of great importance, as they command the paſſage between the ſea of Aſoph and the Black Sea.

KERVERDONC, a town of France in the dep. of the Roer, and late duchy of Cleves; 7 miles N. of Gueldres, and 8 SSE. of Cleves.

KERVIGNAC, a town of France in the dep. of Morbihan.

KERY, a river of Wales, in Cardiganſhire.

KESITAH, a word that occurs in Geneſis and Job, and is tranſlated in the Septuagint and Vulgate *ſheep or lambs*: But the Rabbins and modern interpreters are generally of opinion, that *keſitah* ſignifies rather a piece of money. Bochart and Bugubinus are of opinion the Septuagint meant *minæ*, and not lambs; in Greek ἑκατονμοιον, *hecatommoion*, inſtead of ἑκατον αρνων. Now a mina was worth

worth 60 Hebrew shekels, and consequently 6l. 16s. 3⅓d. Sterling. M. de Pelletier of Rouen is of opinion, that kesitah was a Persian coin, stamped on one side with an archer (*Kesitah* or *Kesetb*, in Hebrew, signifying "a bow"), and on the other with a lamb; that this was a gold coin known in the east by the name of a *daric*, and was in value about 12 livres and 10d. French money. Several learned men, without mentioning the value of the kesitah, say it was a silver coin, the impression whereof was a sheep, for which reason the Septuagint and Vulgate translate it by this name. Calmet is of opinion, that kesitah was a purse of gold or silver. In the east they reckon at present by purses. The word *kibs* in Chaldee signifies *a measure*, or *a vessel*. And Eustathius says, that kista is a Persian measure. Jonathan and the Targum of Jerusalem translate *kesitah a pearl*: Gen. xxxiii. 19.; Job xlii. 11.), or 9l. English, supposing, as Dr Prideaux does, that a shekel is worth 3s. A daric is a piece of gold, worth, as Dr Prideaux says, 25s. English.

KESROAN, a chain of very fertile mountains on the coast of Syria, which form part of Mount Libanus.

(1.) KESSEL, a town of France, in the dep. of the Roer, and late prov. of Upper Guelderland, with a handsome castle. It was the chief town in the territory of the same name, and is seated on the Meuse, between Ruremond and Venlo, 5 miles from each. It was ceded to the king of Prussia by the treaty of Utrecht, and to France by that of Luneville. Lon. 6. 23. E. Lat. 41. 22. N.

(2.) KESSEL, John Van, an eminent painter, born at Antwerp in 1626. He not only excelled in fruits and flowers, but was eminent for painting portraits. He resembled Velvet Brueghel, and nearly equalled him in birds, plants, and flowers. The prodigious high prices for which he sold his works, occasioned the rich alone to be the purchasers; and the king of Spain admired his performances so much, that he purchased as many of them as he could procure, and at last he prevailed on him to visit his court, where he was appointed painter to the queen, and was retained in her service as long as she lived. He painted portraits admirably, with a light free touch, and a tone of colour that very much resembled Vandyck; nor are his works in that style considered in Spain as inferior to that great master. He died in 1708, aged 82.

(3.) KESSEL SEE, a lake of Carinthia.

KESSELDORF, a village of Germany, in the circle of Upper Saxony, 3 miles below Dresden, remarkable for the battle gained by the king of Prussia over the Saxons, on the 15th Dec. 1745.

KESSENBURG, a town of Pennsylvania.

KESSILGHIM, a river in Merionethshire.

* KEST. The preter tense of *cast*. It is still used in Scotland. †

Only that noise heav'ns rolling circles *kest*.
*Fairfax.*

KESTERNUS, a town of Turkey, in Natolia.

KESTEVEN, one of the 3 divisions of Lincolnshire, containing the W. part of the country, from the middle to the S. extremity. It possesses variety of soil; but, on the whole, though intermixed with large heaths, is fertile. Part of the fens of Lincolnshire are in this district; the air of which, however, is more salubrious than that of the district of Holland; and the soil is more fruitful.

KESTON, a village in Kent 8¼ miles NW. by N. of Westerham, and 14 SE. by S. of London. On Holwood Hill, in this parish, is Holwood House, the seat of Mr W. Pitt, in whose grounds are the remains of a large fortification (probably Roman) of an oblong form; the area is partly enclosed by ramparts and double ditches of a great height and depth. It is two miles in circumference, including near 100 acres of ground. A path descends from the camp to the spring-head of the RAVENSBOURN. Of this spring an excellent cold bath was formed, surrounded by piles and trees; but it has been long neglected.

(1.) * KESTREL. *n. s.* A little kind of bastard hawk. *Hanmer.*

His *kestrel* kind,
A pleasing vein of glory, vain did find. *Fairy Q.*

—Kites and *kestrels* have a resemblance with hawks. *Bacon.*

(2.) *The* KESTREL, is also called the *stannel*, the *windhover*, and *chemeris*. See FALCO, N° 40.

(1.) KESWICK, a town of Cumberland, with a market on Saturday; seated in a vale surrounded by hills, near the rapid river Greeta. It was formerly famous for its copper mines, which rendered it a considerable place; but it now consists only of one long street. It is 25 miles NW. by N. of Kendal, and 287 NNW. of London. Lon. 3. 16. W. Lat. 54. 35. N.

(2.) KESWICK, VALE OF, a delightful spot in the S. part of Cumberland, much visited by the admirers of nature. Here is the lake of Keswick, or, more properly, the lake of DERWENT-WATER. To the N. of this romantic piece of water soars the lofty mountain Skiddaw, one of the most distinguished in England, and the haunt of eagles and other birds of prey. To the S. is the dreary region of Borrodale. The water of the Derwent is subject to violent agitations, and often without any apparent cause. It has one peculiar characteristic: namely, that it retains its form, viewed from any point, and never assumes the appearance of a river. See BORRODALE, DERWENT, N° 2, 7; and SKIDDAW.

(1.) KET, a river of Scotland, in Wigtonshire, which runs past Whithorn into the sea at Port Patrick.

(2.) KET, a river of Russia, which runs into the Oby.

(1.) * KETCH, *n. s.* [from *calcchio*, Italian, a barrel.] A heavy ship; as a bomb *ketch*.—

I wonder
That such a *ketch* can with his very bulk
Take up the rays o' th' beneficial sun. *Shak.*

(2.) *A* KETCH, is a vessel equipped with two masts, viz. the main-mast and mizen-mast, and usually

† *We suspect Dr* JOHNSON *is wrong informed. We never heard of such a preterite as* kest. *Cast and* casten, *with the plain original broad sound of the* A, *are the only preterites of* cast *used in Scotland; except that sometimes, in very vulgar language, the* a *in* casten *has the sound of the French* u, *or the Greek* v.

uſually from 100 to 250 tons burden. Ketches are principally uſed as yachts, or as bomb-veſſels; the former of which are employed to convey princes of the blood, ambaſſadors, or other great perſonages, from one part to another; and the latter to bombard citadels, towns, or fortreſſes. The BOMB-KETCHES are therefore furniſhed with all the apparatus neceſſary for a vigorous bombardment; they are built remarkably ſtrong, as being fitted with a greater number of *riders* than any other veſſel of war; and indeed this reinforcement is abſolutely neceſſary to ſuſtain the violent ſhock produced by the diſcharge of the mortars, which would otherwiſe ſoon ſhatter them to pieces.

KETOI, one of the KURILE ISLANDS.

KETSIO, a town of Sweden, in Smaland.

KETTERING, a town of Northamptonſhire, pleaſantly ſeated on an aſcent, with a ſeſſion-houſe for the juſtices, where they ſometimes meet; and a market on Friday. It is 12 miles NE. of Northampton, and 75 NW. of London. Lon. 0. 59. E. Lat. 52. 20. N.

(1.) KETTINS, a pariſh of Scotland, in Angueſhire, 4 miles long from E. to W. and 3 broad, moſtly level. The ſoil is various, but in general fertile. The population in 1793, ſtated by Mr J. Ritchie, in his report to Sir J. Sinclair, was 1100, and had decreaſed 375 ſince 1755. The climate is ſalubrious. A pariſhioner was living in 1793, aged 106.

(2.) KETTINS, a village in the above pariſh, 12 miles E. by N. of Perth, 14 NW. of Dundee, and 1 E. of Coupar.

(1.) KETTLE, or KING'S KETTLE, a pariſh of Fifeſhire, 8 miles long from E. to W. and 2 broad, containing above 9 ſquare miles, or 5668 Scots acres. The climate is dry and healthful; the ſurface partly flat, partly hilly; the ſoil is various, but in general fertile; producing good crops of wheat, barley, oats, flax, peaſe, hay, &c. It abounds with lime and iron-ſtone, coal, marl, &c. The population in 1790, ſtated by the Rev. Peter Barclay, in his report to Sir J. Sinclair, was 1759, and had increaſed 138 ſince 1755.

(2.) KETTLE, a village in the above pariſh, on the S. ſide of the Eden.

(3.) * KETTLE. *n. ſ.* [*cetl*, Saxon; *ketel*, Dutch.] A veſſel in which liquor is boiled. In the kitchen the name of pot is given to the boiler that grows narrower towards the top, and of *kettle* to that which grows wider. In authors they are confounded.—

The fire thus form'd, ſhe ſets the *kettle* on;
Like burniſh'd gold the little ſeether ſhone.
*Dryden.*

(4.) KETTLE, in the art of war, is a term the Dutch give to a battery of mortars, becauſe it is ſunk under ground.

(1.) * KETTLEDRUM. *n. ſ.* [*kettle* and *drum*.] A drum of which the head is ſpread over a body of braſs.—

As he drains his draughts of Rheniſh down,
The *kettledrum* and trumpet thus bray out
The triumph of his pledge. *Shak. Hamlet.*

(2.) KETTLE-DRUMS are formed of two large baſins of copper or braſs, rounded at the bottom, and covered over with vellum or goat ſkin, which is kept faſt by a circle of iron, with ſeveral holes in it, faſtened to the body of the drum, and a like number of ſcrews to ſcrew up and down, and a key for that purpoſe. The two baſins are kept faſt together by two ſtraps of leather, which go through two rings, and are faſtened the one before and the other behind the pommel of the kettle-drum's ſaddle. They have each a banner of ſilk or damaſk, richly embroidered with the ſovereign's arms or with thoſe of the colonel, and are fringed with ſilver or gold; and, to preſerve them in bad weather, they have each a cover of leather. The drum-ſticks are of crab-tree or of any other hard wood, 8 or 9 inches long, with two knobs on the ends, which beat the drum-head. The kettle-drum with trumpets is the moſt martial ſound of any. Each regiment of horſe has a pair. They are alſo uſed in concerts, oratorios, &c.

KETTLE-DRUMMER. *n. ſ.* a man on horſeback appointed to beat the kettle-drums. He marches always at the head of the ſquadron, and his poſt is on the right when the ſquadron is drawn up.

KETTLE FALLS, a cataract of Canada, in the river Utwas, 90 miles W. of Montreal.

KETTLEWELL, John, a learned divine, born in 1653, was deſcended from an ancient family in the N. Riding of Yorkſhire, bred in Edmund Hall, Oxford, and elected fellow of Lincoln College. In 1675 he went into orders; but after the revolution was deprived of his living, on his refuſal to take the oaths to K. William and Q. Mary. He died of a conſumption in 1695. He publiſhed ſeveral works, which were collected and reprinted together in 1718, in 2 vols. folio. He was a man of great candour, meekneſs, piety, and charity.

KETZIN, a town of Brandenburg.

KEVELS, in ſhip building, a frame compoſed of two pieces of timber, whoſe lower ends reſt in a ſort of ſtep or foot, nailed to the ſhip's ſide, from whence the upper ends branch outward into arms or horns, ſerving to belay the great ropes by which the bottoms of the main-ſail and fore-ſail are extended.

KEVENYE, a river of Wales, in Angleſey.

KEVIN, ST, ST CAVAN, or ST COEMGENE, a celebrated ſaint of Ireland, who lived in the 5th, 6th, and 7th centuries; having been born in A. D. 498, and dying the 2d June 618, aged 120. On that day annually many ſuperſtitious perſons ſtill flock to GLENDALAGH, or the *Seven Churches*, the monaſtery of which was founded by him.

KEULA, a town of Saxony, in Swartzburg.

KEW, a village of Surry, on the banks of the Thames, about 7 miles W. by S. of London. It was formerly a hamlet to Kingſton; but in 1769 an act of parliament was paſſed, forming Kew and Peterſham into one vicarage. Kew Houſe, a royal palace, is celebrated for its fine gardens, and his majeſty's exotic garden. This laſt has been brought to great perfection by the introduction of many new plants from Africa and New South Wales; and is known throughout all Europe by the late Mr Aiton's *Hortus Kewenſis*. From Kew to Brentford is a handſome ſtone bridge of ſeven arches over the Thames, built, in 1789, from a deſign of the late Mr Paine. Kew gardens are open to the public every Monday, from mid-ſummer to the end of autumn.

(1.) KEXHOLM, a province of Finland, in Sweden, which borders upon Ruſſia. The lake

LADOGA

LADOGA croſſes it, and divides it into two parts. By the treaty between Ruſſia and Sweden in 1721, the Swedes were obliged to abandon the E. which is the beſt part of it, to the Ruſſians. The country in general is full of lakes and marſhes, thinly inhabited, and badly cultivated.

(2.) KEXHOLM, or *Carelgorod*, a town of Ruſſia, in the above province, not very large, but well fortified, with a ſtrong caſtle. The houſes are built with wood. It formerly belonged to the Ruſſians, after which the Swedes had poſſeſſion of it for a whole century; but it was retaken by the Ruſſians in 1710. Near it is a conſiderable ſalmon fiſhery. It is ſeated on two iſlands on the NW. ſide of the lake Ladoga. Lon. 30. 25. E. Lat. 61. 12. N.

(3.) KEXHOLM, NEW, another town of Ruſſian Finland, ſeated near the above, N° 2.

KEXLEBODA, a town of Sweden, in Smaland.

(1.) * KEY. *n. ſ.* [*cæg*, Sax.] 1. An inſtrument formed with cavities correſpondent to the wards of a lock, by which the bolt of a lock is puſhed forward or backward.—If a man were porter of hell gate, he ſhould have old turning the key. *Shakeſp. Macbeth.*—

Fortune, that arrant whore,
Ne'er turns the *key* to th' poor. *Shak. K. Lear.*

The glorious ſtandard laſt to heav'n they ſpread,
When Peter's *keys* ennobled and his crown. *Fairfax.*

Yet ſome there be, that by due ſteps aſpire
To lay their juſt hands on that golden *key*,
That opes the palace of eternity. *Milton.*

—Conſcience is its own counſellor, the ſole maſter of its own ſecrets; and it is the privilege of our nature, that every man ſhould keep the *key* of his own breaſt. *South.*—

He came, and knocking thrice, without delay
The longing lady heard, and turn'd the *key*. *Drydea.*

2. An inſtrument by which ſomething is ſcrewed or turned.—Hide the *key* of the jack. *Swift.* 3. An explanation of any thing difficult.—An emblem without a *key* to't, is no more than a tale of a tub. *L'Eſtr.*—Theſe notions, in the writings of the ancients darkly delivered, receive a clearer light when compared with this theory, which repreſents every thing plainly, and is a *key* to their thoughts. *Burnet.*—Thoſe who are accuſtomed to reaſon, have got the true *key* of books. *Locke.* 4. The parts of a muſical inſtrument which are ſtruck with the fingers.—Pamela loves to handle the ſpinnet, and touch the *keys*. *Pamela.* 5. [In muſic] Is a certain tone whereto every compoſition, whether long or ſhort, ought to be fitted; and this key is ſaid to be either flat or ſharp, not in reſpect of its own nature, but with relation to the flat or ſharp third, which is joined with it. *Harris.*—

Hipolita, I woo'd thee with my ſword,
And won thy love doing thee injuries;
But I will wed thee in another *key*,
With pomp, with triumph, and with revelling. *Shak.*

—But ſpeak you with a ſad brow; or do you play the flouting Jack? Come, in what *key* ſhall a man take you to go in the ſong. *Shak.*—My only ſon
Knows not my feeble *key* of untun'd cares. *Shak.* 6. [*Kaye*, Dutch; *quai*, Fr.] A bank raiſed perpendicular for the eaſe of lading and unlading ſhips.

A *key* of fire ran along the ſhore,
And lighten'd all the river with a blaze. *Dryd.* 7. *Key cold* was a proverbial expreſſion, now out of uſe.—

Poor *key cold* figure of a holy king! *Shak.*

(2.) KEY, (§ 1, *def.* 1.) See LOCK. L. Molinus has a treatiſe of keys, *De clavibus veterum*, printed at Upſal, wherein he ſays, that the uſe of keys is yet unknown in ſome parts of Sweden. The invention of keys is aſcribed to Theodore of Samos, according to Pliny and Polydore Virgil; but this muſt be a miſtake, the uſe of keys having been known before the ſiege of Troy; mention even ſeems to be made of them in Gen. xix. 10. Molinus is of opinion, that keys at firſt only ſerved for the untying certain knots, wherewith they anciently ſecured their doors: but the Laconic keys, he maintains, were nearly a-kin in uſe to our own; they conſiſted of three ſingle teeth, and made the figure of an E; of which form there are ſtill ſome to be ſeen in the cabinets of the curious. There was another key, called βαλανάγρα, made in the manner of a male ſcrew; which had its correſponding female in a bolt affixed to the door. *Key* is hence become a general name for ſeveral things ſerving to ſhut up or cloſe others. See LOCK.

(3.) KEY is alſo uſed for eccleſiaſtical juriſdiction; particularly for the power of excommunicating and abſolving. The Romaniſts ſay, the pope has the power of the keys, and can open and ſhut Paradiſe as he pleaſes; grounding their opinion on that expreſſion of our Lord to Peter, "I will give thee the keys of the kingdom of heaven." In St Gregory we read, that it was the cuſtom for the popes to ſend a golden key to princes, wherein they incloſed a little of the filings of St Peter's chains, kept with great devotion at Rome; and that theſe keys were worn in the boſom, as being ſuppoſed to contain ſome wonderful virtues.

(4.) KEY (§ 1, *def.* 3.) is uſed for an index of a cipher. See CIPHER.

(5.) KEY, in muſic, (§ 1, *def.* 5.) is the fundamental note or tone, to which the whole piece, in cantata, ſonata, concerto, &c. is accommodated, and with which it uſually begins, but always ends.

(6.) KEY, or QUAY; § 1, *def.* 6. See QUAY.

(7.) KEYS are alſo certain ſunken rocks lying near the ſurface of the water, particularly in the Weſt Indies.

(8.) KEYS OF AN ORGAN, HARPSICHORD, &c. (§ 1, *def.* 4.) thoſe little pieces in the fore part of thoſe inſtruments, by means whereof the jacks play, ſo as to ſtrike the ſtrings. Theſe are in number 28 or 29. In large organs there are ſeveral ſets of the keys, ſome to play the ſecondary organ, ſome for the main body, ſome for the trumpet, and ſome for the echoing trumpet, &c.; in ſome there are but a part that play, and the reſt are only for ornament. There are twenty ſlits in the large keys, which make half-notes. See ORGAN, &c.

* KEYAGE. *n. f.* [from *key.*] Money paid for lying at the key, or quay. *Ainſworth.*

KEYEL, a town of the French republic, in the dep. of Forets, and late prov. of Auſtrian Luxemburg; 10 miles ENE. of Echternach.

* KEYHOLE. *n. f.* [*key* and *hole.*] The perforation in the door or lock through which the key is put.—Make doors faſt upon a woman's wit, and it will out at the caſement; ſhut that, and 'twill out at the *keyhole. Shak.*—I looked in at the *keyhole*, and ſaw a well-made man. *Tatler.*—

I keep her in one room; I lock it;
The key, look here, is in this pocket;
The *keyhole* is that left? Moſt certain. *Prior.*

KEYMEN, a town of Silefia, in Neiſſe.

(1.) KEYNSHAM, a town of Somerſetſhire, 116 miles from London. It is a great thoroughfare in the lower road between Bath and Briſtol. They call it proverbially *ſmoaky* Keynſham, and with equal reaſon they might call it *foggy*. It has a fine large church, a ſtone bridge of 15 arches over the Avon to Glouceſterſhire, and another over the Chew. Its chief trade is malting. It has a charity ſchool, a weekly market, and 3 fairs.

(2.) KEYNSHAM, a village in Glouceſterſhire.

KEYSER'S PILLS, a celebrated mercurial medicine, the method of preparing which was purchaſed by the old French government, and has ſince been publiſhed by M. Richard. The firſt and moſt eſſential operation is to ſeparate the mercury very exactly from all heterogeneous matter, by reducing it to an æthiops. This is done by a hydraulic machine, a plan of which Mr Keyſer intended to have given to government before his death: but although he did not live to accompliſh his reſolution, his family ſtill offer to do it when deſired. M. Richard ſays, it conſiſts of a number of buckets, in which mercury is triturated with water, till the water acquires a black colour. This water, upon ſtanding, depoſits a ſediment, which, being dried by a proper heat, is the æthiops required. The 2d proceſs is to revivify the mercury by diſtillation, to free it from all oily matters by quick-lime, to detach this quick-lime by repeated waſhings, and afterwards to dry it by means of a ſand heat. The 3d is to reduce the mercury purified by this proceſs to a red calx, by heat. To do this Keyſer adviſes, that the mercury be put into glaſs matraſſes, a ſmall quantity only in each. For the proper degree of heat, he adviſes to conſult Lemery and other chemiſts. The 4th operation is, to diſſolve the calcined mercury, obtained by the former proceſs, in diſtilled vinegar, by triture. A pound of it may be diſſolved in 8 pints of vinegar, by rubbing it for an hour or two in a mortar. Care muſt be taken that the vinegar be not diſtilled in a metallic, but in a glaſs veſſel. The 5th proceſs conſiſts in the intimate mixture of this vinegar, impregnated with mercury, with manna. Each pound of the vinegar, containing about 2 oz. of mercury, will require 2 lb. of manna. They muſt be rubbed together upon marble ſtones till they acquire a uniform conſiſtence, which will be liquid to ſuch a degree as to paſs through a hair-cloth, for ſeparating the impurities of the manna. After this, it muſt be ſpread upon a marble ſlab, and left to dry, without the aſſiſtance of fire, till it acquires ſuch a conſiſtence as not to run off upon the table being turned to its ſide. It muſt then be placed before the fire, and at the ſame time moved from one part of the ſtone to another, by means of a knife, furniſhed with a large pliant blade. By this means, it is perfectly prepared for forming the pills. The laſt proceſs is to form the maſs into pills. Theſe Mr Keyſer made to weigh either 3 grains or 1½; the firſt for robuſt, the laſt for delicate conſtitutions. Mr Keyſer obſerves, that, by the purification of the mercury from diſtillation, a great quantity of heterogeneous matter is ſeparated from it. But this does not free it completely from all foreign matter. And, as mercury purified, upon being calcined and diſſolved in vegetable acid, is much more powerful than mercury calcined without purification, he concludes, that repeated purifications would render it ſtill more active. On the diſſolution of the *mercurius calcinatus* in the diſtilled vinegar, he obſerves, that mercury thus diſſolved may be made to unite with running mercury, and to form a very ſingular product. A pound of this mercurius calcinatus is diſſolved in 8 pints of vinegar. Upon adding 2 lb. of running mercury, and continuing the agitation, a ſubſtance ariſes to the ſurface in the form of cream. This being removed by a wooden ſpoon, more will continue to riſe as long as the agitation is continued. The cream being dried and incorporated with manna, in the proportion of 1 part to 8 of manna, forms a very uſeful purgative, and is ſaid to be effectual againſt recent venereal complaints, particularly chancres. M. Richard concludes his account of Keyſer's pills with obſerving, that he conſiders it to be, without exception, the moſt effectual remedy for the venereal diſeaſe hitherto diſcovered.

KEYSLER, John George, F. R. S. a learned German antiquarian, born at Thourneau in 1689. After ſtudying at the univerſity of Halle, he was appointed preceptor to Charles Maximilian and Chriſtian Charles, the counts of Giech; with whom he travelled through Germany, France, and the Netherlands, and gained great reputation among the learned, by illuſtrating ſeveral monuments of antiquity, particularly ſome fragments of Celtic idols diſcovered in the cathedral of Paris. In 1716 he was employed to ſuperintend the education of two grandſons of Baron Bernſtorff, firſt miniſter of K. George I. as elector of Brunſwick Lunenberg. However, obtaining leave, in 1718, to viſit England, he was elected F. R. S. for a learned eſſay *De Dea Nehelennia numine veterum Walacharum topico.* He gave alſo an explanation of the ancient monument on Saliſbury plain, called STONEHENGE, with A Diſſertation on the *Conſecrated Miſletoe of the Druids.* Theſe detached eſſays, with others, he publiſhed on his return to Hanover, under the title of *Antiquitates ſelectæ Septentrionales et Celticæ*, &c. He afterwards made the grand tour with the young barons, to which we owe the publication of his *Travels*; which were tranſlated into Engliſh, and publiſhed in 1756, in 4 vols. 4to. Mr Keyſler on his return ſpent the remainder of his life under the patronage of his noble pupils, who committed their fine library and muſeum to his care, with a handſome income. He died in 1743.

(1.) * KEY-

(1.) * KEY-STONE. *n. f.* [*key* and *ſtone.*] The middle ſtone of an arch.—If you will add a *key-ſtone* and chaptrels to the arch, let the breadth of the upper part of the *keyſtone* be the height of the arch. *Moxon.*

(2.) *The* KEY-STONE OF AN ARCH OR VAULT, is the laſt ſtone placed atop thereof; which being wider and fuller at the top than bottom, wedges and binds all the reſt. The key is different in the different orders; in the Tuſcan and Doric it is a plain ſtone, only projecting; in the Ionic it is cut and waved ſomewhat after the manner of conſoles; in the Corinthian and Compoſite it is a conſole enriched with ſculpture, foliages, &c.

KEZEM, a town of Ruſſia, in Irkutſk.

KEZEREH, a town of Turkey, in Natolia.

KEZIL, a river of Perſia, which runs into the Caſpian Sea, near Reſid.

(1.) KHALIF, KALIPH, or CALIPH, [*Khalifah*, Arab. *i. e.* a ſucceſſor, or heir] a ſucceſſor of Mahomet in the ſpiritual as well as temporal empire erected by that legiſlator. After the death of Mahomet, Abubeker, having been elected by the Muſſulmans to ſupply this place, he would take no other title but that of *khalifah reſſoul aliah*, i. e. *vicar of the prophet*, or *meſſenger of God*. Omar, who ſucceeded Abubeker, declined the title, preferring that of *emir moumenin*, i. e. *Prince of the Believers:* but his ſucceſſors reſumed that of khalif, which thus came to ſignify, the ſupreme eccleſiaſtical dignity among the Saracens; or, ſovereign dignity among the Mahometans, veſted with abſolute authority in all matters relating both to religion and policy. In the Arabic it ſignifies alſo *vicar;* the khalifs bearing the ſame relation to Mahomet, that the popes pretend they do to Jeſus Chriſt or St Peter. It is ſtill one of the Grand Signior's titles, as ſucceſſor of Mahomet; and of the Sophi of Perſia, as ſucceſſor of Ali. One of the chief functions of the khalif, in quality of imam or chief prieſt of Muſſulmaniſm, was to begin the public prayers every Friday in the chief moſque, and to deliver the *khothbah* or ſermon. In after times, they had aſſiſtants for this latter office; but the former the khalifs always performed in perſon. The khaliph was alſo obliged to lead the pilgrims to Mecca in perſon, and to march at the head of the armies of his empire. He granted inveſtiture to princes; and ſent ſwords, ſtandards, gowns, and the like, as preſents to princes of the Mahometan religion; who, though they had thrown off the yoke of the caliphate, nevertheleſs held of it as vaſſals. The khalifs uſually went to the moſque mounted on mules; and the ſultans ſelgiucides, though maſters of Bagdad, held their ſtirrups, and led their mule by the bridle ſome diſtance on foot, till ſuch time as the khalifs gave them the ſign to mount on horſeback. At one of the windows of the khalif's palace, there always hung a piece of black velvet 20 cubits long, which reached to the ground, and was called the *khalif's ſleeve;* which the grandees of his court never failed to kiſs every day, with great reſpect. After the deſtruction of the caliphate by Hulaku, the Mahometan princes appointed a particular officer, in their reſpective dominions, who ſuſtains the ſacred authority of khalif. In Turkey he goes under the denomination of MUFTI, and in Perſia under that of *ſadne.*

(2.) KHALIFS, HISTORY OF THE. See EGYPT, § 16, 17; and SARACENS. After the death of Mahomet (ſee ARABIA, § 9, and MAHOMET), the ſucceſſion of khalifs continued in Arabia and Bagdad, till the 655th year of the Hegira, when Bagdad was taken by the Tartars. See BAGDAD, § 5; BARBARY, § 3; EGYPT, § 16, 17; and SARACENS. After this, however, there were perſons who claimed the khaliphate, as pretending to be of the family of the Abaſſides, and to whom the ſultans of Egypt rendered great honours at Cairo, as the true ſucceſſors of Mahomet; but this honour was merely titular, and the rights allowed them only in matters relating to religion; and though they bore the ſovereign title of *khalifs*, they were nevertheleſs ſubjects and dependents of the ſultans. In the year of the Hegira 361, a kind of khaliphate was erected by the Fatemites in Africa, and laſted till it was ſuppreſſed by Saladin. Hiſtorians alſo ſpeak of a third khaliphate in Gemen or Arabia Felix, erected by ſome princes of the family of the Jobites. The emperors of Morocco aſſume the title of *grand cherifs;* and pretend to be the true khalifs, or ſucceſſors of Mahomet, though under another title.

KHALIFATE, or CALIPHATE, *n. f.* the office or dignity of khalif. See KHALIF, § 1 and 2.

KHAN, or CHAM, the title given to the ſovereign princes of Tartary. The word in Perſian ſignifies *mighty lord;* in the Sclavonic, *emperor.* Sperlingius, in his Diſſertation on the Daniſh term of *Majeſty*, *koning*, *king*, thinks the Tartarian *cham* may be derived from it; adding, that in the north they ſay *kan*, *konnen*, *konge*, *konning*, &c. The term is alſo applied, among the Perſians, to the great lords of the court, and the governors of provinces. See KAN, N° 1.

KHARKOF, a government of the Ruſſian empire, formerly in that of Ukrania. Kharkof, its capital, is ſeated on the Uda.

KHATRIES. See HINDOOS, § 2.

KHAULAN, a diſtrict of Arabia, in Yemen.

KHAZINE, the Grand Seignior's treaſury.

KHERASKOF, Michael, an eminent Ruſſian poet of the 18th century, who publiſhed a poem *on the Uſe of Science;* and an epic poem called *the Ruſſiada*, the ſubject of which is the conqueſt of Caſan by John Baſiliowitz II. He was appointed Vice-Preſident of the College of Mines, curator of the Univerſity of Moſkow, and a Counſellor of State.

KHERSON, or CHERSON. See CHERSON.

KHILKOF, Prince, a Ruſſian nobleman, who was ambaſſador to Charles XII.; and when the war broke out between Sweden and Ruſſia, was, contrary to the law of nations, thrown into priſon by that prince. During his confinement he wrote an abridgment of the Ruſſian hiſtory. He died after a captivity of 18 years, juſt when he was to have been reſtored to his liberty. His work was publiſhed by Mr Muller, in 1770, in 8vo.

KI, the name of a river and 6 towns in China.

KIALING, a river of China, in Se-tchuen.

KIAM, a great river of China, which riſes near the W. frontier, croſſes the whole kingdom eaſt-

ward, and falls into the bay of Nanking, below that city.

KIANG, a town of China, in Quangfi.

KIANGARI, a town of Turkey in Natolia.

KIANG NAN, a province of China, and one of the moft fertile, commercial, and richeft, in the empire. It is bounded on the W. by Ho-nan and Hou-quang; S. by Tche-kiang and Kiang-fi; E. by the gulph of Nanking; and N. by Chan-tong. The emperors long kept their court in this province, till reafons of ftate obliged them to move nearer Tartary, and refide in Pe-king. This province is of vaft extent; containing 14 cities of the firft clafs, and 93 of the 2d and 3d. Thefe cities are very populous, and all of them places of trade. Large barks can go to them from all parts; the whole country being interfected by lakes, rivers, and canals, which communicate with the Yang-tfe-kiang, which runs through the middle of the province. Silk ftuffs, lacquer ware, ink, paper, and every thing that comes from Nanking, as well as from the other cities of the province, are much more eftcemed, and fetch a higher price than thofe brought from the neighbouring provinces. In the Chang-hai and the villages dependent on it, there are above 200,000 weavers of cotton cloths. The manufacturing of thefe cloths gives employment to the greater part of the women.—In feveral places on the fea-coaft there are many falt pits, the falt of which is diftributed all over the empire. In fhort, this province is fo opulent, that it brings every year into the emperor's treafury about 32,000,000 *taels* (or ounces of filver), exclufive of the duties upon every thing exported or imported. The people of this country are civil and ingenious, and acquire the fciences with great facility: hence many of them become eminent in literature, and rife to offices of importance by their abilities alone. This province is divided into two parts, each of which has a diftinct governor. The governor of the E. part refides at Sou-tchéou, that of the W. at Ngan-king. Each of thefe governors has under his juriſdiction 7 cities of the firft clafs.

KIANG-SI, a province of China, bounded on the N. by that of Kiang-nan, W. by Hou-quang, S. by Quang-tong, and E. by Fo-kien and Tche-kiang. The country is extremely fertile, but fo populous, that it can fcarcely fupply the wants of its inhabitants, who are therefore very economical. They are people of great acuteneſs, and often rife to the higheft dignities of the ftate. The mountains are covered with fimples; and contain mines of gold, filver, lead, iron, and tin. The rice produced here is very delicate, and feveral barks are loaded with it every year for the court. The porcelain is the moft valuable in the empire. This province contains 13 cities of the firft clafs, and 78 of the 2d and 3d.

KIAO, a town of China, in Chang-tong.

KIAUTEN, a town of Pruſſian Lithuania, with an iron foundery, and a large paper manufacture.

KIAYAS; in Turkiſh polity, commanding officers of the Janizaries, Arabs, &c. who, after the firft year, lay down their employments, become veterans, and have a voice in the Divan.

(1.) * KIBE. *n. f.* [from *kerb*, a cut, German, *Skinner*; from *kibwe*, Welſh, *Minſheu*.] An ulcerated chilblain; a chap in heel cauſed by the cold.

If 'twere a *kibe*, 'twould put me to my ſlipper. *Shakeſpeare.*

—The toe of the peaſant comes ſo near the heel of our courtier, that it galls his *kibe*. *Shakeſpeare.*

—One boaſted of the cure, calling them a few *kibes*. *Wiſeman.*

(2.) KIBES. See CHILBLAIN, § 2.

* KIBED. *adj.* [from *kibe*.] Troubled with kibes: as, *kibed* heels.

KIBURG, a town of the Helvetic republic, in Zurich, with a fort: 14 miles NE. of Zurich.

* KICK. *n. f.* [from the verb.] A blow with the foot.—

What, are you dumb? Quick, with your anſwer, quick,
Before my foot ſalutes you with a *kick*. *Dryd.*

(1.) * *To* KICK. *v. a.* [*kiauchen*, German; *calco*, Lat.] To ſtrike with the foot.—He muſt endure and digeſt all affronts, adore the foot that *kicks* him, and kiſs the hand that ſtrikes him. *South.*—

It anger'd Turenne once upon a day,
To ſee a footman *kick'd* that took his pay. *Pope.*

—Another, whoſe ſon had employments at court, valued not, now and then, a *kicking* or a caning. *Swift.*

(2.) * *To* KICK. *v. n.* To beat the foot in anger or contempt.—Wherefore *kick* ye at my ſacrifice, which I have commanded? 1 *Sam.* ii. 29.—Jeſhurun waxed fat and *kicked*. *Deut.* xxxii. 15.—The doctrines of the Holy Scriptures are terrible enemies to wicked men, and this is that which makes them *kick* againſt religion, and ſpurn at the doctrines of that holy book. *Tillotſon.*

KICKAPOUS, a nation of N. American Indians, who inhabit the country near the entrance of Lake Superior. About 25 years ago they had 400 warriors. They ceded part of their lands to the United States, at the treaty of Greenville, on the 3d Aug. 1795; for which, beſides a ſum in hand, the ſtates engaged to pay them in goods annually the value of 500 dollars for ever.

* KICKER. *n. f.* [from *kick*.] One who ſtrikes with his foot.

* KICKSHAW. *n. f.* [This word is ſuppoſed, I think with truth, to be only a corruption of *quelque choſe*, ſomething; yet *Milton* ſeems to have underſtood it otherwiſe; for he writes it *kickſhoe*, as if he thought it uſed in contempt of dancing. 1. Something uncommon; fantaſtical; ſomething ridiculous.—Shall we need the monſieurs of Paris to take our youth into their flight cuſtodies, and ſend them over back again, transformed into mimicks, apes, and *kickſhoes*? *Milton.* 2. A diſh ſo changed by the cookery, that it can ſcarcely be known.—Some pigeons, a joint of mutton, and any pretty little tiny *kickſhaws*. *Shak.*—

In wit, as well as war, they give us vigour;
Creſſy was loſt by *kickſhaws* and ſoup-meagre. *Fenton.*

* KICKSY-WICKSEY. *n. f.* [from *kick* and *wince*.] A made word, in ridicule and diſdain of a wife. *Hanmer.*—

He wears his honour in a box, unſeen,
That hugs his *kickſy-wickſey* here at home,
Spending his manly marrow in her arms. *Shak.*

KICYDANI, a town of Lithuania.

(1.) * KID. *n. f.* [*kid*, Daniſh.] 1. The young of a goat.—

Leaping

Leaping like wanton *kids* in pleaſant ſpring. *Fairy Queen.*

—There was a herd of goats with their young ones, upon which ſight Sir Richard Graham tells he would ſnap one of the *kids*, and carry him cloſe to their lodging. *Wotton.*—

Sporting the lion ramp'd, and in his paw
Dandled the *kid*. *Milton.*

So *kids* and whelps their ſires and dams expreſs;
And ſo the great I meaſur'd by the leſs. *Dryd.*

2. [From *cidwlen*, Welſh, a faggot.] A bundle of heath or furze.

(2.) KID, in zoology. See CAPRA; N° X.

(3.) KID, an iſlet on the W. coaſt of Ireland.

* *To* KID. *v. a.* [from the noun.] To bring forth kids.

(1.) KIDDER, Dr Richard, a learned Engliſh biſhop, born in Suſſex, and bred at Cambridge. In 1689, he was inſtalled dean of Peterborough; and in 1691, was nominated biſhop of Bath and Wells, in the room of Dr Thomas Ken. He publiſhed, 1. The young man's duty. 2. A demonſtration of the Meſſiah, 3 vols 8vo. 3. A commentary on the five books of Moſes, 2 vols 8vo; and ſeveral other valuable tracts. He was killed with his lady in his bed by the fall of a ſtack of chimneys, at his houſe in Wells, during the great ſtorm in 1703. The biſhop, in the diſſertation prefixed to his commentary on the five books of Moſes, having reflected upon Monſieur Le Clerc, ſome letters paſſed between them in Latin, which are publiſhed by Le Clerc, in his *Bibliotheque Choiſie.*

(2.) * KIDDER. *n. ſ.* An engroſſer of corn to enhance its price. *Ainſworth.*

(3.) KIDDERS, in law, are thoſe that badge or carry corn, dead victuals, or other merchandiſe, up and down to ſell: every perſon being a common badger, kidder, lader, or carrier, &c. ſays the ſtat. 5 Eliz. cap. 12. They are called *kidders*, 13 Eliz. cap. 25.

KIDDERMINSTER, or KEDDERMINSTER, a town and pariſh of Worceſterſhire, ſeated under a hill on the Stour, near the Severn, 128 miles from London. It contains about 1180 houſes, and 6000 inhabitants, who carry on an extenſive trade in the various branches of weaving. In 1735, a carpet manufactory was eſtabliſhed with ſucceſs, ſo as to employ in 1772 above 250 looms; and there are upwards of 700 looms employed in the ſilk and worſted. Above 1600 hands are employed as ſpinners, &c. in the carpet looms only in the town and neighbourhood; upwards of 1400 are employed in preparing yarn, which is uſed in different parts of England in carpeting; and it is ſuppoſed not leſs than 2000 are employed in the ſilk and worſted looms in the town and neighbourhood. The ſilk manufactory was eſtabliſhed in 1755. The town is remarkably healthy, and has alſo an extenſive manufacture of quilting in the loom, in imitation of Marſeilles quilting. It has a handſome church, a Preſbyterian meeting-houſe, a town-hall, two good free ſchools, a charity-ſchool, and two alms-houſes, &c. It is governed by a bailiff, 12 burgeſſes, 25 common councilmen, &c. It formerly ſent members to parliament. By the late inland navigation, it has communication by the junction of the Severn canals with the rivers Merſey, Dee, Ribble, Ouſe, Trent, Derwent, Severn, Humber, Thames, Avon, &c.; which navigation, including its windings, extends above 500 miles, in the counties of Lincoln, Nottingham, York, Lancaſter, Weſtmoreland, Cheſter, Stafford, Warwick, Leiceſter, Oxford, Worceſter, &c. The pariſh extends to Bewdly-bridge, has a weekly market, and 3 fairs. Lon. 2. 13. W. Lat. 52. 28. N.

KIDDINGTON, a town and pariſh of Oxfordſhire, 4 miles from Woodſtock, and 12 from Oxford. It is ſituated on the Glym, which divides the pariſh in two parts, viz. Over and Nether Kiddington, in the latter of which the church ſtands. This pariſh was given by king Offa in 780 to Worceſter priory. Here king Ethelred had a palace; in the garden of the manor-houſe is an antique font brought from Edward the Confeſſor's chapel at Iſlip, wherein he received baptiſm. In Hill wood, near this place, is a Roman encampment, in extraordinary preſervation, but little noticed.

KIDDLE, or KIDEL, [*Kidellus*, Latin.] *n. ſ.* a dam or wear in a river with a narrow cut in it, for laying pots or other engines to catch fiſh. The word is ancient; for in Magna Charta, cap. 24, we read, *Omnes kidelli deponantur per Thameſiam et Medweyam, et per totam Angliam, niſi per coſteram maris.* And by king John's charter, power was granted to the city of London, *de kidellis amovendis per Thameſiam et Medweyam.* A ſurvey was ordered to be made of the wears, mills, ſtanks, and kidels, in the great rivers of England, 1 Hen. IV. Fiſhermen of late corruptly call theſe dams *kettles*; and they are much uſed in Wales, and on the coaſts of Kent.

* *To* KIDNAP. *v. a.* [from *kind*, Dutch, a child, and *nap*.] To ſteal children; to ſteal human beings.

* KIDNAPPER. *n. ſ.* [from *kidnap*.] One who ſteals human beings; a man-ſtealer.—The man compounded with the merchant, upon condition that he might have his child again; for he had ſmelt it out, that the merchant himſelf was the *kidnapper*. *L'Eſtrange.*—Theſe people lie in wait for our children, and may be conſidered as a kind of *kidnappers* within the law. *Spectator.*

KIDNAPPING, *n. ſ.* the forcible abduction, or ſtealing away of man, woman, or child, from their own country, and ſending them into another. This crime was capital by the divine law: See Exodus xxi. 16. So likewiſe, in the civil law, the offence of ſtealing men and children, which was called *plagium*, and the offenders *plagiarii*, was puniſhed with death. This is unqueſtionably a very heinous crime, as it robs the king of his ſubjects, baniſhes a man from his country, and may in its conſequences be productive of the moſt cruel and diſagreeable hardſhips; and therefore the common law of England has puniſhed it with fine, impriſonment, and pillory. And alſo the ſtatute 11 and 12 W. III. c. 7, though principally intended againſt pirates, has a clauſe that extends to prevent the leaving ſuch perſons abroad as are thus kidnapped or ſpirited away; by enacting, that if any captain of a merchant veſſel ſhall (during his being abroad) force any perſon on ſhore, or wilfully leave him behind, or refuſe to bring home all ſuch men as he carried out, if able and deſi-

rous

rout to return, he ſhall ſuffer three months impriſonment.

(1.) * KIDNEY. *n. ſ.* [etymology unknown.] 1. Theſe are two in number, one on each ſide; they have the ſame figure as kidneybeans; their length is four or five fingers, their breadth three, and their thickneſs two; the right is under the liver, and the left under the ſpleen. The uſe of the kidneys is to ſeparate the urine from the blood, which, by the motion of the heart and arteries, is thruſt into the emulgent branches, which carry it to the little glands, by which the ſerofity being ſeparated, is received by the orifice of the little tubes, which go from the glands to the pelvis, and from thence it runs by the ureters into the bladder. *Quincy.*—A youth laboured under a complication of diſeaſes, from his meſentery and *kidneys*. *Wiſeman.* 2. Sort; kind: in ludicrous language.—Think of that, a man of my *kidney*; think of that, that am as ſubject to heat as butter; a man of continual diſſolution and thaw. *Shak.*—There are millions in the world of this man's *kidney*, that take up the ſame reſolution without noiſe. *L'Eſtrange.*

(2.) KIDNEYS. See ANATOMY, N° 393.

(1.) * KIDNEYBEAN. *n. ſ.* [*phaſeolus.* So named from its ſhape.] A leguminous plant.—*Kidneybeans* are a ſort of cod ware, that are very pleaſant wholeſome food. *Mortimer.*

(2.) KIDNEY-BEAN. See PHASEOLUS.

(3.) KIDNEY-BEAN TREE. See GLYCINE, N° 2.

(1.) * KIDNEY-VETCH. *n. ſ.* [*anthyllis.*] A plant. *Ainſworth.*

(2.) KIDNEY-VETCH. See ANTHYLLIS.

(1.) * KIDNEYWORT. *n. ſ.* [*cotyledon.*] A plant. *Ainſworth.*

(2.) KIDNEY-WORT. See SAXIFRAGA.

KIDWELLY, a town of S. Wales, in Carmarthenſhire, with a market on Tueſday. It is ſeated on a creek of the Briſtol Channel, near the mouth of the Towy. From this town a canal has been cut to ſome colleries, whence coals are brought down and exported. It is 8 miles S. of Carmarthen, and 224 W. by N. of London. Lon. 4. 20. W. Lat. 56. 44. N.

KIEL, a ſtrong, rich, and conſiderable town of Germany, capital of the duchy of Holſtein, with a caſtle, and a univerſity, founded in 1665. It ſtands upon a ſmall peninſula in a bay of the Baltic, and has a very commodious harbour for ſhips of the largeſt ſize. It is one of the moſt commercial places in Holſtein; and its trade will be ſtill farther augmented when the inland navigation acroſs the peninſula is finiſhed. By this navigation it is propoſed to unite the Northern Sea with the Baltic; and it is to be formed acroſs the duchy of Holſtein, by the canal of Kiel, and the river Eyder, which paſſes by Rendſburg, and falls into the German Ocean at Tonningen. This canal was begun in 1777, has been ſince finiſhed, and is now opened for the navigation of veſſels. Kiel is 37 miles NW. of Lubec, and 46 N. of Hamburg. Lon. 10. 0. E. Lat. 54. 20. N.

KIEMA, a promontory of Switzerland, on the W. ſhore of the lake of Zug; of which the ground belongs to the canton of Lucern, and the wood to that of Zug.

KIERNOW, a town of Lithuania.

KIGGELARIA, in botany, BASTARD EUONYMUS; a genus of the decandria order, belonging to the dioecia claſs of plants; and in the natural method ranking under the 37th order *Columniferæ*. The male calyx is quinquepartite; the corolla pentapetalous; there are 5 trilobous glandules; the antheræ are perforated at top; the female calyx and corolla is in the male; there are 5 ſtyles; the capſule unilocular, quinquevalved, and polyſpermous. There is but one ſpecies, viz.

KIGGELARIA AFRICANA. It has an upright woody ſtem, and purpliſh branches, growing 15 or 18 feet high; oblong, ſawed, alternate leaves; and dioecious, greeniſh white flowers, in cluſters from the ſides of the branches; ſucceeded by globular rough fruit, the ſize of cherries, containing the ſeeds, which ſeldom ripen here. Being a native of warm climates, it muſt be conſtantly kept in a ſtove in this country. It is propagated by ſeeds, layers, or cuttings, but moſt readily by ſeeds.

(1.) KIGHLEY, a pariſh of England, in the W. Riding of Yorkſhire, 6 miles long and 2 broad. It is 60 miles from the E. and W. ſeas; yet at the W. end near Camel-Croſs, is a riſing ground, from which the ſprings on the E. ſide of it run to the E. ſea, and thoſe on the W. to the W. ſea.

(2.) KIGHLEY, a town in the above pariſh, 6 miles SE. of Skipton in Craven. It ſtands in a valley ſurrounded with hills at the meeting of two brooks, which fall into the river Are one mile below it. Every family is ſupplied with water brought near their doors in ſtone-troughs from a never-failing ſpring on the W. ſide of it. By the late inland navigation, this town has a communication with the rivers Merſey, Dee, Ribble, Ouſe, Trent, Derwent, Severn, Humber, Thames, Aven, &c. which navigation, including its windings, extends above 500 miles in the counties of Lincoln, Nottingham, Lancaſter, Weſtmoreland, Cheſter, Stafford, Warwick, Leiceſter, Oxford, Worceſter, &c.

KILAN, or GHILAN, a very fertile province of Perſia, bounded on the N. by thoſe of Adirbeitzon and Schirvan; NE. and E. by the Caſpian, and the prov. of Mezanderan; S. by the Perſian Irak, and W. by Curdiſtan, and Adirbeitzan. It is 200 miles long from E. to W. and 150 broad. It produces olives, ſilk, rice, and fruit of all kinds in great plenty. It was ceded to Ruſſia in 1723, but not taken poſſeſſion of till 1780. The people are Mahometans. It was anciently called *Hyrcania*. See HYRCANIA, N° 1. Reſhd is the capital.

KILARNEY. See KILLARNEY.

KILBAGIE, a village of Scotland, in the county and pariſh of Clackmannan, famous for its extenſive diſtillery, which with that of *Kennetpans*, before they were cruſhed by the oppreſſive acts paſſed in favour of the London diſtillers, produced an immenſe revenue to government (ſee CLACKMANNAN, N° 2.), beſides giving employment to about 300 perſons, and feeding 7000 black cattle, and 2000 ſwine. The diſtillery and utenſils, when coſt upwards of 40,000l. were ſold for about 7000l. See *Stat. Acc.* XIV. p. 623—626.

(1.) KILBARCHAN, [Gael. from *cil*, a chapel,

pel, *bar*, a hill, and *chan*, a valley, *q. d.* the *chapel of the hill-bounded vale.*] a parish of Scotland, in Renfrewshire, so named from the village and church, whose situation the name describes. It is 8¼ miles long from W. to E. and 5 broad where broadest; containing 6684 acres. The climate is wet, but healthy; the surface flat on the E. but hilly on the W.; the soil partly deep clay, partly moss. Two thirds of it are light and fertile; and 500 acres are under moss from 7 to 9 feet deep. There are 7 coal-mines, 4 of which are wrought. Lime-stone is found connected with them. The population, in 1791, stated by the Rev. Patrick Maxwell, in his report to Sir J. Sinclair, was 2506, and had increased 1021 since 1755. The number of horses was 261; and of cows 1319. The roads and bridges are good. There are several relics of antiquity, particularly a huge oval stone, on an elevated plain, called *Clochodrick*, supposed to be a corruption of Cloch o Druids, the Druids Stone. It is 22 feet long, 17 broad, and 12 in height. Thirlages are nearly abolished. The manufactures, in 1791, amounted to above 27,000l. sterling.

(2.) KILBARCHAN, a village in the above parish, NW. of Loch Winnoch. It is a manufacturing place, and has several extensive bleaching grounds. The population of this village in 1774, stated in Mr Semple's *History of Renfrewshire*, was 304 families and 1184 souls. In 1791 it had increased 400. "The village (says Mr Maxwell) is built of excellent free-stone, from a neighbouring quarry of very great depth on the W. declivity of Bar-hill. One remarkable circumstance attending this quarry is, that the free-stone has coal over it, and whin-stone above the coal, next the surface. The N. side of the Bar-hill is perpendicular basalt incumbent upon coal." (See BAR, § iv. N° 4.) "This fact (he adds) seems to overturn the prevailing theories of Natural History." See CHEMISTRY, *Index*; COAL; and PIT-COAL. It is about 5 miles SW. of Renfrew.

KILBEGGAN, a borough town of Ireland, in the county of W. Meath, 44 miles from Dublin. It is seated on the Brosna, over which there is a bridge. It had a monastery, founded in 1200, dedicated to the Virgin Mary, and inhabited by monks from the Cistertian abbey of Melefont. It has 2 fairs.

KILBERRY, a parish of Argyllshire, in Kintyre, of a triangular form, united to that of KILCALMONELL.

(1.) KILBIRNY, a parish of Scotland, in Ayrshire. The air is very salubrious, being neither too dry nor too moist. The surface and soil are various: One 3d on the NW. is moss, moor, and hilly ground; another on the S. sand, clay, and earth, is fertile, and capable of great improvement; the rest lies along the Garnock, and is composed of the finest deep mould, yielding from 8 to 10 bolls per acre. The population, in 1792, stated by Mr J. Adam, in his report to Sir J. Sinclair, was 700, and had increased 49 since 1755.

(2.) KILBIRNY, a village in the above parish, containing about 80 families, or 300 people, in 1792.

KILBRANDON, &c. See KILLBRANDON.

(1.) KILBRIDE, [Gael. i. e. the burial-place of Bridget.] a parish of Scotland, in the isle of Arran, and county of Bute, 14 miles long from S. to N. and 7 broad. The air is excellent, the soil hard and stony, but produces potatoes in great plenty, which are the chief food of the people for 9 months in the year. Corn when sown hardly yields two returns. The population, in 1793, stated by the Rev. Gershom Stuart, in his report to Sir J. Sinclair, was 2545, and had increased 1176 since 1755.

(2.) KILBRIDE, or KIRKTOWN OF KILBRIDE, a village in the parish of EAST KILBRIDE (N° 3.), 5 miles W. of Hamilton. A cotton manufactory was established in 1783, which in 1791 employed 60 hands. Muslins and counterpane bed-covers, &c. are made in great perfection in it.

(3.) KILBRIDE, EAST, a parish in Lanarkshire, 10 miles long from N. to S. and from 2 to 5 broad; containing the united parishes of *Torrance and Kilbride*; four 5ths of which are arable, the rest being moors and mosses. The climate is cold and variable, most of the parish being 700 feet above the level of the sea, and some of it 1600 feet. Oats are the chief produce, and afford the best crops; more than sufficient to supply the people. Trees thrive well, and would much improve the country by their shelter, if liberally planted. Lime and iron-stone abound. The population, in 1791, stated by the Rev. David Ure, in his report to Sir J. Sinclair, was 2359, and had increased 330 since 1755. Great varieties of petrefactions of shells, entrochi, coralloids, &c. abound almost everywhere. Descriptions and plates of above 100 of them may be seen in *Mr Ure's History of Kilbride*. The celebrated brethren, Hunters, physician and anatomist, were born in this parish. See HUNTER, N° 1. and 2.

(4.) KILBRIDE, WEST, a parish of Ayrshire, 6 m. long, and from 2 to 3½ broad, bounded on the W. by the sea and Frith of Clyde, and comprehending the lesser Cumbray (see CUMBRAES); which is separated from the main land by a sound 3 m. broad, and which has long had a light-house upon it, but, as this was often not perceptible from its loftiness, or from a misty atmosphere, a reflecting lamp was erected upon it in 1792-3. The surface of the parish is mountainous, and affords the most beautiful and extensive prospects of the isles of Arran, Bute, the Cumbraes, Ailsa, the coasts of Cowall, Kintyre, and Carrick; with the stupendous rocks and peak of Goatfield in Arran, and the distant cliffs of Jura, &c. The air is moist, and the climate variable, but salubrious. A native of Little Cumbray died lately, aged 101. The soil is of 3 kinds, dry sand and earth, moss, and strong tilly clay. Husbandry is but in its infancy. The chief produce is oats, barley, potatoes, and flax. About 7000 yards of coarse linen cloth are made annually; and 10 tons of kelp. Fishing of cod, ling, and oysters formerly employed 150 men; but this trade has been neglected of late. The population, in 1792, stated by the Rev. Arthur Oughterson, to Sir J. Sinclair, was 698, and had decreased 187 since 1755. The number of horses was 155; of sheep, 2000; and black cattle, 620. Prof. SIMPSON was a native of this parish. One of the ships of the Spanish armada lies sunk near the coast.

KILBUCHO, a parish of Scotland, in the county

ty of Peebles, and district of Tweeddale, 4½ miles long from E. to W. and 3 broad from N. to S. containing from 4 to 5000 acres, partly arable, partly pasture ground. It consists of two parallel ridges of hills, stretching from W. to E. and two valleys on the N. of each ridge. "The soil is neither very good nor bad." The population, in 1791, stated by the Rev. W. Porteous, in his report to Sir J. Sinclair, was 362, and had increased 83 since 1755.

KILBURN, a village of Middlesex, 2 miles NW. by N. of London; famous for a fine mineral well.

KILCALMONELL, a parish of Argyllshire, in the peninsula of Kintyre, of which it is the most northerly part, being bounded on the N. by the isthmus of Tarbert. It is united with that of KILBERRY, the length of both, along the W. bank of W. Tarbert Loch, and the coast of the Atlantic, is 16 miles; the breadth from 3 to 5. The surface exhibits great variety in flats and hills, valleys, woods, and lakes. The soil is equally various, consisting of sand, clay, loam, moss, and moor; and the climate is no less so; transitions from cold to hot, from dry to wet, being sudden and frequent. Oats, barley, and potatoes, are the chief crops. Improvements in husbandry have been introduced by Capt. Campbell of Stonefield, and the Rev. Alex. Campbell. The latter "practises a method of planting *potatoes*, which, from repeated and accurate experiments, will, on a moderate computation, yield 24s. per acre more than the method recommended by the most approved writers on farming. He has with success applied peat-dust and roots of kail and cabbage as manure to the potatoes; and he has contrived a harrow for the horse-hoeing husbandry, by which the surface can be smoothed, and weeds destroyed, without levelling the rows." (See *Sir J. Sinclair's Stat. Acc.* vol. x. p. 61.) The population, in 1792, stated by Mr Campbell, in his report to Sir J. Sinclair, was 2448, and had increased 523 since 1755; although within 10 years preceding it had decreased no less than 412. This Mr Campbell ascribes to emigration, owing to short leases and high rents, upon which he has a number of judicious reflections, which he concludes thus:—"All the plans hitherto proposed for the relief of these unfortunate people will be of little avail, while the landed proprietors enjoy an unlimited power of raising their rents. Would a statute (he asks), regulating the rents of lands, be a greater infringement on the rights of the subject, than the regulation of the assize of bread, or the rate of interest?"—The number of horses, in 1792, was 568; of sheep, 5187; and black cattle 4237.

KILCHOMAN, a parish of Argyllshire, in Islay, so named from *Chomanus*, who was sent by St Columbus to plant the gospel in Islay. It is 20 miles long and 6 broad. The soil is various; moss, clay, loam, and sand; and produces corn, barley, flax, and potatoes. The climate is wholesome. The population, in 1790, stated by the Rev. J. M'Liesh, in his report to Sir J. Sinclair, was 2300, and had increased. See ILA, N° 1. The number of black cattle sold annually out of the parish is about 800. Horses are also numerous, and many are exported to Ireland.

KILCHRENAN, a parish of Argyllshire, so named from *St Chrenan*, united to that of DALAVICH. The extent of both is 12 miles in length and 8 in breadth; comprehending about 61,440 Scots acres; lying on both sides of *Loch-Awe*. See AW, N° 3. The population, in 1792, stated by the Rev. W. Campbell, in his report to Sir J. Sinclair, was 1124, and had increased 94 since 1755; but had decreased 376 since 1768, owing to the increase of sheep-farming. These united parishes abound with proofs of the authenticity of Ossian's poems, which are well worthy of the attention of Malcolm Laing, Esq. advocate, and all others, who with him attempt to discredit the existence of our Scottish Homer. See OSSIAN.

KILDA, ST, one of the Western Islands of Scotland. It lies in the Atlantic, and is about 3 miles long from E. to W. and 2 broad from N. to S. The soil is better calculated for pasture than tillage. The natives prefer rearing sheep, and killing wild-fowl, to the more toilsome business of husbandry. All the ground hitherto cultivated in this island lies round the village. The soil is thin, full of gravel, and very sharp. This, though naturally poor, is, however, rendered extremely fertile, by the singular industry of very judicious husbandmen; who manure every inch of their ground, so as to convert it into a kind of garden. All the instruments of agriculture they use, or indeed require, according to their system, are a spade, a mall, and a rake or harrow. After turning up the ground with a spade, they rake or harrow it very carefully, removing every small stone, every noxious root, or growing weed, that falls in their way, and pound down every stiff clod into dust. It is certain, that a small number of acres thus prepared in St Kilda, yield more profit to the husbandman than a much greater number roughly handled in a hurry, as in the other western isles. The inhabitants sow and reap much earlier than any of their neighbours on the W. coast of Scotland. The heat of the sun, reflected from the hills and rocks into a low valley facing the SE. must in summer be quite intense; and the climate being rainy, the corn must grow very fast and ripen early. The harvest is commonly over before September; and should it fall out otherwise, the whole crop would be almost destroyed by the equinoctial storms. The autumnal tempests, and the excessive rains they have generally during 7 or 8 months, are the most disadvantageous circumstances the inhabitants of the Hebrides labour under. Barley and oats are the only sorts of grain known at St Kilda; 50 bolls of the former, old Highland measure, are every year brought from thence to Harris; and all the western islands hardly produce any thing so good of the kind. Potatoes have been but lately introduced, and only small quantities raised. The only appearance of a garden in this whole island is a very inconsiderable piece of ground, which is inclosed and planted with some cabbages. On the E. side of the island, a quarter of a mile from the bay, lies the village, where the whole inhabitants of the island live together. Their number in 1764 was only 88; but formerly they were much more numerous; and the island, if under proper regulations, might easily support 300 souls.

Martin

Martin, who visited it in the end of the 17th century, found 180 persons; but about 1730, one of the people coming to the island of Harris, was seized with the small-pox and died. Unluckily his clothes were carried away by one of his relations next year; and thus was the infection communicated, which made such havoc, that only 4 grown persons were left alive. Their houses are built in two rows, regular, and facing one another, with a tolerable causeway in the middle. These habitations are flat in the roof, or nearly so. The island being peculiarly subject to violent squalls and hurricanes, were their houses raised higher, the first winter storm would bring them down about their ears. The walls are made of a rough gritty kind of stones huddled together, without lime or mortar, from 8 to 9 feet high. In the heart of the walls are the beds, which are overlaid with flags, and large enough to contain 3 persons. Their houses are divided into two apartments by partition walls. In the division next the door, which is the largest, they have their cattle stalled during winter; the other serves for kitchen, hall, and bed-room. Their method of preparing manure is not very delicate. After having burnt a considerable quantity of dried turf, they spread the ashes over the floor of that apartment in which they eat and sleep. These ashes they cover with a rich friable sort of earth; over this bed of earth they scatter a proportionable heap of that dust into which peats crumble away; this done, they water, tread, and beat the whole compost into a hard floor, on which they make new fires, very large, and never extinguished till they have a sufficient stock of new ashes on hand. The same operations are repeated, till they are ready to sow their barley; by that time the floors are risen about 4 or 5 feet. To have room for accumulating heaps of this compost, the St Kildans raise the walls to an uncommon height. The manure produced in this way must undoubtedly be good. Though cleanliness contributes greatly to health and longevity, yet, in spite of the instance of indelicacy now given, and more which might be added, the St Kildans are as long lived as other men. They have also a great number of little cells, which consist entirely of stones, from 12 to 18 feet in length, and little more than 7 in height. Their breadth at the foundation is nearly equal to the height. Every stone hangs above that immediately below, not perpendicularly, but inclining forward, so as to be nearer the opposite side of the grotto, and thus by imperceptible degrees till the two highest courses are near enough to be covered by a single flag at the top. To hinder the rain from falling down between the interstices above, the upper part of the building is overlaid with turf, which looks like a fine green sward. The inhabitants secure their peats, eggs, and wild fowls, within these cells; every St Kildan has his share of them, in proportion to the extent of land he possesses, or the rent he pays. Their method of catching wild fowl is very entertaining. The men are divided into fowling parties, each consisting of four persons distinguished for their agility. Each party must have at least one rope, about 30 fathoms long, made of a strong raw cow's hide, salted and cut circularly into 3 thongs of equal length, which, being closely twisted together, form a three-fold cord, able to sustain a great weight, and durable enough to last for two generations. To prevent the injuries it would receive from the sharp edges of the rocks, against which they often strike, the cord is covered with sheep skins, dressed in the same manner. This rope is the most valuable implement a man of substance can be possessed of in St Kilda. In a testament, it makes the first article in favour of the eldest son; should it fall to a daughter's share, it is reckoned equal in value to two good cows. By the help of such ropes, the people of the greatest prowess traverse and examine rocks prodigiously high. Linked together in couples, each having either end of the cord fastened about his waist, they go frequently through the most dreadful precipices: when one of the two descends, his colleague sets himself on a strong shelf, and takes care to have such sure footing there, that if his fellow-adventurer makes a false step, and tumbles over, he may be able to save him. The following anecdote of a steward of St Kilda's deputy affords a specimen of the dangers they undergo, as well as of their uncommon strength. This man, observing his colleague losing his hold, and tumbling down from above, placed himself so firmly upon the shelf where he stood, that he sustained the weight of his friend, after falling the whole length of the rope. Mr Macaulay gives another instance of their dexterity in catching wild fowl, to which he was an eye-witness. One of these heroes fixed himself on a craggy shelf; his companion went down 60 fathoms below him; and after having darted himself away from the face of a most alarming precipice hanging over the ocean, he began to play his gambols; sung, laughed, and performed several antic tricks; and after giving all the entertainment his art could afford, he returned in triumph, with a large string of fowls about his neck, and a number of eggs in his bosom. This method of fowling resembles that of the Norwegians, described by bishop Pontoppidan. See BIRD-CATCHING, § 6, 8.

KILDALTON, a parish of Argyllshire, in the isle of Islay, about 15 miles long and 6 broad. The soil is very various, and produces oats, barley, flax, and potatoes. Only a small part of it is inclosed. The population, in 1792, had decreased, though the total population in the island had increased since 1755. See ILA, N° 1.

KILDANGON, a town in Kildare.

(1.) KILDARE, a county of Ireland, in the province of Leinster, 37 miles long and 20 broad; bounded on the E. by Dublin and Wicklow, W. by King and Queen's county, N. by East Meath, and S. by Catherlogh. It is a fine arable country, well watered by the Barrow, Liffey, and other rivers, populous, and well cultivated; containing 228,590 Irish plantation acres, 100 parishes, 10 baronies, and 4 boroughs. It was anciently called *Chilledair*, i. e. *the wood of oaks*, from a large forest which comprehended the middle part of this county; in the centre of this wood was a large plain, sacred to heathen superstition, called the *Curragh of Kildare* (see CURRAGH.) At the extremity of this plain, about the commencement of the 6th century, St Brigid or St Bridget, one

of the heathen veſtals, on her converſion to the Chriſtian faith, founded, with the aſſiſtance of St Conlæth, a church and monaſtery, near which St Bridget kept the ſacred fire in a cell, the ruins of which are ſtill viſible.

(2.) KILDARE, the capital of the above county, is ſituated 28 miles SW. of Dublin. It is governed by a ſovereign, recorder, and two portrieves. The church of Kildare was early erected into a cathedral with epiſcopal juriſdiction, which dignity it ſtill retains; the cathedral, however, has been neglected, and is almoſt in ruins. St Bridget founded a nunnery at Kildare, which afterwards came into the poſſeſſion of the regular canons of St Auguſtin. She died 1ſt Feb. 523, and was interred here; but her remains were afterwards removed to the cathedral church of Down. In 638, *Aod Dubh*, or *Black Hugh*, king of Leinſter, abdicated his throne, and took on him the Auguſtinian habit in this abbey; he was afterwards choſen abbot and biſhop of Kildare, and died on the 10th May. In 756, Eiglitigin the abbot, who was alſo biſhop of Kildare, was killed by a prieſt as he was celebrating maſs at the altar of St Bridget; ſince which time no prieſt whatſoever was allowed to celebrate maſs in that church in the preſence of a biſhop. In 1220 Henry de Loundres Abp. of Dublin put out the fire called *inextinguiſhable*, which had been preſerved from a very early time by the nuns of St Bridget. This fire was rekindled, and continued to burn till the ſuppreſſion of monaſteries. Here was alſo a Grey abbey on the S. ſide of the town, erected for Franciſcan, or *Grey Friars*, in 1260; a conſiderable part of which remains. A houſe for White Friars was likewiſe founded in 1290; the round tower is 130 feet high, built of white granite to about 12 feet above the ground, and the reſt of blue ſtone. The pedeſtal of an old croſs is ſtill to be ſeen here; and the upper part of a croſs lies near it on the ground. Fairs are held here on 12th Feb. Eaſter Tueſday, 12th May, and 19th Sept.

(1.) * KILDERKIN. *n. ſ.* [*kindekin*, a baby, Dutch.] A ſmall barrel.—Make in the *kilderkin* a great bung-hole of purpoſe. *Bacon.*—

A tun of man in thy large bulk is writ;
But ſure thou'rt but a *kilderkin* of wit. *Dryden.*

(2.) *A* KILDERKIN contains two firkins.

KILDONAN, a pariſh of Scotland, in the county of Sutherland, ſo named from *St Donan*, about 20 miles long, and 8 miles broad at the one end, but not half a mile at the other. The ſoil is fertile, and produces rich crops of oats, barley, and potatoes. The population, in 1791, ſtated by the Rev. Mr Sage, in his report to Sir J. Sinclair, was 1365, and had decreaſed 68, ſince 1755. The number of horſes was 812; cows, 2479; ſheep, 5041; and goats, 570. There are 9 Pictiſh towers; 3 ſubterraneous paſſages under the river Helmſdale; 10 lakes, and 6 mountains, in the pariſh; which has been often inundated by the Helmſdale, and twice by dreadful water-ſpouts, one of which carried off a whole family in one night.

KILDRUMMY, [Celt, *i. e.* the Little Mount.] a pariſh in Aberdeenſhire, on the banks of the Don, 20 miles from its ſource, and 40 above its mouth, ſeated on a valley from 2 to 3 miles ſquare. The ſoil is moſtly a deep rich loam, and very fertile; improvements in huſbandry are begun, and oats, barley, peaſe, potatoes, and artificial graſſes are raiſed. The population, in 1795, ſtated by the Rev. Rob. Lumſden, in his report to Sir J. Sinclair, was 568, and had increaſed 6 ſince 1755. An unmixed breed of horſes, of a ſmall ſize, but ſpirited and hardy, are ſtill raiſed in this pariſh. They are ſold at from 4l. to 14l. The relics of the ancient caſtle, and ſome other antiquities are ſtill viſible.

KILFINAN, a pariſh of Argyllſhire, ſo named from *St Finan*, a diſciple of St Columba, 15 miles long, and from 3 to 6 broad; about 16 miles N. of the iſle of Arran. The ſurface and coaſt are rugged; the climate is rainy, and the ſoil various. The old mode of huſbandry prevails. Barley, oats, and potatoes, are the produce. Some kelp is made annually; and 21 boats, with 4 hands each, are employed in the herring fiſhery. The population, in 1793, ſtated by the Rev. Alex. M'Farlane, in his report to Sir J. Sinclair, was 1417, and had decreaſed 376 ſince 1755. The number of horſes 272; ſheep 5476; black cattle 5476, and ſwine 65. Thirlages and other ſervitudes retard improvement.

KILFINICHEN AND KILVICEUEN, the compound name of an extenſive pariſh in Argyllſhire, moſtly in the SW. part of the iſle of Mull. It is 22 miles long, 12 broad, and is divided into four diſtricts; viz. *Roſs*, *Brolaſs*, *Airdmeanach*, and the celebrated iſland of I-COLM-KILL. The ſoil of theſe vary; the ſurface in general appears barren, yet with proper cultivation would maintain the inhabitants. Oats, barley, and potatoes are the produce. The climate is temperate, but rather moiſt; and the natives are long lived. The population, in 1791, ſtated by the Rev. Dugal Campbell, in his report, was 3002, taken up by an exact enumeration wherein the name of every perſon was mentioned. The increaſe, ſince 1755, was no leſs than 1317. The number of horſes was about 1000; that of ſheep and black cattle 3000 each. Great ſhoals of fiſh abound in all the coaſts of the pariſh. BENMORE is the higheſt mountain, and the view from the top is ſo extenſive, that, in a clear day, Ireland may be ſeen. Granite, marble, free-ſtone, &c. abound, and ſome coals. There are ſome caves of large dimenſions. Among the literati, who have either been natives of, or reſidents in this pariſh, Mr Campbell mentions St Columba, St Colman, St Finan, St Cuthbert, Adamnan, Veremond, Campbell, "and many more, whoſe very names (he ſays) would form a large catalogue."

KILIAN, Lucas, an eminent German engraver, born at Augſburg, who flouriſhed at the beginning of the 17th century. His ſtyle of engraving bears no ſmall reſemblance in many particulars to that of Henry Goltzius, and of John Mullar his diſciple. He went to Italy to complete his ſtudies. Few artiſts have manifeſted a greater command of the graver than Kilian, whether we conſider the facility with which the ſtrokes are turned upon each other, or the firmneſs with which they are executed; though by paying too cloſe attention to this part of the art, he neglected the correctneſs of the outlines, and fatigued the lights with unneceſſary work; by which means he

he broke the maſſes, and often deſtroyed the effect of his prints. The naked parts of the human figure are ſeldom well expreſſed: the extremities eſpecially are in general very heavy, and ſometimes incorrect. Upon the works of this maſter, however, it appears, that Balechou, ſo famous for his ſkill in handling the graver, formed his taſte. His works are exceedingly numerous. There were ſeveral other engravers of the ſame name and family, but of inferior merit.

KILIANUS, Cornelius, a native of Brabant, who diſtinguiſhed himſelf as an excellent corrector of the preſs, at the printing office of Plantin, for 50 years. He likewiſe wrote ſeveral books which are eſteemed. His Apology for Correctors againſt Authors, an epigram of 18 verſes, is a proof of his abilities in Latin poetry.

(1.) KILKENNY, a county of Ireland, in the province of Leinſter, bounded on the S. by that of Waterford, N. by Queen's county, W. by that of Tipperary, E. by thoſe of Wexford and Catherlogh, and NW. by Upper Oſſory. Its greateſt length from N. to S. is 38 miles; and breadth from E. to W. 18. It contains 10 baronies, and is one of the moſt healthful, pleaſant, and populous counties in Ireland. It contains 287,650 Iriſh acres, 96 pariſhes, and 7 boroughs.

(2.) KILKENNY, the capital of the above county, lies 57 miles SW. of Dublin. It was named from the *cell* or church of Canic, an ancient hermit in this county; and is one of the moſt elegant cities in the kingdom. It is the ſeat of the Bp. of Oſſory, which was tranſlated from Agabo in Oſſory, about the end of Henry IId's reign, by Bp. O'Dullany. The city is pleaſantly ſituated on the Neor, a navigable river that runs into the harbour of Waterford. It is ſaid, that its air is without fog, its water without mud, its fire without ſmoke, and its ſtreets paved with marble. The two latter are indeed true, for they have a kind of coal that burns from firſt to laſt without ſmoke; and moſt of the ſtreets are paved with black marble; of which there are large quarries near the town. It takes a fine poliſh, and is beautifully intermixed with white granite. The air too is very ſalubrious. The city is governed by a mayor, recorder, aldermen, and ſheriffs. It comprifes two towns, viz. Kilkenny and IRISHTOWN, which, together, are computed to contain about 20,000 inhabitants. This city was once of great conſequence, as appears by the venerable ruins yet remaining of churches, monaſteries, and abbeys; which, even in their dilapidated ſtate, exhibit ſuch ſpecimens of exquiſite taſte in architecture, as may vie with any modern improvements; and the remains of its gates, towers, and walls, ſhow it to have been a place of great ſtrength. Here too parliaments were anciently held. It has two churches, and ſeveral catholic chapels; barracks for a troop of horſe and 4 companies of foot; a market twice a week, and 7 fairs. The cathedral, which ſtands in a ſequeſtered ſituation, is a venerable Gothic pile, built above 500 years ago; and cloſe to it is a remarkable round tower. The biſhop's palace is a handſome building, and communicates by a covered paſſage with the church. The caſtle was built in 1195, on the ſite of one deſtroyed by the Iriſh in 1173. The ground was originally a conoid, the elliptical ſide abrupt and precipitous, with the river running rapidly at its baſe: here the natural rampart was faced with a wall of ſolid maſonry 40 feet high; the other parts were defended by baſtions, curtains, towers, and out-works; and on the ſummit the caſtle was erected. This place, as it now ſtands, was built by the anceſtors of the dukes of Ormond: here the Ormond family reſided; and it is now in the poſſeſſion of a deſcendant of that illuſtrious race. The college, originally founded by the Ormond family, is rebuilt in an elegant ſtyle. The tholſel and market-houſe are good buildings; and over the latter is a ſuit of rooms, in which aſſemblies are held. There are two very fine bridges of cut marble over the Nqer. The Ormond family built and endowed a free ſchool in this city. Here are the ruins of 3 old monaſteries, called *St John's*, *St Francis's*, and the *Black Abbey*. The chief manufactures are, coarſe woollen cloths, fine blankets, and of ſtarch. Beautiful chimney-pieces are alſo made of *Kilkenny marble*, cut and poliſhed by water, a mill for that purpoſe being invented by the late Mr Colles. The Kilkenny coal-pits are within 9 miles of the town. This city was incorporated by James I. in 1609. The market-croſs of Kilkenny was an ornament to the city until 1771, when it was taken down; the date on it was MCCC. Sir James Ware mentions Biſhop Cantwell's rebuilding the great bridge of Kilkenny, thrown down by an inundation about A. D. 1447. St John's bridge was carried down by a great flood in 1564; and on 2d October 1763, by another, Green's bridge, near the cathedral, fell. The borough of St Canice, or Iriſh-town, enjoyed very ancient preſcriptive rights. A cloſe roll of 5 Edward III. A. D. 1376, forbids the magiſtrates of Kilkenny to obſtruct the ſale of victuals in the market of Iriſh-town; and left the ample grants made to Kilkenny might be interpreted to include Iriſh-town, the corporation of the latter ſecured their ancient rights by letters patent, 15 Edward IV. A. D. 1474. Theſe renew their former privileges, and appoint a portrieve to be choſen every 21ſt Sept. and ſworn into office on the 11th October. The portrieve's priſon was at Troy-gate. Whenever the mayor of Kilkenny came within Water-gate, he dropt down the point of the city ſword, to ſhew he claimed no pre-eminence within the borough.

KILKERRAN. See CAMPBELTON.

KILL, a town of Ireland, 5 m. from Dublin.

* *To* KILL. *v. a.* [anciently *To quell*; *equellan*, Saxon; *kelen*, Dutch.] 1. To deprive of life; to put to death, as an agent.—

Dar'ſt thou reſolve to *kill* a friend of mine?
—Pleaſe you, I'd rather *kill* two enemies.
*Shak.*

—Ye have brought us forth into this wilderneſs, to *kill* this whole aſſembly with hunger. *Ex.* xvi. 3.—There was *killing* of young and old, making away of men, women, and children. 2 *Mac.* v. 13. 2. To deſtroy animals for food.—

We're mere uſurpers, tyrants, and what's worſe,
To fright the animals, and to *kill* them up. *Shak.*

—Shall I take my bread, and my fleſh that I have *killed* for my ſhearers? 1 *Sam.* xxv. 11. 3. To deprive

prive of life, as a cauſe or inſtrument.—The medicines, if they were uſed inwards, would *kill* thoſe that uſe them; and therefore they work potently, though outwards. *Bacon.* 4. To deprive of vegetative or other motion, or active qualities.—Try with oil, or barm of drink, ſo they be ſuch things as *kill* not the bough. *Bacon.*—Cathartics of mercurials mix with all animal acids, as appears by *killing* it with ſpittle. *Floyer.*

KILLALA, a ſeaport of Ireland, in the county of Mayo, with a biſhop's ſee, 21 miles north of Caſtlebar. This town, during the late rebellion, ſuffered much by the depredations of both rebels and loyaliſts. But the Biſhop of Killala, who was himſelf a very loyal ſubject, ſays that the latter were by far the moſt unmerciful; plundering, burning, and deſtroying wherever they went. The French, on the other hand, behaved with the utmoſt civility. Lon. 9. 11. W. Lat. 54. 15. N.

KILLALOE, a town and biſhop's ſee in the county of Clare and province of Munſter, in Ireland, 86 miles from Dublin, otherwiſe called LOUNIA. It was anciently written *Kill-da-Lua*, i. e. *the church of Lua*, from *Lua*, or *Molua*, who, about the beginning of the 6th century, founded an abbey near this place. St Molua appears to have derived his name from *Loania*, the place of his reſidence, as was cuſtomary amongſt the ancient Iriſh. On the death of St Molua, St Flannan his diſciple, and ſon of the chief of the diſtrict, was conſecrated biſhop of this place at Rome about A. D. 639, and the church endowed with conſiderable eſtates, by his father Theodoric. Towards the cloſe of the 12th century, the ancient ſee of Roſcrea was united to that of Killaloe. At Killaloe is a bridge over the Shannon of 19 arches; and here is a conſiderable ſalmon fiſhery. There are many ancient buildings in and about this town. The cathedral is a Gothic edifice in form of a croſs, with the ſteeple in the centre, ſupported by four arches; it was built by Donald king of Limerick in 1160. There is a building near it, once the oratory of St Molua; and there is another of the ſame kind in an iſland on the Shannon, having marks of ſtill higher antiquity. The ſee-houſe of the biſhop is at Clariford, near to Killaloe. Adjoining to the cathedral are yet ſome remains of the mauſoleum of Brien Boru.

(1.) KILLARNEY, a poſt-town of Ireland, in the county of Kerry and prov. of Munſter, ſeated near *Lough Lean*, or the Lake of Killarney. It is 143 miles from Dublin, and has two fairs. Within a mile and a half of this place are the ruins of the cathedral of Aghadoe, an ancient biſhopric united to Ardfert.

(2.) KILLARNEY, a beautiful lake of Ireland, in the county of Kerry, otherwiſe called LOUGH LEAN, from its being ſurrounded by high mountains. It is divided into three parts, called the Lower, Middle, and Upper Lake. The northern, or lower lake, is 6 m. in length, and from 3 to 4 in breadth. On the ſide of one of the mountains is O'Sullivan's Caſcade, which falls into the lake with a roar that ſtrikes the timid with awe. The view of this ſheet of water is uncommonly fine, appearing as if it were deſcending from an arch of wood, which overhangs it above 70 feet in height from the point of view. The iſlands are not ſo numerous in this as in the upper lake; but there is one of uncommon beauty, called *Inisfallen*, nearly oppoſite O'Sullivan's Caſcade. See INISFALLEN. The coaſt is formed into a variety of bays and promontories. The promontory of MUCRUSS, which divides the upper from the lower lake, is quite enchanting; and a road is carried through the centre of this promontory, which unfolds all the interior beauties of the place. Among the diſtant mountains, Turk appears an object of magnificence; and Mangerton's more lofty, though leſs intereſting ſummit ſoars above the whole. The paſſage to the upper lake is round the extremity of Mucruſs, which confines it on one ſide; and the approaching mountains on the other. Here is a celebrated rock, called the *Eagle's Neſt*, which produces wonderful echoes; the report of a ſingle cannon is anſwered by a ſucceſſion of peals reſembling the loudeſt thunder, which ſeem to travel the ſurrounding ſcenery, and die away among the diſtant mountains. The upper is 4 miles long, and from 2 to 3 broad. It is almoſt ſurrounded by mountains, from which deſcend a number of beautiful caſcades. The iſlands in this lake are numerous, and afford an amazing variety of picturеſque views. The centre lake, which communicates with the upper, is ſmall in compariſon with the other two, and cannot boaſt of equal variety; but the ſhores are, in many places, indented with beautiful bays, ſurrounded by dark groves of trees. The E. boundary is formed by the baſe of Mangerton, down the ſteep ſide of which deſcends a caſcade, viſible for 150 yards. This fall of water is ſupplied by a circular lake near the ſummit of the mountain, called the *Devil's Punch-Bowl*; which, on account of its immenſe depth, and the continual overflow of water, is conſidered as one of the greateſt curioſities in Killarney. One of the beſt proſpects which this admired lake affords, is from a riſing ground near the ruined cathedral of Aghadoe.

(1.) KILLARROW, a pariſh of Argyllſhire in the iſle of Ilay, ſo named from *St Marrow*; united with that of KILMENY, and now often called BOWMORE, from its principal village. (See BOWMORE, N° 1.) The united pariſhes are about 27 miles long, and 12 broad. The climate is moiſt; the ſurface low hills covered with heath; the ſoil various, but fertile, producing good crops of oats, barley, and flax. The population of Killarrow alone, in 1793, ſtated by the Rev. J. Murdoch, in his report to Sir J. Sinclair, was 2500; that of both pariſhes, 4500. Dr Webſter's report of both, in 1755, being only 1761; there was an increaſe of 2739.

(2.) KILLARROW, a river of Iſlay, which runs through the above pariſh, and falls into the bay of Lochendeal.

(3.) KILLARROW, a village in the above pariſh (N° 1.), in which the church ſtood before Bowmore was built.

KILLAS, a genus of ſtones belonging to the argillaceous claſs, found chiefly in Cornwall in England. Its texture is either lamellar or coarſely granular; the ſpecific gravity from 2630 to 2666. It contains 60 parts of ſiliceous earth, 25 of argillaceous, 9 of magneſia, and 6 of iron. The

greeniſh

greenish kind contains more iron, and gives a green tincture to the nitrous acid.

KILLBRANDON, and } two united parishes
KILLCHATTAN, } in Argyllshire, consisting of 5 islands, viz. LUING, SEIL, SHUNA, FORSA, and EASDALE, and 5 farms on the main land. Their length is about 10 miles from N. to S. breadth 6, and general contents 11,500 acres. Two thirds of the property belong to the E. of Breadalbane. The soil and surface are various, but produce good crops of oats, barley, flax, potatoes, clover, and rye-grass. The climate is moist, the wind blowing from S. and W. over the Atlantic two 3ds of the year. Slates and marble abound, and 30 tons of kelp are made annually. Veins of lead and silver ores, as well as of copper, copperas, zinc, and iron, have been discovered, but not wrought. The population, in 1793, stated by the Rev. J. M'Farlane, in his report to Sir J. Sinclair, was 2060, and had increased 568 since 1755. The number of sheep was 700, formerly 300; of horses 180; and of black cattle 2800. Servitudes still prevail.

KILLEAN AND KILCHENZIE, two parishes of Argyllshire, in Kintyre, distinct before the reformation, but considered as only *one* parish since, so named from their patron saints, *John* and *Kenneth*; 18 miles long and 4 broad. The climate is moist, but temperate; the soil sharp and sandy, but fertile, yielding good crops of barley, oats, and potatoes. The population, in 1797, by the Rev. Mr Stuart's report, was 1911; decrease 480 since 1755. There are some Danish forts, and an ancient obelisk on an eminence, 16 feet high, and 2½ thick.

(1.) KILLEARN, a parish of Stirlingshire, in the W. end of Strathblane, 12 miles long from NE. to SW. and 2½ broad. The climate is wet and cold, but salubrious. J. Buchanan of Brovanstown, a native, died in it, aged 104, in 1792. The soil is mostly a stiff clay, on a wet tilly bottom. Barley, peas, clover, potatoes, and flax, are produced, but oats are the chief crop. The population, in 1795, by Mr Ure's report, was 973, and had increased 16 since 1755. This parish produces great variety of indigenous plants, of which Mr Ure has given a list; particularly some very large and old yew trees, which are frequented by the MOTACILLA REGULUS, or *golden-crested wren*, the smallest bird in Europe. It has also the uncommon celebrity of having given birth, or afforded residence, to 3 of the greatest men that ever lived: BUCHANAN was born and has a monument in it; WALLACE found it a safe retreat from the English; and NAPIER long resided and made his logarithmical calculations in it. See these articles.

(2.) KILLEARN, a hill in the above parish.

(3.) KILLEARN, a village in the above parish, containing 56 families, and 223 individuals, in 1795. Various manufactures of linen and woollen cloth, &c. are carried on in it.

KILLEARNAN, a parish in Rossshire, so named from *Irenan*, a Danish prince, who fell in battle on its confines, where his cairn, called *Cairn Irenan*, is still to be seen. It is 5 miles long from NW. to SE. and 2 broad. The soil is light loam, gravel, and deep blue clay. Some fields are full of small stones. About 2000 acres are under oats, barley, peas, and potatoes, but husbandry is not improved, nor are there any inclosures of crops; the fields from autumn till April being one undistinguished common. About 20,000 yards, however, have been inclosed and planted with oak, ash, fir, &c. by Mr Grant of Redcastle. The population, in 1794, by the Rev. D. Dunoon's report, was 1147; the increase since 1755, 202. The births which, in 1785, were only 14, in 1790 were 25, and in 1794, no less than 41.

* KILLER. *n. s.* [from *kill*.] One that deprives of life.—What sorrow, what amazement, what shame was in Amphialus, when he saw his dear foster father find him the *killer* of his ony son? *Sidney.*—

Wilt thou for the old lion hunt, or fill
His hungry whelps? and for the *killer* kill?
*Sandys.*

A crown'd head could no compassion find,
But died, because the *killer* had been kind.
*Waller.*

KILLERIE'S HARBOUR, a bay on the W. coast of Ireland, between Mayo and Galway. Lon. 9. 46. W. Lat. 53. 38. N.

KILLESHANDRA, a town of Ireland, in Cavan; 8 miles SW. of Cavan, and 18 E. of Leitrim.

KILLFENORA, a town in Clare, Ireland.

KILLEVAN, a town of Ireland, in the county of Monaghan, 8 miles SW. of Monaghan. Lon. 7. 26. W. Lat. 54. 10. N.

KILLICRANKIE, a noted pass of Perthshire, formed by the lofty mountains impending over the Garrie, which rushes through a deep, darksome, and horrid channel, beneath. In the last century this was a pass of much danger and difficulty; a path hanging over a tremendous precipice threatened the traveller with destruction upon the least false step. At present a fine road, formed by the soldiery, gives an easy access to the Highlands; and the two sides are joined by a fine arch. Near the N. end of this pass, in its open and unimproved state, was fought, in 1689, the battle of Killicranky, between the adherents of James II. under Viscount Dundee, and of William III. under General Mackay. Dundee's army was very much inferior to that of Mackay's. When he came in sight of the latter, he found them formed in battalions ready for action. They consisted of 4500 foot, and two troops of horse. The Highlanders, under Dundee, amounted to little more than half that number. These he ranged instantly in order of battle. Maclean, with his tribe, formed the right wing. The Macdonalds of Sky, under their chieftain's eldest son, formed the left. The Camerons, the Macdonalds of Glengary, the followers of Clanronald, and a few Irish auxiliaries, were in the centre. A troop of horse were placed behind, under Sir William Wallace. The officers sent by James from Ireland were distributed through all the line. His whole army stood in sight of the enemy for several hours on the steep side of a hill, which faced the narrow plain where Mackay had formed his line. Dundee wished for the approach of night; a season suited for either victory or flight. At 5 p. m. a kind of slight skirmish began between the right wing of the Highlanders and the left of the enemy.

But

KILMALIE, a very extenſive pariſh of Scotland, in the counties of Inverneſs and Argyll, interſected by the ſea in 3 places; 60 miles long from NW. to SE. in a direct line, and 30 broad, comprehending 589 ſquare miles, or about 376,960 Engliſh acres. If the ſurface of the hills and valleys were exactly meaſured, it would be found at leaſt one 3d more. The ſea-coaſt extends 70 miles. The greater part conſiſts of high hills covered with heath, and well adapted to ſheep-farming. Among theſe is BEN-NEVIS, the higheſt mountain in Britain. See BEN-NEVIS. In the valleys upon the banks of the Lochy and Nevis, &c. there is good arable ground; though the ſoil is ſhallow and ſandy. The climate is rainy, but ſo warm near the coaſt, that ſnow ſeldom lies 24 hours. Limeſtone, porphyry, red granite, which admits of a poliſh like marble, and ſlates abound in the hill; and a vein of lead ore has alſo been diſcovered. There are ſeveral extenſive caves, particularly one 30 feet long, and 11 wide, which afforded a ſafe retreat to ſome Highlanders in 1746. This cave is in a rock 70 feet high and 35 broad. Oppoſite to it is a grand caſcade. About 1400 acres are under wood. The population in 1792, ſtated by the Rev. Alex. Fraſer, in his report to Sir J. Sinclair, was 4031; increaſe 938 ſince 1755. Of theſe 1200 lived in MARYBURGH and FORT WILLIAM. The number of horſes was 500; of ſheep 60,000; goats 1000, and black cattle 6000. Oats, barley, and potatoes are the chief crops. The remains of a vitrified fort, called *Dundbairdgall*, ſuppoſed to be not leſs than 1000 years old, are ſtill viſible upon the top of a hill.

KILMALLOCK, a town of Ireland, in the county of Limerick, 16 miles from Limerick, and 107 from Dublin.—This town makes a conſpicuous figure in the military hiſtory of Ireland. In the 16th century it was a populous place; and the remains of the wall, which entirely ſurrounded the town, are ſtill to be ſeen. Edward the VI. granted a charter to it with many privileges, as did Q. Elizabeth another, dated 24th April 1584. In 1598, it was inveſted by the Iriſh forces, when the earl of Ormond haſtened to its relief, and arrived in time to raiſe the ſiege: here was alſo ſome conteſt during the grand rebellion in 1641 and 1642. By an acquiſition, 11 Aug. 29 Eliz. it appears that there had been an abbey in Kilmallock, called *Flaciſphaghe*; on which a ſtone houſe was erected. Sir James Ware informs us that an abbey of Dominicans was built here in the 13th century by the ſovereign, brethren, and commonalty. The pariſh church was formerly an abbey for regular canons, founded by St Mochoallog, who died between the years 639 and 656. A fair is held on Whitſun-Tueſday.

KILMANIVAIG, an extenſive pariſh of Inverneſs-ſhire, 60 miles long from S. to N. and not above 20 broad. The ſurface is much diverſified by hills, glens, rivers, and mountains. The climate is rainy; the ſoil very various; the only crops are oats, barley, and potatoes. The population in 1795, ſtated by the Rev. Thos. Roſs in his report to Sir J. Sinclair, was 2400, one half papiſts; the decreaſe 495 ſince 1755. The ancient hoſpitality, as well as courage, is conſpicuous among them. Gaelic, in its purity, is the general language, though many can ſpeak Engliſh. Inverlochy caſtle is ſituated in this pariſh. See INVERLOCHY, N° 2. Several hills in this pariſh have been named after FINGAL's heroes from time immemorial; a ſtrong preſumptive evidence of the truth of the facts recorded by OSSIAN.

(1.) KILMANY, a pariſh of Fifeſhire, S. of the Tay, about 6 miles long from W. to E. lying between the Ochils and ſome hills on the S. It contains 3963 acres, of which 3216 are arable and fertile, producing good crops. Only 74 acres are under wood. The population, in 1797, ſtated by the Rev. J. Cook (who gives the people an excellent character), in his report to Sir J. Sinclair, was 869; the increaſe 84 ſince 1755.

(2.) KILMANY, a village in the above pariſh, 3 miles from Balmerino and the Tay, and 5 from Cupar.

(1.) KILMARNOCK, a pariſh of Ayrſhire, 9 miles long and 4 broad, ſo named from St MARNOCK, a biſhop or confeſſor who flouriſhed here in the 4th century, and died A. D. 322. The climate is moiſt; the ſurface level; the ſoil deep, ſtrong, and fertile. The country part of the pariſh contains about 5900 acres Scots, which are well cultivated and produce good crops of oats, wheat, barley, peaſe, and potatoes. The population of both town and country, in 1761, ſtated by the Rev. Meſſrs M'Kinlay and Robertſon, in their report to Sir J. Sinclair, was 6776; and had increaſed 2373 ſince 1755.

(2.) KILMARNOCK, a populous and flouriſhing town in the above pariſh, noted for its manufacture of carpets, milled hoſiery, and Scotch bonnets. It is a burgh of barony, governed by two bailies and ſeventeen councillors. Its firſt charter was granted in 1591, in favour of Thomas Lord Boyd; its 2d in 1572, to William earl of Kilmarnock. In 1700 the magiſtrates obtained a grant from the Kilmarnock family of the whole common good, cuſtoms, &c. of the burgh. It has five incorporations, and two flouriſhing public ſchools, beſides many private ones. Its population in 1791 was 5670. It is 15 miles SW. of Glaſgow.

KILMARONOCK, a pariſh in Dumbartonſh. 5 miles long and from 2 to 4 broad. The ſurface is a plain of about 3000 acres, with a gentle declivity to the N. The Endrick winds through it. Buchanan houſe, with the D. of Montroſe's extenſive foreſts, Locſilomond with its iſlands, and the ſurrounding mountains, render the ſcenery very romantic. The ſoil is partly deep rich loam, partly cold wet till and moſs. The population in 1792, ſtated by the Rev. Andrew White, in his report to Sir John Sinclair, was 820; the decreaſe 373, ſince 1755. The military road from Stirling to Dumbarton runs through the pariſh, and the ruins of the caſtles of Kilmaronock and Batturret exhibit proofs of their ancient magnificence. There are 3 mills, and multures of one 12th of the crop are demanded.

(1.) KILMARTIN, a pariſh of Argyllſhire, ſo named from ST MARTIN, about 12 miles long from SW. to NE. and not above 3 broad. The climate is wet, but healthful; the ſurface hilly; the ſoil various, but fertile, producing good crops of oats, barley, and potatoes. LOCH-AW bounds it for 6 miles. The extent of ſea-coaſt is 7½ m. from

S.

S. to N. Loch Crinan is the beſt harbour. The population in 1791, ſtated by the Rev. Hugh Campbell, in his report to Sir J. Sinclair, was 1537; the increaſe 387 ſince 1755. The number of horſes was 350, of ſheep 6000, and black cattle 1800.

(2.) KILMARTIN, a village in the above pariſh, which has 3 annual fairs; 1 for black cattle and 2 for horſes; with a church and commodious inn, on the great road from Kintyre to Fort William.

(1.) KILMAURS, a pariſh of Ayrſhire, 6 m. long and 3 broad. The climate is wet, the ſoil clay or loam, very fertile; the chief crops oats and barley. The population in 1793 was 1147: increaſe 53 ſince 1755.

(2.) KILMAURS, a burgh of barony in the above pariſh, 2 miles from Kilmarnock. Population in 1793, 514.

KILMENY. See KILLARROW.

KILMES, a town and river of Ruſſia.

KILMIDDY, a town of Ireland, in Limeric:

KILMINGTON, a village of England, in Somerſetſhire, near Axbridge, where king Athelſtan defeated the Danes.

KILMORACK, [*Gael.* i. e. the *Cell of young Mary.*] an extenſive pariſh of Inverneſs-ſhire, 0 miles long, from E. to W. and from 10 to 30 broad. The ſurface is irregular, but extremely romantic and picturesque, being watered by the Beauly, Canich, Farrur, and Glaſs; and ornamented with much natural wood, growing on hills and rocks, &c. The climate, formerly very warm, has within theſe laſt 30 years become remarkably cold. Oats, barley, wheat, peaſe, rye, and great quantities of potatoes, are the produce. The population in 1797, ſtated in the Rev. J. Fraſer's report to Sir J. Sinclair, was 2318; the decreaſe 512 ſince 1755. Wood, cut into planks, deals, &c. is exported to England, &c. in great quantities. There are many Druidical temples in the pariſh.

(1.) KILMORE, a pariſh of Argyllſhire, united to that of KILBRIDE, both in Mid Lorn, extending 7 miles in length and 6 in breadth, in a circular form. The iſland of KERRERA is annexed to them, which is 3 miles long. The ſurface is hilly, covered with heath; the valleys are arable; the ſoil moſtly ſhallow and ſpouty. The crops are barley, oats, and potatoes. Huſbandry is much improved. The coaſt is ſemicircular, and including bays, &c. extends 20 miles. It has 4 good harbours, viz. OBAN, DUNSTAFFNAGE, *Adintraive*, and *Horſe-ſhoe*. There are ſome volcanic appearances on the coaſt. The population in 1791, ſtated by the Rev. Patrick Donald, in his report to Sir J. Sinclair, was 1886; the increaſe 886, ſince 1755. A cotton manufacture has been eſtabliſhed by Mr David Dale of Glaſgow.

(2.) KILMORE, a biſhop's ſee of Ireland, in the county of Cavan. It was called in former ages *Clunes*, or *Clunis*, i. e. *the ſequeſtered place*; and is ſituated near Loch Ern. St Fedlimid founded this biſhopric in the 6th century; it was afterwards removed to an obſcure village called *Triburna*; where it continued until 1454, when Andrew Mac-Brady, Bp. of Triburna, erected a church on the ſite of that founded by St Fedlimid, to whoſe memory it was dedicated, and named *Kilmore*, or *the great church*. At preſent there is neither cathedral, chapter, nor canon, belonging to this ſee; the ſmall pariſh church contiguous to the epiſcopal houſe ſerving for the purpoſe of a cathedral.

KILMORY, a pariſh in the county of Bute, and iſle of ARRAN, 30 miles long, from SE. to N. and 6 broad. The population in 1793 was 3259; increaſe 982: number of horſes 440; ſheep 2085; cows 1388; goats 102. There is a large cave, called *King's Cove*, in which K. Robert Bruce and all his retinue once lodged.

(1.) KILMUIR, [*Cilmoir*, Gaelic *i. e.* Mary's Chapel.] a pariſh of Inverneſs-ſhire, in the iſle of Sky, 16 miles long and 8 broad. The air is moiſt but healthy; the ſoil a deep fertile clay; the ſurface partly green hills, but moſtly flat. The population in 1791, by the Rev. Donald Martin's report to Sir J. Sinclair, was 2065; increaſe 493.

(2.) KILMUIR EASTER, a pariſh in the counties of Roſs and Cromarty, 10 miles long, and 4½ broad. The climate is mild and healthful; the ſoil various; the produce rye, oats, beans, peaſe, barley, flax, potatoes, and turnips. The population in 1792, by the Rev. J. Matheſon's report to Sir J. Sinclair, was 1975; increaſe 880. There were 300 horſes, 900 ſheep, and 800 black cattle.

(3.) KILMUIR WESTER, a pariſh in Roſs-ſhire, united to that of SUDDY, and now commonly called KNOCKBAIN; 6½ miles long from S. to N. and 5½ broad. The air is pure and ſalubrious, the ſoil various but fertile, yielding good crops of oats, peaſe, barley, and potatoes. The population in 1793, by the Rev. Roderic M'Kenzie's report to Sir J. Sinclair, was 1805; increaſe ſince 1755, no leſs than 1137, owing to the encouragement given to cottagers, by Mr M'Kenzie of Kilcoy.

* KILN. *n. ſ.* [*cyln*, Saxon.] A ſtove; a fabrick formed for admitting heat, in order to dry or burn things contained in it.—I'll creep up into the chimney.——There they always uſe to diſcharge their birding-pieces; creep into the *kiln* hole. *Shakeſpeare.*—After the putting forth in ſprouts, and the drying upon the *kiln*, there will be gained a buſhel in eight of malt. *Bacon.*—Phyſicians chuſe lime which is newly drawn out of the *kiln* and not ſlacked. *Moxon.*

* *To* KILNDRY. *v. a.* [*kiln* and *dry.*] To dry by means of a kiln.—The beſt way is to *kilndry* them. *Mortimer.*

KILNINIAN, a pariſh of Argyllſhire, in the iſle of Mull; comprehending a broad peninſula of 12 miles ſquare, NW. of the iſthmus; with the iſlands of ULVA, *Gometra*, *Little Colonſay*, and STAFFA. The ſurface is hilly; the climate rainy; the ſoil rather barren, yet produces tolerable crops of barley, oats, and potatoes. The population in 1792, by the Rev. Arch. M'Arthur's report to Sir J. Sinclair, was 5281; increaſe 691: the number of horſes 400; ſheep 4500; and black cattle 3000. TOBERMORY is the chief village.

KILNINVER, a pariſh of Argyllſhire in Lorn, united with that of KILMELFORT, and forming together a ſquare of 12 miles. The coaſt extends 6 miles. The churches are 6 miles diſtant. The ſoil in the low grounds is fertile, and yields good crops of oats, barley, and potatoes. The high lands feed cattle. The population in 1793, by the Rev. P. Campbell's report to Sir J.

Sinclair, was 1178; increaſe 133: the number of horſes 250; ſheep 6000; and black cattle 1500.

KILONGO, a prov. of Africa, in Loango.

(1.) KILPATRICK, New, or East, a pariſh of Scotland, in the counties of Dumbarton and Stirling, ſo named from St Patrick, who is ſaid to have been born in it, though he afterwards became the tutelar ſaint of Ireland. The air is pure; the ſoil ſtubborn; the chief crops, oats, barley, potatoes, and clover. The population in 1792, by the Rev. Geo. Sym's report to Sir J. Sinclair, was 1700; increaſe 310: number of horſes 360; ſheep 150; black cattle 1450. Millguy is the chief village. There are 2 colleries, and 8 mills; 6 for grain, one for ſnuff and one for paper. The Great Canal paſſes through the pariſh.

(2.) Kilpatrick, Old, or West, a pariſh in Dumbartonſhire, ſeated on the Clyde, 8 miles long, and from 3 to 4 broad. The climate is mild but rainy; the ſurface partly level, partly mountainous; the ſoil moſtly thin, ſandy, or gravelliſh. The crops are oats, barley, wheat, peas, and potatoes. The population in 1792, by the Rev. J. Davidſon's report to Sir J. Sinclair, was 2452; the increaſe 1171 ſince 1755, owing to the introduction of various manufactures, viz. 2 printfields, 1 bleachfield, 1 paper manufactory, 1 woollen ditto (the firſt in Scotland), and one iron work, which employed 1043 perſons, beſides 280 others not in the pariſh. The roads and bridges are good, and the black cattle are of the beſt kinds.

(3.) Kilpatrick, Old, a village in the above pariſh (N° 2.), 10 miles below Glaſgow.

KILPIN, a town in Yorkſhire, E. of Howden.

(1.) KILRENNY, a pariſh on the coaſt of Fifeſhire, ſo named from St Irenæus, about 2 miles long and 2 broad. The population in 1790, by the Rev. W. Beat's report to Sir J. Sinclair, was 1086; the decreaſe ſince 1755, 262.

(2.) Kilrenny, a village in the above pariſh, between Eaſter Anſtruther and Crail.

KILRUSH, a town of Ireland, in Clare.

KILSEE, a town of Germany, in Auſtria.

KILSPINDIE, a pariſh of Perthſhire, partly in the Carſe of Gowrie, but moſtly in Stormount, about half way between Perth and Dundee. That of Rait was annexed to it in 1630. The air is ſalubrious; the hilly ground barren, the reſt fertile, producing luxuriant crops of every kind. The population in 1791, by the Rev. Anthony Dow's report to Sir J. Sinclair, was 718; decreaſe 110 ſince 1755.

(1.) KILSYTH, a pariſh of Stirlingſh. containing about 24 miles ſquare, or 15,000 acres, bounded on the N. by the Carron, S. by the Kelvin, E. and W by the Inchwood and Buſh-burne. The ſurface is rough, bleak, and barren; but being ſeated on high ground, it affords a beautiful and variegated proſpect of 16 counties, in an extent of 1200 miles. The climate is moiſt; the ſoil very various, moſtly light ſand, but fertile; producing rich crops of oats, barley, potatoes, beans, and hay. By a well atteſted experiment made by Robert Graham, Eſq. of Tamrawer, in 1762, one peck of potatoes produced 264 pecks. The population in 1790, ſtated by the Rev. Rob. Rennie, in his report to Sir J. Sinclair, was 2450; and had increaſed 1055 ſince 1755. The number of ſheep was 1000; horſes 290; cows 1470; valued at 10,620l. ſterling, beſides a great number of young cattle and horſes, which would raiſe it to 11,000l. "The mineralogy of this pariſh (ſays Mr Rennie) would fill a volume, and might engage the attention of a natural hiſtorian for a lifetime." Its iron-ſtone quarries have furniſhed 5000 tons of iron annually to the Carron Co. theſe 35 years. Lime-ſtone, free-ſtone, baſaltes, whin-ſtone, coal, &c. alſo abound, as well as curious petrifactions.

(2.) Kilsyth, a village in the above pariſh, on the old road between Edinburgh and Glaſgow. It has a briſk trade; with fairs in January, March, May, Auguſt, and November. It is equidiſtant from Falkirk and Glaſgow, on the E. and W. and from Hamilton and Stirling on the S. and N. Sir Archibald Edmondſton, in 1785, feued ground adjacent to it; and by giving every encouragement to ſettlers, it has become a complete new town.

* KILT, for *killed*. *Spenſer*.

KILTARLITY, a mountainous pariſh of Inverneſs-ſhire, 30 miles long from NE. to SW. and 6 broad, containing 180 ſquare m. or 91,638 Scots acres. Of theſe 3054½ are under oats, barley, rye, potatoes, turnips, and ſown graſs, 1200 under planted fir, and 4800 under natural wood. The population in 1793, by the Rev. J. Fraſer's report to Sir J. Sinclair, was 2495; the increaſe 531 ſince 1755. There are in the pariſh a lint-mill, a waulk mill; 8 diſtilleries, 6 druidical temples, an ancient watch-tower on the top of a hill, and a vitrified fort.

KILTEARN, a pariſh of Roſs-ſhire, in Ferindonald, 6 miles long from E. to W. and from 2 to 15 broad. The air is pure, and the people long-lived. The Rev. H. Robertſon mentions 3 natives who died in it, at the ages of 100, 107, and 117. The ſoil is various; 1000 acres are under oats, but all other crops are produced. The population in 1791, by Mr Robertſon's report to Sir J. Sinclair, was 1616; increaſe 46; the number of horſes, 365; ſheep 600, and black cattle 1000. The Aultgrande runs through this pariſh. See that article.

KILVICEUEN. See Kilfinichen.

(1.) KILWINNING, a pariſh of Ayrſhire, in the diſtrict of Cunninghame, 9 miles long, and in ſome places nearly as broad. The ſurface is a gradual aſcent from W. and SW. to E. and NE. beautifully variegated by Lord Eglintoun's plantations. The climate is rainy but healthful. A woman died lately in it, aged 104. The ſoil is various. Huſbandry is much improved. Oats are almoſt the univerſal crop; though all kinds of grain are cultivated. The population in 1792, ſtated by the Rev. Thomas Pollock, in his report to Sir J. Sinclair, was 2360; decreaſe ſince 1755, 181. There is a fine breed of large and ſtrong horſes.

(2.) Kilwinning, a town in the above pariſh, 3 miles NNW. of Irvine, containing 1260 inhabitants in 1792. A manufacture of lawns and gauzes, with a tannery and cotton work, are carried on in it. The Grand Lodge of Free Masons held their firſt meetings in this town. The company of Archers alſo took their riſe here about A. D. 1488.

KILWORTH, a town of Ireland, in the county of Cork, 108 miles from Dublin. It is a thri-

ving

ring place, with 6 fairs and a good church, at the foot of a large ridge of mountains called *Kilworth mountains*, through which a good turnpike road is carried from Dublin to Cork; below the town runs the river Funcheon, which is well ſtored with ſalmon and trout, and a mile S. of this runs into the Blackwater. At this place is Moorpark, the ſuperb ſeat of Lord Mounteaſhel; and near it ſtands the caſtle of Clough-leagh, boldly ſituated on the Puncheon, which has ſtood ſeveral ſieges.

* KIMBO. *adj.* [*a ſchembo*, Italian.] Crooked; bent; arched.—

The *kimbo* handles ſeem with bears-foot carv'd,
And never yet to table have been ſerv'd. *Dryd.*

—He obſerved them edging towards one another to whiſper; ſo that John was forced to ſit with his arms a *kimbo*, to keep them aſunder. *Arbuth.*

KIMBOLTON, a town of Huntingdonſhire, noted for its caſtle, the ſeat of the duke of Manchester. Lon. 0. 15. W. Lat. 52. 18. N.

KIMCHI, David, a Jewiſh rabbi, famous as a commentator on the Old Teſtament, who lived at the cloſe of the 12th, and beginning of the 13th centuries. He was a Spaniard by birth, ſon of rabbi Joſeph Kimchi, and brother of rabbi Moſes Kimchi, both men of eminent learning among the Jews: but he exceeded them both, being the beſt Hebrew grammarian the Jews ever had. He wrote a Grammar and Dictionary of that language; and out of the former, Buxtorf made his *Theſaurus linguæ Hebreæ*, and his *Lexicon* out of the latter His writings have been held in ſuch eſtimation among the Jews, that no one can arrive at any reputation in letters and theology without ſtudying them.

KIMEDY, a town of Indoſtan, in Cicacole.

KIMI, a town of Sweden, capital of a province ſo called, in E. Bothnia, at the mouth of the

KIMI, which here falls into the gulf of Bothnia, 10 miles SE. of Tornea.

(1.) * KIN. *n. ſ.* [*cynne*, Sax.] 1. Relation either of conſanguinity or affinity.—You muſt uſe them with fit reſpects, according to the bonds of nature; but you are of *kin*, and ſo a friend to their perſons, not to their errours. *Bacon.*—

Whom Theſeus holds in bonds, and will not free,
Without a crime, except his *kin* to me. *Dryd.*

2. Relatives; thoſe who are of the ſame race.—

Tumultuous wars
Shall *kin* with *kin*, and kind with kind confound. *Shakeſpeare.*

The father, mother, and the *kin* beſide,
Were overborne with fury of the tide. *Dryden.*

3. A relation; one related.—

Then is the ſoul from God; ſo pagans ſay,
Which ſaw by nature's light her heavenly kind,
Naming her *kin* to God, and God's bright ray,
A citizen of heav'n, to earth confin'd. *Davies.*

4. The ſame generical claſs, though perhaps not the ſame ſpecies; thing related.—

The ear deaf'ning voice of the oracle,
*Kin* to Jove's thunder, ſo ſurpris'd my ſenſe,
That I was nothing. *Shakeſp.*

—The odour of the fixed nitre is very languid; but that which it diſcovers, being diſſolved in a little hot water, is altogether differing from the ſtink of the other, being of *kin* to that of other alcalizate ſalts. *Boyle.* 5. A diminutive termination from *kind*, a child, Dutch; as, *manikin*, *minikin*, *thomkin*, *wilkin.*

(2.) KIN, a town of Perſia, in Segeſtan.

(3, 4.) KIN, two towns of China, in Chen-ſi.

(5.) KIN TARTARS. See CHINA, § 9.

KINBURN, a fort of the Ruſſian empire, at the mouth of the Dnieper, oppoſite Oczakow. In the laſt war with Ruſſia, the Turks made ſeveral attacks upon it by land and ſea, but were finally repulſed.

(1.) KINCARDINE, [*Gael.* i. e. the *head of the ſhore.*] a pariſh in Perthſhire, of a triangular form, 10 miles long from the conflux of the Forth and Teath to its SW. extremity; thence to its NW. extremity 12 miles, and 7 broad at the W. boundary. It contains about 6000 acres; the ſoil is diſtinguiſhed into carſe and dryfield; the former a rich blue clay, the latter a light loam. The climate is rainy. The moſſes cover 2000 acres. About 120 acres are under wood. Oats, barley, and beans are the chief produce. The population in 1792, ſtated by the Rev. Chriſtopher Tait, in his report to Sir J. Sinclair, was 2068; and had increaſed 818 ſince 1755.

(2.) KINCARDINE, a town of Perthſhire, in the pariſh of Tulliallan, in a diſtrict ſeparated from the reſt of Perthſhire by part of Clackmannanſhire, 9 miles W. of Dunfermline, and 20 S. of Perth. It is ſeated on the banks of the Forth, and was formerly called *Weſt Pans*, from 15 ſalt pans, wherein a ſalt manufacture was anciently carried on in it. It now contains 312 houſes ſubſtantially built, covered with tiles, and built upon the pan aſhes, which, being dry, contribute to the health of the inhabitants. It has a poſt-office and 2 weekly markets on Wed. and Sat. It has a good road-ſtead, where 100 veſſels may ride with ſafety; and in 1786 had 9 veſſels upon the ſtocks at one time. In 1792, it had 75 ſloops and brigantines belonging to it, whoſe tonnage was 4043, navigated by 300 ſailors. They import wood, iron, flax, lintſeed, &c. from Holland and the Baltic; barley from England, &c. and export coals to Norway, Sweden, &c. and ſome of them are in the Mediterranean and Levant trade, and one goes to the E. Indies. Veſſels of 200 and 300 tons have been built here.

(3.) KINCARDINE, a village of KINCARDINESHIRE, in the pariſh of Fordoun, anciently the capital of the county to which it gives name, till king James VI. removed the courts to STONEHAVEN, which continues to be the county town. It contains about 70 inhabitants.

(4.) KINCARDINE, a hilly pariſh in the counties of Roſs and Cromarty, above 30 miles long from E. to W. but nowhere above 20 broad. The hills are of great extent, abound in the fineſt heath, and afford excellent ſheep-walks. About 3000 acres are arable and meadow ground. The population in 1791, by the Rev. And. Gallie's report to Sir J. Sinclair was 1600: the decreaſe ſince 1755, 143. The number of ſheep was about 12,000. Horſes and black cattle were decreaſing, but the breeds improving. Wild deer, roes, otters, badgers, pole-cats, and variety of wild fowls abound. Seals frequent the coaſt. *Janet M'Cleod*, the remarkable faſting woman was ſtill living in

1791. (See FASTING, § 2.) Mr Gallie says, "She is past 60, and takes no nourishment but a little of the thinnest gruel, or some such light aliment, through the aperture made by breaking two of her fore-teeth."

(5.) KINCARDINE, a village in the above parish (N° 4.), 14 miles W. of Tain, excellently adapted for manufactures, being seated near two great corn counties, with the advantage of water carriage, &c. It has a fair in November.

(6.) KINCARDINE, MOSS OF, an extensive moss of Perthsh. in the parish of KINCARDINE (N° 1.), covering about 2090 acres of excellent ground, of which above 400 have been recovered, and improved in the most astonishing manner, upon a plan suggested and commenced by the late Lord KAIMS, and continued by Mr Home Drummond with increasing success. See MOSS. These 400 acres, which had lien waste and useless for ages, are now inhabited (as in time the whole ground still under the moss will be), and, in May 1796, contained 102 houses, 764 persons, 201 cows, and 54 horses and carts.

(7.) KINCARDINE O'NIEL, a parish of Aberdeenshire, 7 miles long and 5 broad; containing 5560 acres, of which 4600 were under oats in 1792; 800 under barley; 160 under potatoes, turnips, and sown grass; valued in all at L.9607; and 500 under wood. The population in 1791, by the Rev. Wm. Morrice's report to Sir J. Sinclair, was 2075: the increase since 1755, 369. The number of horses was 130; of sheep 3000, and black cattle 1800; valued at L.8000.

(8.) KINCARDINE O'NIEL, a village in the above parish (N° 5.), seated on the Dee, 23 miles W. of Aberdeen, and 22 N. of Montrose.

KINCARDINESHIRE. See MEARNS.

KINCHA, a river of Asia, which rises in Thibet, passes through the Chinese province of Se-Tchuen, and enters that of Hou-quang, where it is called YANG-TSE.

(1.) KINCLAVEN, a parish of Perthshire, in the district of Stormont, on the S. and W. banks of the Tay. The climate is mild, the soil mostly light, sharp, and stony; the surface diversified with a few rising grounds, natural woods, and plantations. Husbandry is partly improved. Oats, barley, wheat, beans, pease, and potatoes are the produce. The population in 1797, stated in Sir J. Sinclair's Stat. Acc. was 1150: increase since 1755, 157. Arntully is the chief village. There are several mills, but thirlages prevail. The ruins of *Kinclaven Castle* still exhibit relics of our ancient strongholds.

(2.) KINCLAVEN, a village in the above parish, with a commodious inn, and a ferry on the banks of the Tay, about a mile from the church, which employs 3 boats.

(1.) * KIND. *adj.* [from *cynne*, relation, Sax.] 1. Benevolent; filled with general good-will.—

By the *kind* Gods, it is most ignobly done
To pluck me by the beard. *Shak. K. Lear.*

—Some of the ancients, like *kind* hearted men, have talked much of annual refrigeriums, or intervals of punishment to the damned, as particularly on the great festivals of the resurrection and ascension. *South.* 2. Favourable; beneficent.—He is *kind* to the unthankful and evil. *Luke* vi. 35.

(2.) * KIND. *n. s.* [*cynne*, Sax.] 1. Race; generical class. *Kind*, in Teutonick English, answers to *genus*, and *sort* to *species*; though this distinction, in popular language, is not always observed. Thus far we have endeavoured in part to open of what nature and force laws are, according to their *kinds*. *Hooker.*

As when the total *kind*
Of birds, in orderly array on wing,
Came summon'd over Eden, to receive
Their names of Thee. *Milton's Par. Lost.*

That both are animalia,
I grant; but not rationalia;
For though they do agree in *kind*,
Specific difference we find. *Hudibras.*

—God and Nature do not principally concern themselves in the preservation of particulars, but *kinds* and companies. *South's Sermons.*—

He with his wife were only left behind
Of perish'd man; they two were human *kind*.
*Dryden.*

—Some acts of virtue are common to Heathens and Christians; but I suppose them to be performed by Christians, after a more sublime manner than among the Heathens; and even when they do not differ in *kind* from moral virtues, yet differ in the degrees of perfection. *Atterbury.*—

He with a hundred arts refin'd,
Shall stretch thy conquests over half the *kind*. *Pope.*

2. Particular nature.—No human laws are exempt from faults, since those that have been looked upon as most perfect in their *kind*, have been found to have so many. *Baker.* 3. Natural state.—He did give the goods of all the prisoners unto those that had taken them in *kind*, or compound for them. *Bacon's Henry* VII.—The tax upon tillage was often levied in *kind* upon corn, and called *decumæ*, or tithes. *Arbuthnot on Coins.* 4. Nature; natural determination.—

The skilful shepherd peel'd me certain wands,
And in the doing of the deed of *kind*,
He stuck them up before the fulsome ewes. *Shak.*

Some of you, on pure instinct of nature,
Are led by *kind* t' admire your fellow-creature.
*Dryden.*

5. Manner; way.—

Send me your prisoners with the speediest means,
Or you shall hear in such a *kind* from me,
As will displease you. *Shak. Henry* IV.

—This will encourage industrious improvements, because many will rather venture in that *kind*, than take five in the hundred. *Bacon's Essays.* 6. Sort. It has a slight and unimportant sense.—Diogenes was asked, in a *kind* of scorn, What was the matter that philosophers haunted rich men, and not rich men philosophers? He answered, Because the one knew what they wanted, the other did not. *Bacon.*

KINDELBRUCKEN, a town of Thuringia.

KINDERHOOK, a town and township of New York, in Columbia county, 6 miles E. of the Hudson, 13 N. of Hudson city, and 145 N. of New York. They contained 4023 citizens, 411 electors, and 638 slaves, in 1705.

(1.) * *To* KINDLE. *v. a.* 1. To set on fire; to light; to make to burn.—He will take thereof, and warm himself; yea he *kindleth* it, and baketh bread.

bread. *Is.* xliv. 15.—I was not forgetful of thoſe ſparks, which ſome men's diſtempers formerly ſtudied to *kindle* in parliaments. *K. Charles.*—If the fire burns vigorouſly, it is no matter by what means it was at firſt *kindled*: there is the ſame force and the ſame refreſhing virtue in it, *kindled* by a ſpark from a flint, as if it were *kindled* from the ſun. *South.* 2. To inflame the paſſions; to exaſperate; to animate; to heat; to fire the mind.

I've been to you a true and humble wife;
Ever in fear to *kindle* your diſlike. *Sha. H.* VIII.

—He hath *kindled* his wrath againſt me, and counteth me as one of his enemies. *Job* xix. 11.—

Thus one by one *kindling* each other's fire,
'Till all inflam'd; they all in one agree. *Daniel.*

Each was a cauſe alone, and all combin'd
To *kindle* vengeance in her haughty mind. *Dryd.*

(2.) * *To* KINDLE. *v. n.* [*cinnu*, Welſh; *cyndelan*, Saxon.] 1. To catch fire.—When thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame *kindle* upon thee. *Iſ.* xliii. 2. 2. [From *cennan*, Saxon.] To bring forth. It is uſed of ſome particular animals.—

Are you a native of this place?
—As the coney that you ſee dwells where ſhe is *kindled*. *Shakeſp.*

* KINDLER. *n. ſ.* [from *kindle.*] One that lights; one who inflames.—

Now is the time that rakes their revels keep,
*Kindlers* of riot, enemies of ſleep. *Gay.*

(1.) * KINDLY. *adj.* [from *kind*; probably from *kind* the ſubſtantive.] 1. Homogeneal; congeneal; kindred; of the ſame nature.—This competency I beſeech God I may be able to digeſt into *kindly* juice, that I may grow thereby. *Hamm.*—

Theſe ſoft fires
Not only enlighten, but with *kindly* heat
Temper or nouriſh. *Milton's Par. Loſt.*

2. The foregoing ſenſe ſeems to have been originally implied by this word; but following writers, inattentive to its etymology, confounded it with *kind*. 3. Bland; mild; ſoftening.—

Thro' all the living regions do'ſt thou move,
And ſcatter'ſt, where thou goeſt, the *kindly* ſeeds of love. *Dryden.*

Ye heav'ns, from high the dewy nectar pour,
And in ſoft ſilence ſhed the *kindly* ſhow'r! *Pope.*

(2.) * KINDLY. *adv.* [from *kind.*] Benevolently; favourably; with good will.—Sir Thurio borrows his wit from your ladyſhip's looks, and ſpends what he borrows *kindly* in your company. *Shak.*—

I ſometime lay here in Corioli,
At a poor man's houſe; he us'd me *kindly*. *Shak.*

—Be *kindly* affectioned one to another, with brotherly love, in honour preferring one another. *Rom.* xii. 10.—

The fatal cauſe all *kindly* ſeek. *Prior.*
Who, with leſs deſigning ends,
*Kindlier* entertain their friends. *Swift.*

* KINDNESS. *n. ſ.* [from *kind.*] Benevolence; beneficence; good-will; favour; love.—If there be *kindneſs*, meekneſs, or comfort in her tongue, then is not her huſband like other men. *Eccluſ.* xxxvi. 23.—Old Lelius profeſſes he had an extraordinary *kindneſs* for ſeveral young people. *Collier.*

Ever bleſt be Cytherea's ſhrine,
Since in thy *kindneſs* my deſires are crown'd. *Prior.*

—Love and inclination can be produced only by an experience or opinion of *kindneſs* to us. *Roger.*

(1.) * KINDRED. *n. ſ.* [from *kin*; *cynrene*, Sax.] 1. Relation by birth or marriage; cognation; conſanguinity; affinity.—

Like her of equal *kindred* to the throne. *Dryd.*

2. Relation; ſuit.—An old mothy ſaddle, and the ſtirrups of no *kindred*. *Shakeſp.* 3. Relatives.—

I think there is no man ſecure
But the queen's *kindred*. *Sha. Richard* III.

Eaſtern kings, who, to ſecure their reign,
Muſt have their brothers, ſons, and *kindred* ſlain. *Denham.*

(2.) * KINDRED. *adj.* Congeneal; related; cognate.—

From thence aſcended to his *kindred* ſkies. *Dryd.*

(3.) KINDRED, in law, perſons related to one another, whereof the law reckons three degrees or lines, *viz.* the deſcending, aſcending, and collateral line. See CONSANGUINITY, DESCENT, and INHERITANCE. On there being no kindred in the deſcending line, the inheritance paſſes in the collateral one.

* KINE. *n. ſ.* plur. from *cow.*—

To milk the *kine*,
E'er the milk-maid fine
Hath open'd her eyne. *Ben Jonſon.*

A-field I went, amid the morning dew,
To milk my *kine*. *Gay.*

KINETON, or KYNETON, a town in Warwickſhire, with a market on Tueſday. K. John kept his court in a caſtle here. It is 10 miles SSE. of Warwick, and 88 NW. of London. Lon. 1. 24. W. Lat. 52. 11. N.

KINFAUNS, [from *Ceann*, Gael. *head*, and *fanus*, high ground,] a pariſh of Perthſhire, beginning 1½ miles below Perth, and extending 5 miles in length E. and from 2 to 3 in breadth along the N. banks of the Tay. The air is pure. The ſurface is diverſified by level and riſing grounds, wood and water. The lands on the banks of the Tay are flat. The ſoil is various, but fertile, even to a conſiderable height on the hills, which are moſtly covered with plantations. Of 3780 acres (the general contents of the pariſh), 2520 are arable, and 1260 under plantations. Agriculture is much improved, and rich crops of wheat, peaſe beans, barley, hay, and oats, are produced, and exported. Some flax, turnips, and potatoes are alſo raiſed. The population in 1793, ſtated by the Rev. George Chapman, in his report to Sir J. Sinclair, was 628; decreaſe 11 ſince 1755. The number of horſes was 186, ſheep 90, and black cattle 400. *The Caſtle of Kinfauns*, the property of Lord Gray, ſtands on an elevated ſituation above the Tay. The roads are good, and the turnpike from Perth to Dundee runs through this pariſh.

(1. i.) * KING. *n. ſ.* [A contraction of the Teutonick word *cuning*, or *cyning*, the name of ſovereign dignity. In the primitive tongue it ſignifies ſtout or valiant, the kings of moſt nations being, in the beginning, choſen by the people on account of their valour and ſtrength. *Verſtegan.*] 1. Monarch; ſupreme governour.—

The great *King* of *kings*,
Hath in the table of his law commanded,
That thou ſhalt do no murder. *Shak.*

A ſubſtitute ſhines brightly as a *king*,
Until a *king* be by. *Shak.*

True hope is ſwift, and flies with ſwallows wings;
*Kings* it makes gods, and meaner creatures *kings*. *Shak.*

The *king* becoming graces,
I have no reliſh of them. *Shak.*

Thus ſtates were form'd: the name of *king* unknown,
'Till common int'reſt plac'd the ſway in one. *Pope.*

2. It is taken by *Bacon* in the feminine; as *prince* alſo is.—Ferdinand and Iſabella, *kings* of Spain, recovered the great and rich kingdom of Granada from the Moors. *Bacon.* 3. A card with the picture of a king.—

The *king* unſeen
Lurk'd in her hand, and mourn'd his captive queen. *Pope.*

4. KING *at Arms*, a principal officer at arms, that has the pre-eminence of the ſociety; of whom there are three in number, viz. Garter, Norroy, and Clarencieux. *Phillips.*—A letter under his own hand was lately ſhewed me by Sir William Dugdale, *king at arms*. *Walton.*

(ii.) *A* KING (§ 1, *def.* 1.) is a potentate who rules ſingly and ſovereignly over a people.—The Latin word *rex*, the Scythian *reix*, the Punic *reſch*, the Spaniſh *rey*, and French *roy*, come all, according to Poſtel, from the Hebrew ראש, *roſch*, chief, or head. Kings were not known amongſt the Iſraelites till the reign of Saul, though Abimelech uſurped a partial royalty over the Schechemites. See ISRAELITES, § 2, 4. Moſt of the Grecian ſtates were governed at firſt by kings, who were choſen by the people to decide differences, and execute a power which was limited by laws. They commanded armies, preſided over the worſhip of the Gods, &c. This royalty was generally hereditary; but if the vices of the heir to the crown were odious to the people, or if the oracle had ſo commanded, he was cut off from the right of ſucceſſion; yet kings were ſuppoſed to hold their ſovereignty by the appointment of Jupiter. The enſign of majeſty was the ſceptre, which was made of wood, adorned with ſtuds of gold, and ornamented at the top with ſome figure; commonly that of an eagle, the bird of Jove. Rome alſo was governed at firſt by kings, who were elected by the people, with the approbation of the ſenate, and concurrence of the augurs. Their power extended to religion, the revenues, the army, and the adminiſtration of juſtice. The monarchy ſubſiſted 244 years in Rome, under ſeven kings. See ROME. Among the Greeks, the king of Perſia had anciently the appellation of the *great king*; the king of France had that of the *moſt Chriſtian king*; and the king of Spain has that of *Catholic king*. The king of the Romans is a prince choſen by the emperor, as a coadjutor in the government of the empire. The kings of England, by the Lateran council, under Pope Julius II. had the title of *Chriſtianiſſimus* conferred on them; and that of *defender of the faith* was added by pope Leo X. though it had been uſed by them ſome time before. The title of *grace* was firſt given to our kings about the time of Henry IV. and that of *majeſty* firſt to Henry VIII. before which time our kings were called *grace*, *highneſs*, &c.—In all public inſtruments and letters, the king ſtyles himſelf *nos*, "*we*;" though till the time of king John, he ſpoke in the ſingular number.

(1.) KING, AUTHORITY, RIGHTS, AND DUTIES OF THE BRITISH. In Great Britain, the power of the king is ſubject to great limitations: but they are the limitations of wiſdom, and the ſources of dignity; being ſo far from diminiſhing his honour, that they add a particular glory to his crown: for while other kings are abſolute monarchs over innumerable multitudes of ſlaves, the king of Britain has the diſtinguiſhed glory of governing a free people, the leaſt of whom is protected by the laws: he has great prerogatives, and a boundleſs power in doing good; and is at the ſame time only reſtrained from acting inconſiſtently with his own happineſs, and that of his people. To underſtand the royal rights and authority in Britain, we muſt conſider the king under ſix diſtinct views. 1. With regard to his title. 2. His royal family. 3. His councils. 4. His duties. 5. His prerogative. 6. His revenue. I. His title. See HEREDITARY RIGHT AND SUCCESSION. II. His royal family. See ROYAL FAMILY. III. His councils. See COUNCIL. IV. His duties. By the Britiſh conſtitution, there are certain duties incumbent on the king; in conſideration of which, his dignity and prerogative are eſtabliſhed by the laws of the land: it being a maxim in the law, that protection and ſubjection are reciprocal. And theſe reciprocal duties are what Sir William Blackſtone apprehends were meant by the convention in 1688, when they declared that king James had broken the original contract between king and people. But, however, as the terms of that original contract were in ſome meaſure diſputed, being alleged to exiſt principally in theory, and to be only deducible by reaſon and the rules of natural law, in which deduction different underſtandings might very conſiderably differ; it was, after the revolution, judged proper to declare theſe duties expreſsly, and to reduce that contract to a plain certainty. So that, whatever doubts might be formerly raiſed by weak and ſcrupulous minds about the exiſtence of ſuch an original contract, they muſt now entirely ceaſe; eſpecially with regard to every prince who hath reigned ſince the year 1688. The principal duty of the king is, To govern his people according to law. *Nec regibus infinita aut libera poteſtas.* And this is not only conſonant to the principles of nature, of liberty, of reaſon, and of ſociety; but has always been eſteemed an expreſs part of the common law of England, even when prerogative was at the higheſt. "The king (ſaith Bracton, who wrote under Henry III.) ought not to be ſubject to man; but to God, and to the law: for the law maketh the king; for he is not truly king, where will and pleaſure rule, and not the law." And Fortеſcue lays it down as a principle, that "the king of England muſt rule his people according to the decrees of the laws thereof; inſomuch, that he is bound by an oath at his coronation to the obſervance and keeping of his own laws." (See § 2.) But to obviate all doubts, it is expreſsly declared by ſtatue 12 and 13 W. III. c. 2, "that the laws

of

of England are the birthright of the people thereof; and all the kings and queens who ſhall aſcend the throne of this realm, ought to adminiſter the government of the ſame according to the ſaid laws, and all their officers and miniſters ought to ſerve them reſpectively, according to the ſame; and therefore, all the other laws and ſtatutes of this realm, for ſecuring the eſtabliſhed religion, and the rights and liberties of the people thereof, and all other laws and ſtatutes of the ſame now in force, are by his majeſty, by and with the advice and conſent of the lords ſpiritual and temporal, and commons, and by authority of the ſame, ratified and confirmed accordingly. V. His prerogative. See PREROGATIVE. VI. His revenue. See REVENUE.

(2.) KING, CORONATION OATH OF THE BRITISH. The terms of the original contract between king and people are now couched in the coronation oath, which, by the ſtat. 1 W. and M. c. 6, is to be adminiſtered to every king and queen who ſhall ſucceed to the imperial crown of theſe realms, by one of the archbiſhops or biſhops of the realm, in the preſence of all the people; who on their parts do reciprocally take the oath of allegiance to the crown. This coronation oath is conceived in the following terms; "*The Abp. or Bp. ſhall ſay*, Will you ſolemnly promiſe and ſwear to govern the people of this kingdom of Britain, and the dominions thereto belonging, according to the ſtatutes in parliament agreed, and the laws and cuſtoms of the ſame?—*The king or queen ſhall ſay*, I ſolemnly promiſe ſo to do. *Abp. or Bp.* Will you, to your power, cauſe law and juſtice, in mercy, to be executed in all your judgments?—*K. or Q.* I will. *Abp. or Bp.* Will you, to the utmoſt of your power, maintain the laws of God, the true profeſſion of the goſpel, and the proteſtant reformed religion eſtabliſhed by the law? And will you preſerve unto the biſhops and clergy of this realm, and to the churches committed to their charge, all ſuch rights and privileges as by law do or ſhall appertain unto them, or any of them?—*K. or Q.* All this I promiſe to do. *After this the king or queen, laying his or her hand upon the holy goſpel, ſhall ſay*, The things which I have here before promiſed, I will perform and keep: ſo help me God. *And then ſhall kiſs the book.*" This is the form of the coronation oath, as it is now preſcribed by our laws. In the king's part of this contract are expreſſed all the duties which a monarch can owe to his people, viz. to govern according to law; to execute judgment in mercy; and to maintain the eſtabliſhed religion. And with reſpect to the latter of theſe three branches, by the act of Union, 5 Ann. c. 8, two preceding ſtatutes are recited and confirmed; the one of the parliament of Scotland, the other of the parliament of England: which enact; the former, that every king at his acceſſion ſhall take and ſubſcribe an oath, to preſerve the Proteſtant religion, and preſbyterian church-government in Scotland; the latter, that at his coronation he ſhall take and ſubſcribe a ſimilar oath, to preſerve the ſettlement of the church of England within England, Ireland, Wales, and Berwick, and the territories thereunto belonging.

(3.) KING, INFLUENCE OF THE BRITISH. Having, in the preceding ſections, chalked out all the principal outlines of this vaſt title of the law, the ſupreme executive magiſtrate, or the king's majeſty, conſidered in his ſeveral capacities and points of view; it may not be improper to take a ſhort comparative review of the power of the executive magiſtrate, or prerogative of the crown, as it ſtood in former days, and as it ſtands at preſent. And we cannot but obſerve, that moſt of the laws for aſcertaining, limiting, and reſtraining this prerogative, have been made within little more than a century paſt; from the petition of right in 3 Car. I. to the preſent time. So that the powers of the crown are now to all appearance greatly curtailed and diminiſhed ſince the reign of king James I. particularly by the abolition of the ſtar-chamber and high commiſſion courts, in the reign of Charles I. and by the diſclaiming of martial law, and the power of levying taxes on the ſubject, by the ſame prince: by the diſuſe of foreſt laws for a century paſt: and by the many excellent proviſions enacted under Charles II.; eſpecially the abolition of military tenures, purveyance, and pre-emption; the *habeas corpus* act; and the act to prevent the diſcontinuance of parliaments for above three years; and ſince the revolution, by the ſtrong and emphatical words in which our liberties are aſſerted in the bill of rights, and act of ſettlement; by the act for triennial, ſince turned into ſeptennial elections; by the excluſion of certain officers from the houſe of commons; by rendering the ſeats of the judges permanent, and their ſalaries independent; and by reſtraining the king's pardon from obſtructing parliamentary impeachments. Beſides all this, if we conſider how the crown is impoveriſhed and ſtripped of all its ancient revenues, ſo that it greatly depends on the liberality of parliament for its neceſſary ſupport and maintenance, we may perhaps be led to think that the balance is inclined pretty ſtrongly to the popular ſcale, and that the executive magiſtrate has neither independence nor power enough left, to form that check upon the lords and commons, which the founders of our conſtitution intended. But, on the other hand, it is to be conſidered, that every prince, in the firſt parliament after his acceſſion, has by long uſage a truly royal addition to his hereditary revenue ſettled upon him for his life; and has never any occaſion to apply to parliament for ſupplies, but upon ſome public neceſſity of the whole realm. This reſtores to him that conſtitutional independence, which at his firſt acceſſion ſeems to be wanting. And then, with regard to power, we may find perhaps that the hands of government are ſufficiently ſtrengthened; and that a Britiſh monarch is now in no danger of being overborne by either the nobility or the people. The inſtruments of power are not perhaps ſo open and avowed as they formerly were, and therefore are the leſs liable to jealous and invidious reflections; but they are not the weaker upon that account. In ſhort, our national debt and taxes (beſides the inconveniences before mentioned) have alſo, in their natural conſequences, thrown ſuch a weight of power into the executive ſcale of government, as we cannot think was intended by our patriotic anceſtors; who glorioufly ſtruggled for the abolition of the then formidable parts of the prerogative,

rogative, and by an unaccountable want of foreſight eſtabliſhed this ſyſtem in their ſtead. The entire collection and management of ſo vaſt a revenue, being placed in the hands of the crown, have given riſe to ſuch a number of new officers, created by and removable at the royal pleaſure, that they have extended the influence of government to every corner of the nation. Witneſs the commiſſioners, and the multitude of dependents on the cuſtoms, in every port of the kingdom; the commiſſioners of exciſe, and their numerous ſubalterns, in every inland diſtrict; the poſtmaſters and their ſervants, planted in every town, and upon every public road; the commiſſioners of the ſtamps, and their diſtributors, which are fully as ſcattered and fully as numerous: the officers of the ſalt duty, which, though a ſpecies of exciſe, and conducted in the ſame manner, are yet made a diſtinct corps from the ordinary managers of that revenue; the ſurveyors of houſes and windows; the receivers of the land-tax; the managers of lotteries; and the commiſſioners of hackney coaches; all which are either mediately or immediately appointed by the crown, and removable at pleaſure without any reaſon aſſigned: theſe muſt give that power, on which they depend for ſubſiſtence, an influence moſt amazingly extenſive. To this may be added the frequent opportunities of conferring particular obligations, by preference in loans, ſubſcriptions, tickets, remittances, and other money tranſactions, which will greatly increaſe this influence; and that over thoſe perſons whoſe attachment, on account of their wealth, is frequently the moſt deſirable. All this is the natural, though perhaps the unforeſeen conſequence of erecting our funds of credit, and, to ſupport them, eſtabliſhing our perpetual taxes: the whole of which is entirely new ſince the reſtoration in 1660; and by far the greateſt part ſince the revolution in 1688. And the ſame may be ſaid with regard to the officers in our numerous army, and the places which the army has created. All which put together give the executive power ſo perſuaſive an energy with reſpect to the perſons themſelves, and ſo prevailing an intereſt with their friends and families, as will amply make amends for the loſs of external prerogative.

(4.) KING, POWER OF THE BRITISH. Though this profuſion of offices ſhould have no effect on individuals, there is ſtill another newly acquired branch of power; and that is, not the influence only, but the force of a diſciplined army: paid indeed ultimately by the people, but immediately by the crown: raiſed by the crown, officered by the crown, commanded by the crown. They are kept on foot, it is true, only from year to year, and that by the power of parliament: but during that year, they muſt, by the nature of our conſtitution, if raiſed at all, be at the abſolute diſpoſal of the crown. And there need but few words to demonſtrate how great a truſt is thereby repoſed in the prince of the people: a truſt that is more than equivalent to a thouſand little troubleſome prerogatives. Add to all this, that beſides the civil liſt, the immenſe revenue of almoſt 7 millions ſterling, which is annually paid to the creditors of the public, or carried to the ſinking fund, is firſt depoſited in the royal exchequer, and thence iſſued out to the reſpective offices of payment. This revenue the people can never refuſe to raiſe, becauſe it is made perpetual by act of parliament; which alſo, when well conſidered, will appear to be a truſt of great delicacy and high importance. Upon the whole, therefore, it ſeems clear, that whatever may have become of the *nominal*, the real power of the crown has not been too far weakened by any tranſactions in the 17th century. Much is indeed given up; but much is alſo acquired. The ſtern commands of prerogative have yielded to the milder voice of influence; the ſlaviſh and exploded doctrine of non-reſiſtance has given way to a military eſtabliſhment by law; and to the diſuſe of parliament has ſucceeded a parliamentary truſt of an immenſe perpetual revenue. When, indeed, by the free operation of the ſinking fund, our national debts ſhall be leſſened; when the poſture of foreign affairs, and the univerſal introduction of a well planned and national militia, will ſuffer our formidable army to be thinned and regulated; and when (in conſequence of all) our taxes ſhall be gradually reduced; this adventitious power of the crown will ſlowly and imperceptibly diminiſh, as it ſlowly and imperceptibly roſe. But till that ſhall happen, it will be our duty, as good ſubjects, to reverence the crown, and yet guard againſt corrupt and ſervile influences from thoſe who are intruſted with its authority; to be loyal yet free; obedient, and yet independent.

(iii.) KING AT ARMS, or OF ARMS, an officer of great antiquity, and anciently of great authority, whoſe buſineſs is to direct the heralds, preſide at their chapters, and have the juriſdiction of armoury. In England there are three kings of arms, viz. GARTER, CLARENCIEUX, and NORROY. (See theſe articles). Theſe two laſt are alſo called *provincial heralds*, as they divide the kingdom between them into provinces. They have power to viſit noblemen's families, to ſet down their pedigrees, diſtinguiſh their arms, appoint perſons their arms, and with garter to direct the other heralds. Anciently the kings at arms were created and crowned by the kings of England themſelves; but of late the earl marſhal has a ſpecial commiſſion at every creation to perſonate the king.

(iv.) KING AT ARMS, LYON. See LYON.

(II.) KING, Dr John, a learned Engliſh biſhop in the 16th century, born at Wornall in 1559; educated at Weſtminſter, and at Chriſt-church, Oxford. He was appointed chaplain to Q. Elizabeth. In 1605, he was made dean of Chriſt-church, and was for ſeveral years vice-chancellor of Oxford. In 1611 he was appointed biſhop of London. Beſides his *Lectures upon Jonah*, delivered at York, he publiſhed ſeveral ſermons. King James I. uſed to ſtyle him *the* KING *of preachers*; and lord chief juſtice Coke often declared, that *he was the beſt ſpeaker in the ſtar-chamber in his time*. He was ſo conſtant in preaching after he was a biſhop, that unleſs he was hindered by want of health, he viſited ſome pulpit in London or near it, every Sunday. He died in 1621.

(III.) KING, Henry, D. D. biſhop of Chicheſter, eldeſt ſon of the above, was born in 1591, and educated

educated at Oxford. He became an eminent preacher, and chaplain to king James I. and Charles I. In 1638 he was made dean of Rochester; and in 1641 was advanced to the see of Chichester. Upon the breaking out of the civil wars, and the diſſolution of epiſcopacy, he was treated with great ſeverity by the friends to the parliament; but recovered his biſhopric at the reſtoration. He died, leaving a moſt amiable character, in 1669; and was interred at his cathedral, where a monument was erected to his memory. He publiſhed, 1. The pſalms of David turned into metre. 2. Poems, elegies, paradoxes, and ſonnets. 3. Several ſermons, and other works.

(IV.) KING, John Glen, D. D. an Engliſh divine, chaplain to the factory at Peterſburgh, was born at Norfolk, and educated at Caius College, Cambridge, where he graduated. He was appointed medaliſt to the empreſs Catharine II. He wrote, 1. The Rites and Ceremonies of the Greek Church; with its Doctrine, Worſhip, and Diſcipline: 2. Obſervations on the climate of Ruſſia, and the Northern Countries, with a View of the Flying Mountains near Peterſburgh: 3. Obſervations on the Barberini Vaſe. He died in 1787.

(V.) KING, Sir Edmund, an Engliſh phyſician and chemiſt of the 17th century. K. Charles II. often amuſed himſelf in his laboratory. He wrote Obſervations on Ants, inſerted in the *Philoſophical Tranſactions*, N° 23.

(VI.) KING, Sir Peter, lord high chancellor of England, and nephew of the great John Locke, was born at Exeter, in 1669. His father was a grocer in that city, and intended to breed him up to the ſame buſineſs; but his paſſion for learning ſoon appearing, he was allowed to follow his inclination. In this he was alſo encouraged by his uncle, who left him half of his valuable library. By his advice, he went to Leyden, and on his return, ſtudied the law at the Inner Temple. But he did not neglect other ſtudies; for in 1691 he publiſhed anonymouſly, *An Inquiry into the Conſtitution, Diſcipline, Unity, and Worſhip of the Primitive Church* within the firſt 300 *years after Chriſt*. Lond. 1691; 8vo. He afterwards publiſhed a 2d part of this work; which gave riſe to a controverſy with Mr Elys. In 1669, he was elected M. P. for Beer-Alſton; which he repreſented in ſeven ſucceſſive parliaments. In 1702, he publiſhed his *Hiſtory of the Apoſtles Creed*, a work of great merit and learning. In 1708, he was choſen recorder of London, and knighted. In 1709 he was appointed one of the managers of Dr Sacheverel's trial. In 1714, on the acceſſion of king George I. he was made lord chief juſtice of the common pleas: in 1725, created a peer, by the title of Lord KING, baron Ockham, &c. and on the 1ſt June, appointed lord-chancellor. He reſigned the ſeals in 1733, and died in 1734, leaving 4 ſons and 2 daughters.

(VII.) KING, William, a facetious Engliſh writer in the beginning of the 18th century, who was allied to the noble families of Clarendon and Rocheſter. He was elected a ſtudent of Chriſt-church from Weſtminſter ſchool in 1681, aged 18. He afterwards ſtudied the civil law, and took the degree of J. C. D. He ſoon acquired a conſiderable reputation, and obtained great practice. He attended the earl of Pembroke, lord lieutenant of Ireland, into that kingdom, where he was appointed judge advocate, ſole commiſſioner of the prizes, keeper of the records, vicar-general to the lord primate of Ireland; was countenanced by perſons of the higheſt rank, and might have made a fortune. But ſo far was he from heaping up riches, that he returned to England with no other treaſure than a few merry poems and humorous eſſays, and retired to his ſtudent's place at Chriſt-church. He died Dec. 25, 1712. His principal writings are, 1. *Animadverſions on a pretended account of Denmark*, written by Mr Moleſworth, afterwards lord Moleſworth. This work procured Dr King the place of ſecretary to princeſs Anne of Denmark. 2. Dialogues of the dead. 3. The art of love, in imitation of Ovid *De arte amandi*. 4. A volume of poems. 5. Uſeful tranſactions. 6. An hiſtorical account of the heathen gods and heroes. 7. Several tranſlations. Dr King hated the buſineſs of an advocate; but proved an excellent judge, when appointed one of the court of delegates. He was a man of great ſenſibility, of a religious diſpoſition, and a ſtrict moraliſt.

(VIII.) KING, William, D. D. Abp. of Dublin in the 18th century, was deſcended from an ancient family in the north of Scotland, but born in the county of Antrim in Ireland. In 1674, he went into orders. In 1679, he was promoted by Dr Parker, Abp. of Dublin, to the chancellorſhip of St Patrick. In 1687 Peter Manby, dean of Londonderry, having publiſhed at London, in 4to, a pamphlet entitled, *Conſiderations which obliged* Peter Manby *to embrace the Catholic religion*, Dr King immediately wrote an anſwer. Mr Manby publiſhed a reply, entitled, *A reformed Catechiſm, &c. in reply to Mr King's anſwer, &c.* Dr King rejoined in *A vindication of the anſwer*. Mr Manby dropped the controverſy; but diſperſed a looſe ſheet, entitled, *A letter to a friend, ſhowing the vanity of this opinion, that every man's ſenſe and reaſon are to guide him in matters of faith*. This Dr King refuted in *A vindication of the Chriſtian religion and reformation, &c.* In 1689, he was twice confined in the tower by order of king James II. and the ſame year commenced D. D. In 1690, upon king James's retreat to France after the battle of the Boyne, he was advanced to the ſee of Derry. In 1692, he publiſhed at London, in 4to, *The ſtate of the proteſtants of Ireland under the late King James's government, &c.* "A hiſtory (ſays Bp. Burnet), as truly as it is finely written." He had by him, at his death, atteſted vouchers of every particular fact alleged in this book, which are now in the hands of his relations. In 1693, finding the great number of Proteſtant diſſenters, in his dioceſe of Derry, increaſed by a vaſt addition of colonies from Scotland, Dr King, to perſuade them to conformity to the eſtabliſhed church, publiſhed *A diſcourſe concerning the inventions of men in the worſhip of God*. Mr Joſeph Boyſe, a diſſenting miniſter, wrote an anſwer. Replies, duplies, and rejoinders followed. In 1702, he publiſhed at Dublin, in 4to, his celebrated treatiſe *De origine mali*. Edmund Law, M. A. fellow of Chriſt's college, Cambridge, publiſhed a tranſlation of this, with very valuable notes, in 4to. In the 2d edition he has inſerted a collection of the author's papers on this ſubject, which he has received

ceived from his relations. In this excellent treatise Dr King proves, that there is more moral good in the earth than moral evil. His sermon, preached at Dublin in 1709, was published under the title of *Divine predestination and foreknowledge consistent with the freedom of man's will.* This was attacked by Anthony Collins, Esq. in a pamphlet entitled, *A Vindication of the Divine Attributes, &c.* He published likewise, *A Discourse concerning the consecration of churches; shewing what is meant by dedicating them, with the grounds of that office.* He died in 1720.

(IX.) KING, William, LL.D. principal of St Mary's hall, Oxford, son of the reverend Peregrine King, was born at Stepney in Middlesex, in 1685. He graduated in 1715, was made secretary to the duke of Ormond, and earl of Arran, as chancellors of the university; and principal, on the death of Dr Hudson, in 1719. When he stood candidate for M. P. for the university, he resigned his office of secretary, but enjoyed his other preferment to his death. Dr Clark, who opposed him, carried the election; and after this disappointment, he, in 1727, went over to Ireland, where he wrote an epic poem, called *The Toast*, which was a political satire, printed and given away to his friends, but never sold. On the dedication of Dr Radcliff's library, in 1749, he spoke a Latin oration in the theatre at Oxford, which was received with the highest acclamations; but when printed, it was attacked in several pamphlets. Again, at the contested election in Oxfordshire, 1755, his attachment to the Tory interest drew on him the resentment of the Whigs, and he was libelled in newspapers and pamphlets, against which he defended himself in an *Apology*, and warmly retaliated on his adversaries. He wrote several other things, and died in 1762. He was a polite scholar, an excellent orator, an elegant and easy writer, and much esteemed for his learning and wit.

(X.) KING, in geography, 3 cities of China: *viz.* 1. of the first rank, in the province of Quangsi, 1037 miles SSW. of Peking: 2. of the 2d rank, in Petche-li, 130 miles S. of Peking: and, 3. of the 3d rank, in Kiang-nan, 20 m. SW. of Ning-kowe.

* *To* KING. *v. a.* [from the noun.] 1. To supply with a king. A word rather ludicrous.—

England is so idly *king'd*,
Her sceptre so fantastically borne,
That fear attends her not. *Shak. Henry V.*

2. To make royal; to raise to royalty.—

Sometimes am I a king:
Then treason makes me wish myself a beggar;
And so I am: then crushing penury
Persuades me I was better when a king;
Then am I *king'd* again. *Shak. Richard II.*

KINGAN, a city of China, of the first rank, in the province of Kiang-si, on the Kan: 795 miles S. of Peking. Lon. 132. 18. E. of Ferro. Lat. 29. N.

KING AND QUEEN, a populous country of Virginia, on the Mattapany, which separates it from King William's County. It is 25 miles long and 20 broad, and is bounded on the N. by Essex, E. by Middlesex, S. by Gloucester, and W. by the Mattapany. It contained 4234 citizens, and 5049 slaves, in 1795.

* KINGAPPLE. *n. s.* A kind of apple. The *kingapple* is preferred before the jenneting. *Mort.*

KINGARTH, (Gaelic, *a cold furious head.*) a parish in the county and island of Bute, so named from its rugged rocks; 7 miles long from N. to S. and 2 broad. The climate, though damp, is mild. The surface is somewhat hilly, but not high; the soil light and sandy, producing good crops of oats, barley, turnips, rye-grass, clover, and potatoes. The population in 1791, stated by the Rev. J. Thorburn, in his report to Sir J. Sinclair, was 727, and had decreased 221 since 1755. The breed of horses is much improved. The largest plantations are around the house of Mount Stuart, Lord Bute's seat, which is delightfully situated, 200 yards from the E. coast, in view of the shipping on the Frith of Clyde. The coast abounds with great variety of fish, but the natives are so fond of herrings, that they seldom fish for any other.

KING BIRD. See PARADISEA.

* KINGCRAFT. *n. s.* [*king* and *craft.*] The art of governing. A word commonly used by king *James.*

* KINGCUP. *n. s.* [*king* and *cup.*] The name is properly, according to Gerard, *kingcob.* A flower; crowfoot.—June is drawn in a mantle of dark grass green, and upon his head a garland of bents, *kingcups*, and maidenhair. *Peacham.*—

Fair is the *kingcup* that in meadow blows. *Gay.*

* KINGDOM. *n. s.* [from *king.*] 1. The dominion of a king; the territories subject to a monarch.—

You're welcome,
Most learned, reverend sir, into our *kingdom.*
*Shakespeare.*

—Moses gave unto them the *kingdom* of Sihon, king of the Amorites, and the *kingdom* of Og, king of Bashan. *Num.* xxxii. 2. A different class or order of beings.—A word chiefly used among naturalists.—The animal and vegetable *kingdoms* are so nearly joined, that if you take the lowest of one, and the highest of the other, there will scarce be perceived any difference. *Locke.* 3. A region; a tract.

The wat'ry *kingdom* is no bar
To stop the foreign spirits. *Shakespeare.*

(2.) KINGDOMS, in natural history. Most naturalists and chemists divide all natural bodies into three great classes, which they call *kingdoms.* These are the *mineral*, the *vegetable*, and the *animal* kingdoms. This great and first division is founded on this consideration, that any plant or vegetable which is produced, which grows, which is organized, which contains a seed, and which produces its like, seems to be a being very distinct and different from a stone or a metal, in which we at most observe only a regular arrangement of parts, but not a true organization, and which contains no seed by which it is capable of reproduction; and another foundation of this division is, that an animal differs no less from a simple plant, by sensation, by the use of its senses, and by the power of voluntary motion which it possesses, while these qualities do not belong to any thing which is merely vegetable. Some philosophers pretend, that this division of natural bodies

bodies into claſſes is only ideal. They aſſert, that, by obſerving nature attentively, we may perceive, that all her productions are connected together by an uninterrupted chain; and that by ſurveying the ſeveral beings, we muſt be convinced, that any one being differs very little from ſome of the two between which it ſeems to be placed; ſo that we may deſcend from the moſt perfect animal to the rudeſt mineral by inſenſible degrees, and without finding any interval from which a diviſion might be made. But if we avoid inveſtigating extremes, the diſtinctive marks muſt be acknowledged ſufficiently obvious to juſtify the triple diviſion above mentioned, and to diſcriminate the individuals of each. For a general view of the operations of nature in thoſe three kingdoms, ſee NATURAL HISTORY; for a particular conſideration of them in the animal kingdom, ſee ANIMAL, BIRD, BRUTE, ENTOMOLOGY, FISH, ICHNOLOGY, INSECT, ORNITHOLOGY, ZOOLOGY, and ZOOTOMY; and the different animals under their reſpective genera; in the vegetable kingdom, BOTANY, DEFOLIATION, FRONDESCENTIA, GEMMATIO, GERMINATION, LEAF, PLANT, RURAL ECONOMY, VEGETATION, &c. and the different plants under their reſpective genera; and in the mineral kingdom, MINERALOGY, METALLURGY, and the different ſtones and metals under their reſpective names. Here we ſhall conſider natural bodies only in a chemical view; relatively to the ſeveral principles which we obtain in the analyſis of thoſe bodies. In the decompoſition of all beings truly living, organized, and containing within themſelves a ſeed by which they may be reproduced, ſuch as vegetables and animals, we always obtain an inflammable, fat, or oily ſubſtance; and, on the contrary, we do not find the ſmalleſt trace of this principle in any ſubſtance purely mineral, not even in ſulphur, which is the moſt inflammable of all theſe ſubſtances. On the other ſide, if we carefully examine and compare with each other the analogous principles obtained from the three kingdoms; ſuch as the ſaline ſubſtances obtained in the analyſis of animals, vegetables, and minerals; we ſhall perceive, that all the ſaline matter which comes from the vegetable or animal kingdoms is altered by oil, while all the ſaline matter which comes from the mineral kingdom is entirely free from oil; for we muſt not conclude, becauſe any matter is found in one or more individuals of any kingdom, that it therefore belongs to the kingdom of ſuch individuals; as we may be convinced, from a ſlight obſervation, that by a thouſand combinations, and particular circumſtances, ſubſtances of quite different claſſes or kingdoms are daily found mixed and confounded together. Thus, for example, within the earth, and even at great depths, that is, in the region appropriated to minerals, ſometimes ſubſtances are found evidently oily, ſuch as all bitumens: but at the ſame time all the obſervations of natural hiſtory prove, that theſe oily ſubſtances are only accidentally within the earth, and that they proceed from the vegetable or animal bodies which have been buried in the earth by ſome of thoſe great revolutions which have happened from time to time upon the ſurface of our globe. Alſo, in decompoſing ſeveral vegetables and animals, ſalts are obtained; ſuch as common ſalt, Glauber's ſalt, &c. which contain nothing oily, and which are conſequently matters evidently mineral. But, on the other ſide, we are certain, that theſe mineral ſalts are extraneous to the animals and vegetables in which they are found; that they are only introduced into theſe living bodies, becauſe they happen to be mixed with the matters which have been applied to them as aliments, and that they ought not to be numbered amongſt their principles. The proof of this is, that not only the quantity of theſe mineral ſalts is not uniform in animals and vegetables, but alſo, that not a particle of ſuch ſalts is contained in ſome plants and animals equally ſtrong and healthy, and of the ſame ſpecies, as thoſe in which theſe ſalts have generally been obſerved. In the 2d place, we obſerve, that oils only exiſt in the proximate principles of vegetables and animals; that is, in thoſe principles which enter immediately into their compoſition, when they have not been altered by further decompoſitions, and conſequently when they ſtill preſerve their animal or vegetable character; for, by a natural putrefaction continued during a long time, or by chemical operations, not only the materials of which animal and vegetable bodies are formed may be deprived entirely of oil, but alſo this oil may itſelf be entirely deſtroyed or decompoſed. Theſe ſubſtances in that ſtate contain nothing by which they can be diſtinguiſhed from minerals. The earths, for example, of vegetables and animals, when they are deprived, by a ſufficient calcination, of all inflammable matter, have been thought to become entirely ſimilar to the calcareous and argillaceous earths found within the globe, and which may be conſidered as mineral ſubſtances, although probably they have been formerly a part of animal and vegetable bodies. See BONES, § 10. Hence we conclude, that, when we conſider natural bodies in a chemical view, we ought to divide them into two great claſſes. The firſt claſs is of ſubſtances inanimate, unorganiſed, and the principles of which have a degree of ſimplicity which is eſſential to them: theſe are minerals. The other claſs contains all thoſe bodies which not only have been diſtinctly organiſed, but which alſo contain an oily matter, which is nowhere to be found in ſubſtances which have not made part of animate bodies, and which, by combining with all the other principles of theſe animate bodies, diſtinguiſhes theſe principles from thoſe of minerals by a leſs degree of ſimplicity. This 2d claſs contains vegetables and animals. We ought alſo to remark, that the oil contained in vegetable and animal ſubſtances, renders them ſuſceptible of fermentation, properly ſo called, which cannot by any means take place in any mineral. Let us now examine, if, by comparing the principles obtained in the decompoſition of vegetables with thoſe obtained in the decompoſition of animals, we can find ſome eſſential character by which theſe two kingdoms may be chemically diſtinguiſhed, in the ſame manner as we have ſeen that both may be diſtinguiſhed from minerals. From experiments we learn, that the principles of vegetables differ evidently enough from thoſe of animals; that in general the ſaline principles of the former

are acid, and are transformable in great measure into fixed alkali by incineration, while the principle of the latter are volatile alkalis, or eaſily changeable into theſe; that vegetables are much farther removed from putrefaction than animals; laſtly, that oils truly animal have a character different from vegetable oils, and are in general more attenuated, or at leaſt more diſpoſed to be attenuated and volatiliſed. But we muſt at the ſame time confeſs, that theſe differences are not clear and deciſive, like thoſe betwixt theſe two kingdoms and the mineral kingdom; for we do not find any eſſential principle, either in animals or in vegetables, which is not alſo to be found in the other. In ſome plants, chiefly the cruciform, as much volatile alkali, as little fixed alkali, and as much diſpoſition to putrefy, are found as in animal matters; and thence we conclude, that if theſe two great claſſes of natural bodies differ chemically from each other, this difference proceeds only from the quantities or proportions of their ſeveral principles and properties, and not from any thing diſtinct and peculiar; nor is it ſimilar to the manner in which both vegetable and animal ſubſtances differ from minerals, namely, by containing an oil, and poſſeſſing a fermentable quality. Beſides, the degrees of the chemical differences betwixt theſe three great claſſes of natural bodies are found to be the ſame, in whatever manner we conſider them, or compare them together. See CHEMISTRY, *paſſim*.

KING-EDWARD, a pariſh of Aberdeenſhire, anciently called *Ken-Edar*, 12 miles long from NW. to SE. and from 2 to 5 broad, bounded on the W. by the Deveron. The ſurface is diverſified with high and low grounds, and the ſoil in general dry and gravelly. Of 14,360 Scots acres, which the pariſh contains, 6842 are arable; 4402 in moor and paſture; 1982 under moſs, and 1134 under wood. Huſbandry is much improved. The crops are oats, barley, graſs, flax, turnips, and potatoes. The population in 1793, by Mr Alex. Simpſon's report to Sir J. Sinclair, was 1577, the increaſe ſince 1755, 225: The number of horſes, 447; ſheep, 1834; and black cattle, 1792. The ruins of the *Caſtle of King Edward*, an ancient and ſtrong ſeat of the powerful Earls of Buchan, are ſtill viſible on the poſt-road from Turreff to Banff.

(1.) * KING-FISHER. *n. ſ.* [*halcyon.*] A ſpecies of bird.—

When daw refreſhing on the paſture fields
The moon beſtows, *king-fiſhers* play on ſhore.
*May's Virgil.*

—Bitterns, herons, ſea-gulls, *king-fiſhers*, and water rats, are great enemies to fiſh. *Hortimer.*

(2.) KING-FISHER. See ALCEDO.

(1.) KING GEORGE, a fort in E. Florida.

(2.) KING GEORGE, a populous county of Virginia, 22 miles long, and 14 broad, bounded on the E. and N. by the Patowmac, which divides it from the ſtate of Maryland; on the SE. by Weſtmoreland county; S. and SW. by the Rappahannock, which ſeparates from Caroline county. It contained 3209 citizens and 4154 ſlaves in 1795.

KING GEORGE'S ISLANDS, two iſlands in the S. Pacific Ocean, diſcovered by Com. Byron in 1765. The largeſt is about 9 leagues in circumference of an oval form, low, and bordered by coral rocks. Lon. 149. 15. W. Lat. 14. 41. N.

KING GEORGE'S SOUND, the name given by Captain Cook to NOOTKA SOUND, the original name, which ſtill prevails. See COOK, N° III. § 10; and NOOTKA.

KING GEORGE'S Town, a town of Virginia, 3 miles N. of Port-Royal.

KING GEORGE THE IIID'S ISLAND, the name given by Capt. Cook to *Otaheite*. See OTAHEITE.

KINGHAM, a village of England, in Oxfordſhire, near Chipping-Norton.

(1.) KINGHORN, a pariſh of Fifeſhire, 4 miles long and 3½ broad, with a ſea-coaſt of 3 miles, bounded by the Frith of Forth on the S. and E. The name is ſuppoſed to be derived from the winding of the *king's horn*, to call his huntſmen together. The ſurface is moſt beautifully diverſified, with little hills and level ſpots, gentlemen's ſeats and farmers' houſes, rich and fertile land, natural wood, furze, evergreens, and thriving plantations; incloſures, rivulets, and here and there a ruin interſperſed; which altogether form a moſt picturеſque ſcene. The ſoil is excellent, being moſtly a rich black earth upon a rotten rock. The population in 1793, ſtated by the Rev. J. Uſher, in his report to Sir J. Sinclair, was 1768: decreaſe ſince 1755, 621: number of horſes 250, and black cattle 651. About half way between the harbour of the *Pettycur* and the town of Kinghorn, cloſe by the ſea, there is a baſaltic rock, which merits the attention of naturaliſts. There is alſo a mineral ſpring, called Kinghorn Spa, the waters of which were much celebrated by Dr Anderſon, phyſician to Charles I. who wrote a treatiſe on their nature and properties.

(2.) KINGHORN, a royal borough in the above pariſh, on the Frith of Forth, directly oppoſite to Leith. Here is a manufacture of thread ſtockings knit by women; the men, being chiefly mariners, are employed in coaſting ſhips, in the fiſhery, or the paſſage-boats to Leith, from which the town of Kinghorn derives great advantage.

(1.) KINGLASSIE, a pariſh of Fifeſhire, 4 miles long from N. to S. and 2 broad, bounded on the N. by the Leven, containing about 6000 acres. The air is damp; the ſurface partly flat, partly a regular aſcent; the ſoil partly light loam, partly ſtrong clay. About 1200 acres are under oats and barley; 120 under wheat; and 300 under flax, potatoes, and turnips. The reſt is in paſturage. The population in 1791, by the Rev. J. Reid's report to Sir J. Sinclair, was 1200; increaſe 202 ſince 1755.

(2.) KINGLASSIE, a village in the above pariſh, containing 250 inhabitants in 1793.

* KINGLIKE. } *adj.* [from *king*.] 1. Royal;
(1.) * KINGLY. } ſovereign; monarchical.—

Ruling in large and ample empery,
O'er France, and all her almoſt *kingly* dukedoms,
*Shakeſpeare.*

Yet this place
Had been thy *kingly* ſeat, and here thy race,
From all the ends of peopled earth, had come
To reverence thee. *Dryden's State of Innocence.*

—In Sparta, a *kingly* government, though the people were perfectly free, the adminiſtration was in the two kings and the ephori. *Swift.*—The cities of

of Greece, when they drove out their tyrannical kings, either chose others from a new family, or abolished the *kingly* government, and became free states. *Swift*

2. Belonging to a king; suitable to a king.—

Why lies not thou with the vile
In loathsome beds, and leav'st the *kingly* couch
A watch-dase to a common larum bell? *Shak.*

Then shalt thou give me with thy *kingly* hand,
What banquet is in thy power I will command.
*Shakespeare.*

3. Noble; august; magnificent.—He was not born to live a subject's life; each action of his bearing in it majesty, such a *kingly* entertainment, such a *kingly* magnificence, such a *kingly* heart for enterprizes. *Sidney.*—

I am far better born than is the king;
More like a king, more *kingly* in my thoughts.
*Shakespeare.*

(2.) * KINGLY. *adv.* With an air of royalty; with a superior dignity.—

Adam bow'd low; he, *kingly*, from his state
Inclin'd not. *Milton's Par. Loſt.*

Low bow'd the reſt, he, *kingly*, did but nod.
*Dunciad.*

KINGOLDRUM, [*Gaelic*, i. e. the town between the eminences] a hilly parish of Forfarshire, 7 miles long from N. to S. and 2½ broad. The air is cold and sharp, but salubrious; the soil chiefly a rich black mould. Oats and barley are the chief produce: wheat, turnips, potatoes, clover, and rye-grass, are also cultivated with success. The number of arable acres is about 2500. The population, 1798, by the Rev. J. Bardenach's report to Sir J. Sinclair, was 600: decrease 180 since 1755.

KINGROAD, a road in Briſtol channel, whence the Briſtol ſhips take their departure, as the London veſſels do from Graveſend.

KING's ASH. See ASH RAGIS.

(1.) KINGSBARNS, a parish of Fifeshire, nearly a square of 4 miles every way. The soil is partly light and sandy, partly deep black clay. The population in 1791, stated by the Rev. J. Beatson, in his report to Sir J. Sinclair, was 807: decrease 64, since 1755. There is a chaly beate spring.

(2.) KINGSBARNS, a village in the above parish, so named from its being anciently a royal store-house. It contained 467 inhabitants in 1791, and lies 6 miles E. of St Andrew's.

KING's BENCH. See BENCH, § 5.

KINGS, BOOKS OF, two canonical books of the Old Teſtament, containing the hiſtory of the kings of Iſrael and Judah from the beginning of the reign of Solomon down to the Babyloniſh captivity, for the ſpace of near 600 years. It is generally ſuppoſed, and ſeems very probable, that theſe books were compoſed by Ezra, who extracted them out of the publick records.

KINGSBRIDGE, a town of Devonſhire, 217 miles from London. It has a harbour for boats, a free-ſchool, a market, a fair, and a bridge over the Salcomb to Dodbrook.

KINGSBURY, a village in Herts, N. of St Alban's, once famous for a palace of Saxon kings.

KING's CHARLTON, a town of Glouceſterſhire, 3 mile from Cheltenham.

KINGSCLERE, a pleaſant town of Hampſhire, on the Oxford road from Baſingſtoke; 56 miles from London, an ancient ſeat of the Saxon kings. It has a market and two fairs.

(1.) KING's COUNTY, a county of Ireland, in the province of Leinſter, ſo named from K. Philip of Spain, huſband to Q. Mary I. It is bounded on the N. by Weſt Meath; on the E. by Kildare; on the S. by Tipperary and Queen's county, from which it is divided by the Barrow; and by part of Tipperary and Galway on the W. from which it is ſeparated by the Shannon. It is a fine fruitful country, containing 257,510 Iriſh plantation acres, 56 pariſhes, 12 baronies, and 2 boroughs. It is about 38 miles long, and from 19 to 30 broad. The chief town is Philipſtown.

(2.) KING's COUNTY, a fertile and well cultivated county of New York, on the W. end of Long Iſland, bounded on the E. by Queen's County, N. by New York county, W. by Hudſon's river and the Ocean, and S. by the Atlantic. It is 10 miles long and 8 broad; is divided into 6 townſhips; and contained 3063 citizens, and 1432 ſlaves, in 1795.

(3.) KING's COUNTY, a county of Nova Scotia, comprehending the lands on the SW. and S. ſides of the Baſin of Minas. It has conſiderable ſettlements on the Habitant, the Canard, and the Cornwallis, which are navigable for about 5 miles up.

(1.) * KING'S EVIL. *n. ſ.* [*king* and *evil*] A ſcrofulous diſtemper, in which the glands are ulcerated, commonly believed to be cured by the touch of the king.—Sore eyes are frequently a ſpecies of the *king's evil*, and take their beginning from vicious humours inflaming the tunica adnata. *Wiſeman's Surgery.*

(2.) KING'S EVIL. See MEDICINE, *Index.*

KING's FERRY, in Kent, the common way from the main land into the iſle of Sheppey, where a cable of about 140 fathoms in length, faſtened at each end across the water, ſerves to get the boat over by hand. For the maintenance of this ferry, and keeping up the highway leading to it through the marſhes for about one mile in length, and for ſupporting a wall againſt the ſea, the land-occupiers tax themſelves yearly one penny per acre for freſh marſh land, and one penny for every 10 acres of ſalt marſh-land. Here is a houſe for the ferry-keeper, who is obliged to tow all travellers over free, except on theſe four days, viz. Palm Monday, Whit-Monday, St James's day, and Michaelmas day, when a horſeman pays two-pence and a footman one penny. But on Sunday, or after 8 p. m. the ferry-keeper demands 6d. of every horſeman, and 2d of every footman, whether ſtrangers or land-occupiers.

KING'S HATFIELD. See HATFIELD, N° 5.

* KINGSHIP. *n. ſ.* [from *king*.] Royalty; monarchy.—They deſigned and propoſed to me the new-modelling of ſovereignty and *kingſhip*, without any reality of power, or without any neceſſity of ſubjection and obedience. *K. Charles.*—We know how ſucceſsful the late uſurper was, while his army believed him real in his zeal againſt *kingſhip*; but when they found out the impoſture, upon his aſpiring to the ſame himſelf, he was preſently deſerted and oppoſed by them, and never able

ble to crown his usurped greatness with the addition of that title which he passionately thirsted after. *South.*

KING'S ISLAND, or PEARL ISLAND, an island in the Bay of Panama, subject to Spain, famous for its pearl fishery.

KING'S KETTLE, the parish of KETTLE, so named because it once belonged to the Crown.

KING'S LANGLEY, a village in Herts, 5 miles W. of St Alban's; so named from a royal palace built by Henry III. the ruins of which are to be seen. Richard II. was buried in its monastery, but removed by Henry V. to Westminster.

KING'S MUIR, an extensive track of ground in Flintshire, containing above 1000 acres, locally situated in the parish of DENBIGH, but "an outskirt from all parishes *quoad facies*," though the people consider themselves as in Denbigh. It is so named from having been formerly royal property, given by Charles II. after the restoration, to Col. Borthwick, who had attended him in his exile; and is now entailed on the family of Hinton. The population of this district, in 1793 stated by Mr W. West, in his report to Sir J. Sinclair, was 153 souls.

KINGSPEAR. n. s. [*asphodelus.*] A plant.

KING'S RIVER, a river in Kilkenny, Ireland.

KING'S SEAT, a hill of Perthshire, on the W. side of the forest of Alyth, a mile E. of Dunkinhall hill. The Rev. Dr Playfair of Meigle says, "its height, ascertained by barometrical measurement, is 1738 feet above the level of the sea at low water mark."

KINGSTHORP, a village in Northampton.

(1.) KINGSTON, a town of Jamaica, seated on the N. side of the bay of Port-Royal. It was founded in 1693, when the repeated desolations by earthquakes and fires had driven the inhabitants from Port-Royal. It extends a mile from N. to S. and about as much from E. to W. on the harbour. It contains about 3000 houses, besides negro houses and warehouses. The number of white inhabitants is about 8000; of free people of colour 1500; and of slaves, about 24,000. It is the county town, where the assizes are held, in Jan. April, July, and October, and last about a fortnight. It is a place of good trade, and is much resorted to by merchants and planters, because most of the ships come to load and unload their cargoes here. Lon. 76. 32. W. Lat. 17. 40. N.

(2.) KINGSTON, a town of Ireland, the capital of King's county. Lon. 7. 20. W. Lat. 53. 25. N. It is otherwise called *Philips-Town*.

(3.) KINGSTON, a town of Devonshire, 6 miles W. of King's bridge.

(4.) KINGSTON, a town of Maryland, in Talbot county, on the E. side of the Choptank.

(5.) KINGSTON, a township of Massachusetts, in Plymouth county, 38 miles SSE. of Boston; containing 1004 citizens in 1795.

(6.) KINGSTON, a township of New Hampshire, in Rockingham county, 6 miles from Exeter, containing 906 citizens in 1790.

(7.) KINGSTON, a town of New Jersey, 3 miles NE. of Princeton.

(8.) KINGSTON, or ESOPUS, a town of New York, in Ulster county, on the W. bank of Hudson's river, 6 miles W. of Rhinebeck. It was destroyed by Gen. Vaughan, Oct. 16th, 1777; but has been since rebuilt on a regular plan. It contained, in the town and township, 3619 citizens, and 302 slaves, in 1795. It is 56 miles S. of Albany, and 109 of New York.

(9.) KINGSTON, a town of N. Carolina, in Lenoir county, 40 miles W. of Newbern.

(10.) KINGSTON, a township of Pennsylvania, in Luzerne county.

(11.) KINGSTON, a township of S. Carolina, in George-town district, 103 m. NE. of Charlestown.

(12.) KINGSTON, the capital of St Vincent's, lies at the head of a bay on the SW. side.

(13.) KINGSTON, a township of Vermont, in Addison county.

(14—35.) KINGSTON, the name of 22 English villages, viz. of 5 in Dorsetshire, 2 in Gloucestershire, 2 in Hampsh. 2 in Somersetsh. 2 in Sussex; and of 1 each in Berks, Herefordsh. Kent, Nottingham, Staffordsh. Warwickshire, and Isle of Wight.

(36.) KINGSTON upon HULL, a town in the E. riding of Yorkshire, 173 miles from London, more commonly called HULL. It is situated at the confluence of the Hull and the Humber, near the place where the latter opens into the German Ocean. It lies so low, that by cutting the banks of the Humber the country may be laid under water for 5 miles round. Towards the land it is defended by a wall and a ditch, with the farther fortification of a castle, a citadel, and a block-house. A dock was begun here, but after great expense left unfinished. A new cut has been lately made to Hull by Weighton. The town is large and populous, containing two churches, several meeting houses, a free school, a charity school, and some hospitals. Among the latter is one called *Trinity House*, in which are maintained many distressed seamen, both of Hull and other places, that are members of its port. It is governed by an elder brethren and six assistants; and out of the former are chosen annually two wardens, and out of the younger brethren two stewards; they determine questions between masters and seamen, and other sea matters. A handsome infirmary is erected without the town to the N. Here are also an exchange and a custom-house, and over the Hull a stone bridge, consisting of 12 arches. A good harbour was made here by Richard II. This town has not only the most considerable inland traffic of any port in the N. of England, but a foreign trade superior to any in the kingdom, excepting the ports of London, Bristol, Liverpool, and Yarmouth. By means of the many large rivers that fall into the Humber, it trades to almost every part of Yorkshire, as well as to Lincolnshire, Nottinghamshire, Staffordshire, Derbyshire, and Cheshire; the commodities of which counties are brought hither, and exported to Holland, Hamburgh, France, Spain, the Baltic, and other parts of Europe. In return for those, are imported iron, copper, hemp, flax, canvas, Russia linen and yarn, besides wine, oil, fruit, and other articles. Such quantities of corn are also brought hither by the navigable rivers, that Hull exports more of this commodity than London. The trade of Hull with London, particularly for corn, lead, and butter, and with Holland and France, in times of peace, for those commodities, as well as for cloth, kerseys, and

other

other manufactures of Yorkshire, is so considerable as to employ not only single vessels, but fleets; the Hull fleets to London being generally from 40 to 60 sail, and in time of war frequently 100 sail or upwards. The mayor of Hull has two swords, one given by King Richard II. the other by Henry VIII. but only one is borne before him at a time; also a cap of maintenance, and an oar of lignum vitæ, as a badge of his admiralty jurisdiction within the limits of the Humber.

(37.) KINGSTON UPON THAMES, a corporate town in Surry, with a market on Saturday. A great national council was held here in 838, at which Egbert, the first king of all England, with his son Ethelwolfh, were present; and several of the Saxon monarchs were crowned here. This town sent members to parliament in the reigns of Edward II. and III.; but ceased afterward, in consequence of a petition from the corporation praying *to be released from the burden!* Q. Elisabeth founded here a free school; and the Lent assizes are constantly held at this place. The wooden bridge over the Thames is the most ancient on that river except London Bridge; and the corporation have a revenue for its support. It is 12 m. SW. of London. Lon. 0. 18. W. Lat. 51. 27. N.

* KINGSTON. *n. s. [squatina.]* A fish. *Ainsw.*

KINGSWOOD, 7 English villages, in Dorsetshire, Gloucestersh. Hants, Salop, Warwickth. isle of Wight, and Yorksh.

KING TE TCHING, a famous village belonging to the district of Jao-tcheou, a city of China in the province of Kiang-si. This village, in which are collected the best workmen in porcelain, is as populous as the largest cities of China. It is reckoned to contain a million of inhabitants, who consume every day more than ten thousand loads of rice. It extends a league and a half along the banks of a beautiful river. Provisions are dear, because every thing consumed is brought from remote places; even wood, so necessary for their furnaces, is actually transported from a distance of 100 leagues. Notwithstanding the high price of provisions, it is an asylum for a great number of poor families, who could not subsist anywhere else. Children and invalids find employment, and even the blind gain a livelihood, by pounding colours. The river forms a kind of harbour about 3 miles in circumference: two or three rows of barks, placed in a line, sometimes border the whole extent of this vast bason.

(1.) KINGTON, or KYNETON, a pretty large town in Herefordshire, 146 miles from London. It is situated on the river Arrow, and is inhabited chiefly by clothiers, who drive a considerable trade in narrow cloth. It has a charity school, a market and three fairs. The markets on Wednesday before Easter, Whitsuntide, and Christmas, are so considerable for corn, cattle, leather, linen and woollen cloth, and all sorts of provisions, that they are more like fairs.

(2—7.) KINGTON, 6 English villages; viz. 1 each in Dorset, Gloucester, Warwick, and Wiltshires; and 2 in Somersetshire.

KINGUSSIE, [*Gael.* i. e. *the Head of the Fir Wood.*] a parish of Inverness-shire, Badenoch, united with that of INCH, 20 miles long from N. to S. and nearly 17 broad from E. to W. It consists mostly of hills allotted to pasturage, and is more elevated above the sea level, and farther from the coast, in every direction, than any other parish in Scotland. The air is cold; and as the Spey intersects it from E. to W. and often overflows its banks, the stagnant water renders the land swampy, and emits noxious vapours. The soil is a light loam mixed with sand, and in the low ground with flints; the produce barley, oats, and rye; but is chiefly fitted for pasture, the crops being always uncertain. It feeds about 7000 sheep, and great numbers of black cattle. The population in 1795, by the Rev. J. Anderson's report to Sir J. Sinclair, was 1983; decrease since 1755, 83. There is no village in the parish, and it is 40 miles from the nearest town.

KING WILLIAM, a county of Virginia, bounded NE. and E. by the Mattapony, which divides it from King and Queen County; S. and SW. by the Pamunky, which separates it from New Kent and Hanover counties; and NW. by Caroline. It is 47 miles long and 15 broad, and contained 2977 citizens, and 5151 slaves, in 1795.

(1.) KINGWOOD, a township of New Jersey, in Huntingdon county, 5 miles below Alexandria, and 35 SW. of Lebanon, containing 2304 citizens, and 10 slaves, in 1795.

(2.) KINGWOOD, a river of New Jersey.

KINLOCH, a parish of Perthshire, 9 m. long from NW. to SE. and 1½ broad, on a rising ground. The church lies 15 miles from Perth, and 9 from Dunkeld. There are 3 lakes, which have been partially drained for marl. The soil is various, but fertile, producing good crops of wheat, barley, oats, peafe, flax, potatoes, turnips, clover, and rye-grafs. The population in 1795, was 372, and the increafe 41, fince 1755. The number of horfes, 141; fheep, 2503; and black cattle, 522. Muir-fowls, &c. abound. There is a druidical temple and an ancient caftle in the parifh; and a vaft number of tumuli, called the *Haer Cairns*, are to be feen in a moor, which is thought to have been the fcene of the famous battle between Agricola and Galgacus.

KINLOSS, a parifh in the counties of Elgin and Forres, extending in a fquare form from 3 to 4 miles, and containing 1091 fouls in 1790. The decreafe fince 1755, from emigration and engroffing of farms, was 1772. It derives its name from *Kein, the head* and *lafs, a loch*, as it lies at the head of the Bay of Findhorn. The foil is fertile, bearing rich crops of all kinds. The air is fharp, dry, and healthy.

KINMEN, a town of China, in Hou-quang.

(1.) KINNAIRD, a fertile parifh of Perthfhire, extending along the braes of the Carfe of Gowrie, about 3 miles in length and 2 in breadth. It contained, in 1790, 404 inhabitants; increafe 114 fince 1755. All kinds of grain are raifed in it.

(2.) KINNAIRD, a village in the above parifh, near the ruins of the ancient caftle of *Kinnaird*.

KINNEFF, a parifh of Kincardinefhire, extending 5 miles along the Bervie, and containing 6408 Englifh acres. About two-ths are arable; the foil is productive and well cultivated. The population in 1790 was 1600; increafe 148.

KINNEGAD, a town of Ireland, in W. Meath.

KINNEL, a parifh, in the county of Forfar, containing

New Towns, and seated on the Dnieper. Lon. 31. 51. E. Lat. 50. 12. N.

KIOGE, or KOGE, a sea-port of Denmark.

KIOLEN, a town of Sweden, in Warmeland.

KIOPING, a town of Sweden, in Warmeland. Lon. 16. 40. E. Lat. 59. 38. N.

KIOUR, a river of S. Wales in Pembrokeshire.

KIOW. See KIOF, N° 1, 2, 3.

(1.) KIPPEN, a parish of Scotland, above 8 m. long, and from 2 to 4 broad; one 3d of which lies in Perthsh. and two 3ds in Stirlingsh. The population, in 1793, was 1777; decrease 28: number of horses 360; of sheep 200; and cows 1600.

(2.) KIPPEN, [Gael. *ceap*, a *cape*.] a village in the above parish, on a hill, containing 76 families in 1792. It has a market and 5 fairs.

KIPPING, or } Henry, a learned German Lu-
KIPPINGIUS, } theran, born at Rostock; where, after having received the degree of M. A. he was met by some soldiers who pressed him into the service. This, however, did not prevent his following his studies. One day while he was upon duty, holding his musket in one hand and Statius's Thebaid in the other, a Swedish counsellor who perceived him in that attitude, came up to him, entered into discourse with him, and then taking him to his house made him his librarian, and procured him the under-rectorship of the college of Bremen, where he died in 1678. He wrote many works in Latin; the principal of which are, 1. A treatise on the antiquities of the Romans. 2. Another on the works of Creation. 3. Several dissertations on the Old and New Testament, &c.

KIPPIS, Andrew, D. D. F. R. S. and F. S. A. an English biographer and divine, born at Nottingham, and educated under Dr Doddridge at Northampton. He first settled as a minister at Boston, Lincolnshire, in 1744; thence removed to Dorking, Surrey, in 1750; and in 1753, to a congregation in Prince's-Street, Westminster. He afterwards wrote in the *Monthly Review*, and in another periodical work called *the Library*, in 1761. In 1763 he was chosen philological tutor to the Academy for educating dissenting ministers. In 1773, he published a *Vindication of the Protestant Dissenting Ministers, with regard to their late application to parliament*, which occasioned an amicable controversy with dean Tucker. In 1777 he became editor of a new edit. of the *Biographia Britannica*. Five vols. were published during his life, and the greater part of the 6th prepared before he died. In 1788 he published the *Life of Capt. Cook*, in one vol. 4to. and a *Life of Dr Lardner*, prefixed to his works. He also wrote the *History of Knowledge, Learning, and Taste, in Great Britain*, contained in the *New Annual Register*; with various other tracts, sermons, &c. The university of Edinburgh presented him with the degree of D. D. His style is pure. He died at Westminster in 1795.

(1.) KIRCH, Christian Frederic, of Berlin, a celebrated astronomer, born at Guben in 1694, who acquired great reputation in the observatories of Dantzic and Berlin.

(2.) KIRCH, Godfrey, father of Christian, and Mary his mother, acquired considerable reputation by their astronomical observations. This family corresponded with all the learned societies of Europe, and their works are in high repute.

(2.) KIRCHBERG, a town of France, in the dep. of the Rhine and Moselle, and late county of Sponheim, 41 miles W. of Mentz. Lon. 24. 46. E. of Ferro. Lat. 49. 59. N.

(2—7.) KIRCHBERG, the name of 6 towns in Germany, viz. 1 in Austria, 11 miles S. of St Polten; 2 in ditto, 2 miles SSE. of Pulzeinstorf; 3 in Bavaria, 12 miles N. of Landshut; 4 in Franconia, 28 miles W. of Anspach; 5 in Nassau Dietz, 5 miles SE. of Dietz; and 6 in Upper Saxony, 6 miles S. of Zwickham.

KIRCHEIM, or KIRCHEIM POLAND, a town of France, in the department of Mont Tonnere, and late principality of Weilburgh; 16 m. W. of Worms, and 28 NW. of Manheim. Lon. 25. 35. E. Ferro. Lat. 49. 39. N.

(1.) KIRCHER, Athanasius, a famous philosopher and mathematician, born at Fulde in 1601. In 1628 he entered into the society of the Jesuits, and taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtsburg, with great applause till 1631. He went to France on account of the ravages committed by the Swedes in Franconia, and lived some time at Avignon. He was afterwards called to Rome, where he taught mathematics in the Roman college, collected a rich cabinet of machines and antiquities, and died in 1680.—The quantity of his works is immense, amounting to 22 vols. folio, 11 in quarto, and 3 in 8vo; enough to employ a man for a great part of his life even to transcribe them. Most of them are rather curious than useful; but they display uncommon genius and deep erudition. The principal are, 1. *Præludiones magneticæ*. 2. *Primitiæ gnomonicæ catoptricæ*. 3. *Ars magnæ lucis et umbræ*. 4. *Musurgia universalis*. 5. *Obeliscus Pamphilius*. 6. *Oedipus Ægyptiacus*, 4 volumes, folio. 7. *Itinerarium extaticum*. 8. *Obeliscus Ægyptianus*, in 4 volumes, folio. 9. *Mundus subterraneus*. 10. *China illustrata*.

(2.) KIRCHER, Conrad, a learned German, who published a Greek and Hebrew Concordance of the Old Testament; with the Hebrew words arranged alphabetically, and the corresponding Greek under them; in 1602.

KIRCHMAN, John, an eminent German divine, born at Lubec in 1575. He studied in several places of Germany; in 1602 was made professor of poetry at Rostock, and in 1613 rector of the university at Lubec. He exercised this last employment with extraordinary application during the rest of his life, and died in 1643. He wrote several works; the most esteemed of which are, 1. *De funeribus Romanorum*. 2. *De annulis, liber singularis*.

KIRCHMAYER, John Gasper, a learned professor at Wittemberg, born in 1635. He published Commentaries on Tacitus and Cornelius Nepos, with several original works. He died in 1700.

KIRCHPERG, four towns of Germany: viz. 3 in Austria, and 1 in Bavaria.

KIRIATHAIM, in ancient geography, one of the towns built by the Reubenites; reckoned to the tribe of Reuben (*Joshua* xiii.), 12 miles W. of Midaba. It was the ancient residence of the EMIMS.

KIRIATH-ARBA. See HEBRON, N° 1.

KIRIATH-BAAL, or *Cariath-baal*, or KIRIATH-JEARIM, i. e. *the city of the woods*; a city

a city of the Gibeonites, belonging to the tribe of Judah, 9 miles from Ælia, in the road to Diospolis. It was also called *Baala*. (*Joshua*.) The ark, after its recovery from the Philistines, stood for some time in this city. (1 *Sam.* vii.)

* KIRK. *n. f.* [*cyrce*, Sax. κυριακον.] An old word for a church, yet retained in Scotland.—

Home they haſten the poſts to dight,
And all the *kirk* pillars ere day-light. *Spenſer.*
There is a church as well as *kirk* of Scots.
*Cleaveland.*

—What one party thought to rivet by the Scots, that the other contemns, deſpiſing the *kirk* government and diſcipline of the Scots. *King Charles.*

(1.) KIRKALDY, a pariſh of Scotland, in Fifeſhire, which extends only about 3 miles in length and 2 in breadth. It contained 2673 ſouls in 1793, and had increaſed 377 ſince 1755.

(2.) KIRKALDY, a royal burgh, of conſiderable conſequence, as to extent, population, commerce, manufactures, and ſhipping. It extends more than a mile in length, and is about 3 miles eaſt from Kinghorn on the coaſt. Lon. 3. 0. W. Lat. 56. 8. N. The name is ſuppoſed to be derived from the Culdees, or *Keldei*, as they are called in the old charters. The town extends along the ſea-ſhore, conſiſting of one long ſtreet, and a few lanes of ſmall extent opening on each ſide of it. There are from 30 to 40 ſquare-rigged veſſels belonging to this port, which are employed not only as coaſters, but the largeſt of them ſail to the Mediterranean, Baltic, Weſt Indies, and America. Kirkaldy contains about 2300 inhabitants, having increaſed greatly ſince 1755. The relative conſequence of this burgh may be judged of from this circumſtance, in all public aſſeſſments it is rated as the 6th burgh of Scotland, and one 40th of the whole ſupplies levied from it. The principal manufactures of Kirkaldy are cottons, linens, checks, ticks, leather, cotton-ſpinning, &c. Kirkaldy joins with the neighbouring burghs of Dyſart, Kinghorn, and Burntiſland, in ſending a repreſentative to the imperial parliament. It may not be improper to add, that Kirkaldy has produced ſome of the moſt eminent Scotſmen of the laſt century, viz. Mr Oſwald of Dunnikeer, Dr Adam Smith, author of *The Wealth of Nations*, and Dr John Dryſdale.

KIRKANDERS, a town of Cumberland, on the Eſk, NW. of Carliſle.

KIRKANDREWS, a town of Cumberland, on the Eden, 4 miles from Carliſle.

(1.) KIRKBEAN, a pariſh in the county of Kirkcudbright, in Scotland. It is ſituated in the SE. corner of Galloway, in Lat. 54° 55'. It extends about 3½ miles in length, and 3 in breadth; and contained 660 ſouls in 1793: increaſe, 131.

(2.) KIRKBEAN, a village in the above pariſh, ſuppoſed to be the ancient *Caerbentorigum*.

KIRKBOST, an iſle on the W. coaſt of N. Uiſt.

(1—20.) KIRKBY, the name of 20 Engliſh villages; viz. of one each in Cheſhire, Cumberland, Eſſex, Northamptonſhire, and Nottinghamſhire; of two in Lancaſhire, four in Lincolnſhire, and nine in Yorkſhire, variouſly diſtinguiſhed.

(21.) KIRKBY LONSDALE, a large town of Weſtmoreland, 253 miles from London; with a woollen manufactory, and a market on Tueſday. It has a free ſchool well endowed, with three preſentations to Chriſt's college, Cambridge. It has a large church, and a good ſtone bridge of 3 arches over the Lon. From its church-yard and the banks of the river, there is a very fine proſpect of the mountains at a vaſt diſtance, as well as of the courſe of the Lon, which abounds with ſalmon, trouts, &c. and proviſions of all ſorts are cheap.

(22.) KIRKBY STEVEN, or STEPHEN'S CHURCH, a town of Weſtmoreland, 257 miles from London, on the Eden, near Sedbergh and Aſgarth. The church is a large building with a lofty tower; in it are ſeveral old monuments. It has a fair and market, with a good free ſchool, and is noted for its manufactory of yarn ſtockings.

(23.) KIRKBY THORE, a town of Weſtmoreland, alſo on the Eden, NW. of Appleby, 267 miles from London. Below it are the vaſt ruins of an ancient town, where Roman coins and urns, containing bones and aſhes, are frequently dug up. The people call it WHELY-CASTLE: it is 300 yards long, and 150 broad, and has entrances on each ſide, with bulwarks before them. The old military way runs through it, called the *Maiden Way*, becauſe it began at Maiden-caſtle, in Stainmore, Yorkſhire, N. riding.

KIRKCOLM, a pariſh in the county of Wigton, in Scotland. This pariſh derives its name from St Columbus, and contained 945 inhabitants in 1791: increaſe, 180.

KIRKCONNEL, a pariſh in the county of Dumfries, in Scotland. It derives its name from the famous tutelary ſaint, Connel; is from 10 to 14 miles long, and from 7 to 8 miles broad; and contained about 1000 ſouls in 1793: increaſe, 101.

(1.) KIRKCUDBRIGHT, a county of Scotland, which makes a conſiderable part of Galloway, of which the earls of Nithiſdale were hereditary ſtewards. The face of the country exhibits the appearance of one continued heath, producing nothing but paſture for ſheep and ſmall black cattle, which are generally ſold in England; yet theſe duſky moors are interſected with pleaſant valleys, and adorned with a great number of caſtles belonging to private gentlemen, every houſe being ſurrounded with an agreeable plantation. It is watered by the Dee, which, taking its riſe from the mountains near Carrick, runs through a tract of land about 70 miles in length, and entering the Iriſh ſea, forms the harbour of Kirkcudbright.

(2.) KIRKCUDBRIGHT, a pariſh in the above county, N° 1. It probably derives its name from St Cuthbert. It contained 2295 ſouls in 1792: increaſe, 782. It extends about 7 miles in length, and from 3 to 4 in breadth. The climate is healthy; the ſoil well cultivated and productive; and the fiſheries produce above 400l. per annum.

(3.) KIRKCUDBRIGHT, a royal burgh in the above pariſh. This place, which lies 101 miles SW. from Edinburgh, contained 1641 inhabitants in 1792. It is a neat, clean, well regulated burgh. It formerly had an extenſive trade, which ſmuggling has proved the ruin of. There are 28 brigs and ſloops belonging to this port; and it has a harbour equal to any on that coaſt of Scotland. The preſent caſtle is a ſtrong maſſy building, almoſt entire, though built in 1582. The town bears ſeveral

veral ſtrong marks of having been at one period fortified.

KIRKDEN, a pariſh in the county of Angus, in Scotland. It extends about 5 miles in length, and 2 in breadth; containing 727 inhabitants in 1790, and 1200 acres of good ground. There is a famous ancient obeliſk, which ſtands between the Finny and Lunan, in this pariſh, niched into a large ſtone, with ſome imperfect figures of horſes on it. Here alſo ſtands the ancient caſtle of Gardyn, built in 1568.

KIRKEEL, a village of Ireland, in Down.

KIRKELLY, a town of Yorkſhire, W. of Hull.

KIRKGUNZEON, a pariſh in the ſtewartry of Kirkcudbright, about 5 miles long and 3 broad, containing 520 ſouls in 1792: increaſe 31 ſince 1755. There are three famous old caſtles in this pariſh; viz. Barcloſh, Corrack, and Drumcultran.

KIRKHAM, a town of Lancaſhire, 221 miles from London, near the Ribble, ſix miles from the Iriſh ſea, in that part of the county called the *Field lands*. It has a market and 5 fairs, and a free-ſchool well endowed. By the late inland navigation, it has a communication with the rivers Merſey, Dee, Ribble, Ouſe, Trent, Darwent, Severn, Humber, Thames, Avon, &c. which navigation, including its windings, extends above 500 miles, in the counties of Lincoln, Nottingham, York, Weſtmoreland, Cheſhire, Warwick, Leiceſter, Oxford, Worceſter, &c.

KIRKHILL, a pariſh in the county of Inverneſs, conſiſting of two united pariſhes, called Wardlaw and Farnua. It extends about 8 miles in length, and from 1 to 3 in breadth; and contained 1570 inhabitants in 1791: the increaſe was 219 ſince 1755. There are remains of two Druidical temples.

KIRKINNER, a pariſh in the county of Wigton, about 13 miles in length and 6 in breadth; containing 1152 inhabitants in 1791: the increaſe was 360 ſince 1755.

(1.) KIRKINTILLOCH, a pariſh in the county of Dunbarton, in Scotland. The name, which is properly *Caerpentilloch*, is ſaid to ſignify "the end of a promontory of riſing ground." It is of a triangular form, nowhere exceeding 5¼ miles. The number of ſouls in 1792 was 2639: increaſe 943 ſince 1755. The great Roman wall, commonly called Graham's Dyke, runs through the whole length of the pariſh, as does the river Kelvin, and the Great Canal.

(2.) KIRKINTILLOCH, a very ancient burgh of barony, in the above pariſh. It contains about 1550 inhabitants, about 200 of whom are linen and muſlin weavers. From its propinquity to Glaſgow (within 8 miles), and other favourable circumſtances, Kirkintilloch is a very thriving place; the population has increaſed near 1000 within the laſt 40 years.

KIRKISTON, a town of Ireland, in Down.

(1.) KIRKLAND, Thomas, M. D. an eminent phyſician, born in 1720. He was a zealous inquirer after medical ſcience, and a ſucceſsful practitioner. He was a member of the Royal Medical Society at Edinburgh, and of the Medical Society at London. He publiſhed, *An Inquiry into the preſent ſtate of Medical Surgery*, and ſome other valuable works. He died at Aſhby de la Zouch, in Leiceſterſhire, in 1798, aged 78.

(2—4.) KIRKLAND, three Engliſh villages; viz. 1. near Bothell; 2. NE. of Penrith, both in Cumberland; 3. in Lancaſhire, near Garſtang.

KIRKLESS, a town of Yorkſhire, 3 miles from Huddersfield, on the Calder.

KIRKLINGTON, three Engliſh villages, in Nottingham, Oxford, and York ſhires.

(1.) KIRKLISTOUN, a pariſh in the county of Linlithgow; about 5½ miles in length, and 3½ in breadth, containing 1504 inhabitants in 1793: increaſe 43 ſince 1755. The ancient name was *Temple Liſton*; the word *Liſton*, in Celtic, ſignifies an incloſure on the ſide of a river. Agriculture is in a very high ſtate of improvement in this pariſh.

(2.) KIRKLISTOUN, a village in the above pariſh, containing about 560 inhabitants, chiefly mechanics.

KIRKMABRECK, a pariſh in the ſtewartry of Kirkcudbright, in Scotland. The name, viz. *Kirk in the brake*, is very deſcriptive of its ſituation: *brake* ſignifies furze, brambles, thorns, heath, ferns, &c. which abound in it. It contained 1088 inhabitants in 1794: increaſe 230, ſince 1755. It extends about 8 miles in length, and 4 in breadth.

KIRKMAHOE, a pariſh in the county of Dumfries, in Scotland. It contained 1200 inhabitants in 1793; and had increaſed 102 ſince 1755. From the irregularity of its form, its extent is not eaſily aſcertained. The houſe of Daſwinton, formerly one of the chief ſeats of the Cumings, now the property of Patrick Millar, Eſq. ſtands in this pariſh.

KIRKMAIDEN, a pariſh in the county of Wigton, in Scotland. It extends about 10 miles in length, and 2 in breadth; and contained 1380 inhabitants in 1790; increaſe 329, ſince 1755.

(1.) KIRKMICHAEL, a pariſh in the county of Perth, in Scotland. This pariſh contains the greater part of Strathardle and Glenſhee, extending about 17 miles in length, and from 6 to 7 in breadth. It contained 2200 inhabitants in 1793: decreaſe 489. Several of the ſcenes in Oſſian's poems are laid in this pariſh, which of courſe becomes with many a kind of claſſic ground.

(2.) KIRKMICHAEL, a village in the above pariſh. There is a weekly market held in this village, beſides a great one at Michaelmas, which is reſorted to, for many miles round.

(3.) KIRKMICHAEL, a pariſh in the county of Dumfries, in Scotland. It extends about 10 miles in length, and 4 in breadth; and contained 950 inhabitants in 1790; increaſe 56, ſince 1755.

(4.) KIRKMICHAEL, a pariſh in the county of Ayr, extending 9 miles in length, and 4 in breadth. It contained 956 ſouls in 1791: increaſe 246.

(5.) KIRKMICHAEL, a pariſh in the county of Banff, in Scotland, ſituated from 30 to 40 miles W. from Banff, and extending about 10 miles in length; the breadth is very unequal. It contained, in 1794, no fewer than 1276 inhabitants, and yet had decreaſed 12 ſince 1755. The ancient name of this pariſh was *Strathavin*, or rather, *Strath, ath, fin*, from *ſtrath*, a dale, *ath*, a ford, and *Fin*, the hero Fingal. Here ſtands the famous

mous CAIRN-GORM, or blue mountain, which rises 4050 feet above the level of the sea, and produces those stones so highly valued for their beauty, distinguished in Scotland by the name of *Cairngorm Stones*. The number of sheep, in 1794, was 7050; of horses, 393; of goats, 310; and of black cattle, 1400.

(6.) KIRKMICHAEL, a parish in the counties of Cromarty and Ross. To this parish, about 1690, were added those of Cullicudden and St Martin's. It lies on the S. side of the Frith of Cromarty, and extends about 8 miles in length, and 3 in breadth. Although a great part of it lies quite waste, it contained, in 1792, 1234 inhabitants: decrease 137, since 1755. There is a greater number of ancient encampments in this than in any other parish in the north.

KIRKMIGHEL, a town and river in the Isle of Man.

KIRKNEWTON, a parish of Mid-Lothian, to which that of EAST CALDER was annexed about 1750. They are 6 miles long from N. to S. and 4 broad. The air is pure; the surface level, and the soil fertile on the N. but hilly and fit for pasture on the S. Husbandry is much improved, and all the usual crops produced. The population, in 1792, was 812; decrease 345 since 1755. The number of horses was 261; sheep 1563; and black cattle 533.

(1.) KIRKOSWALD, a parish in the district of Carrick, and county of Air. It extends about 6 miles along the sea-coast, and includes about 11,000 acres. It contained 1335 souls in 1791: increase 167. There are several remarkable old buildings in this parish, viz. The abbey of Crossreguill, the castles of Cullean, Thomaston, Turnberry, &c.

(2.) KIRKOSWALD, a thriving village in the above parish, containing about 20 families.

(3.) KIRKOSWALD, a town of England, in Cumberland, seated on a hill near the Eden; 292 miles NW. of London. It had formerly a castle, which was demolished above 100 years ago. It has a market and 2 fairs. Its church is a very irregular old building; and the belfrey is placed distant from the church on the top of an hill, that the sound of the bells may be more easily heard by the circumjacent villages. Lon. 2. 48. W. Lat. 54. 48. N.

KIRKOWEN, a parish in the county of Galloway, in Scotland. It is of a triangular form, extending about 15 miles in length, and from 6 to 7 miles are the mean breadth. The population, in 1797, was 690; the decrease 105, since 1755. The number of horses was 200; sheep 10,000; and oxen 1600.

(1—3.) KIRKPATRICK. See KILPATRICK.

(4.) KIRKPATRICK-DURHAM, a parish in the stewartry of Kirkcudbright. It extends about 9 miles in length, and from 3 to 4 in breadth. It contained 1000 inhabitants in 1791: increase 301.

(5.) KIRKPATRICK-FLEMING, a parish in Dumfries-shire, extending about 6 miles in length and 3 in breadth, and containing 1542 souls in 1793: increase 395 since 1755. Here are the ruins of the castle of Redhall, famous in Scottish history.

(6.) KIRKPATRICK-IRONGRAY, a parish in the stewartry of Kirkcudbright, in Scotland. It extends about 9 miles in length, reaching within 3 miles of Dumfries, and about 3 in breadth. It contained 762 souls in 1791: decrease 133 since 1755.

(7.) KIRKPATRICK-JUXTA, a parish in Dumfries-shire, in Scotland. Its form is triangular, extending about 8 miles on each side. It contained 617 souls in 1791: decrease 177 since 1755.

KIRK-SANDAL, a town near Doncaster, Yorksh.

KIRK-SESSION, the 4th and lowest ecclesiastical judicatory in Scotland. Each parish, according to its extent, is divided into several particular districts; every one of which has its own elder and deacon to oversee it. A consistory of the ministers, elders, and deacons of a parish, form a kirk-session.—These meet once a week, the minister being their moderator, but without a negative voice. They regulate matters relative to public worship, elections, catechising, visitations, &c. They judge in matters of less scandal; but greater, as adultery, are left to the presbytery; and in all cases an appeal lies from it to the presbytery. Kirk-sessions have likewise the care of the poor's funds, and in general manage them greatly to the satisfaction of the people.

KIRKSOP, or KIRSOP, a river of Cumberland, which runs into the Eden, near Burgh-Sands.

KIRKSTAL, a town of Yorksh. NW. of Leeds.

KIRKTON, a town of Lincolnsh. S. of Boston.

KIRKTOUN, a parish in the county of Roxburgh, in Scotland. This parish extends about 8 miles in length, and from 1 to 2 in breadth, and contained 342 inhabitants in 1793: increase 12. The soil is very poor, and little improved.

KIRKURD, a parish in the county of Peebles, in Scotland. *Urd*, in the Celtic, signifies a quarter or fourth part; hence, at each of the four extremities of this parish, we have *Kirkurd*, *Ladyurd*, *Netherurd*, and *Lochurd*. It extends 5½ miles in length, and from 3 to 4 in breadth; and contained 288 souls in 1792: decrease 22 since 1755.

(1.) KIRKWALL, a parish of Scotland, in the Orkneys. St Ola has lately been joined to it, and they contained together 2550 inhabitants in 1791, though not very extensive. Increase 561 since 1755. The number of horses was 300, sheep 1500, and black cattle 500. See ORKNEY.

(2.) KIRKWALL, a royal borough in the above parish, the capital of the Orkneys. It is built upon an inlet of the sea, near the middle of the island of Pomona, having a very safe road and harbour for shipping. It is governed by a provost, 4 bailies, and a common council. It was formerly possessed by the Norwegians, who bestowed upon it the name of *Crucoviaca*. From king James III. of Scotland they obtained a new charter, empowering them to elect their own magistrates yearly, to hold borough courts, arrest, imprison, make laws and ordinances for the right government of the town; to have a weekly market and 3 fairs. He also granted them some lands adjoining to the town, with the customs and shoredues, the power of a pit and gallows, and exempted them from the expense of sending commissioners to parliament. This charter has been confirmed by succeeding monarchs. At present Kirkwall is the seat of justice, where the steward, sheriff, and commissary, hold their several courts of jurisdiction: Here is likewise a public grammar school, endowed with a competent salary for the master.

The

The town consists of one narrow street about a mile in length; the houses are chiefly covered with slate. The principal edifices are the cathedral church and the bishop's palace. The former, called *St Magnus*, from Magnus king of Norway, the supposed founder of the town, is a large Gothic structure: the roof is supported by 14 pillars on each side, and the spire is built upon 4 large columns. The gates are decorated with a kind of Mosaic work, of red and white stones elegantly carved and flowered. By the ruins of the king's castle or citadel, it appears to have been a strong and stately fortress. At the N. end of the town there is a sort of fortification built by the English in the time of Oliver Cromwell. It is surrounded with a ditch and rampart, and mounted with cannon for the defence of the harbour. Lon. 0. 25. W. Lat. 58. 33. N.

KIRLAK, an island in the Frozen Sea, of a triangular form; 240 miles in circumference.

KIRLING, St, a town of Austria.

KIRN, a town of Germany, now belonging to France, and dep. of Mont Tonnere, and ci-devant county of Salm; 17 miles W. of Kreutznach, and 38 W. of Mentz. Lon. 24. 52. E. Ferro. Lat. 49. 50. N.

(1.) KIRRIEMUIR, commonly pronounced *Killiemuir*, a parish in Angus-shire, extending 7 or 8 miles in length and 6 in breadth; and containing 4358 inhabitants in 1792: increase 949 since 1755. The number of horses was 520; of sheep 3200; and oxen 1945.

(2.) Kirriemuir, a burgh of barony, in the above parish, of considerable antiquity. It is about 16 miles from Dundee, 20 from Arbroath, 25 from Perth, and 64 from Edinburgh. Situated in a fertile, extensive, and populous district, it is the mart to which the inhabitants of the neighbouring parishes chiefly resort. Hence no town in the county has a better weekly market; in none of its size is more trade carried on. Nine carriers go regularly to Dundee twice, often thrice a-week. There are two great annual fairs here, in July and October. The town contained, in 1792, 492 houses, 471 families, 218 weavers, and 1584 souls.

KIRRWEILER, a town of Germany, in the ci-devant bishopric of Spire; now included in France, and dep. of Mont Tonnere; 4 miles N. of Landau, and 12 W. of Spire.

KIRSCHROD, a village of Germany, in the late county of Salm, now included in France, and the department of Mont Tonnere; 6 miles ESE. of Kirn. Copper and agates are found near it.

KIRSHEHR, a town of Turkey, in Natolia, and capital of a district; anciently a considerable city, called Diocæsarea; 84 miles NE. of Cogni.

(1.) KIRSTENIUS, George, a learned physician and naturalist, who was born at Stettin, and died in 1660. He wrote several works which are esteemed.

(2.) Kirstenius, Peter, professor of physic at Upsal, and physician extraordinary to the queen of Sweden, was born at Breslaw, in 1577. He studied Greek, Latin, Hebrew, Syriac, natural philosophy, anatomy, botany, and other sciences. Being told that a man could not distinguish himself in physic, unless he understood Avicenna, he applied himself to the study of Arabic; and not only read Avicenna, but also Mesue, Rhasis, Abenzoar, Abukasis, and Averroes. He visited Spain, Italy, and England, and did not return home, till after 7 years. He was chosen by the magistrates of Breslaw to superintend their college and schools. A fit of sickness having obliged him to resign that employment, he went with his family into Prussia. Here he obtained the friendship of chancellor Oxenstiern, whom he accompanied into Sweden; where he was made professor of physic in the university of Upsal, and physician to the queen. He died in 1640. It is said in his epitaph, that he understood 26 languages. He wrote many works; among which are, 1, *Liber secundus Canonis Avicennæ, typis Arabicis, ex MSS. editus, et ad verbum in Latinum translatus*, in folio. 2. *De vera usu et abusu Medicinæ*. 3. *Grammatica Arabica*, folio. 4. *Vitæ quatuor Evangelistarum, ex antiquissimo codice MS. Arabico erutæ*, in folio. 5. *Notæ in Evangelium S. Matthæi, ex collatione textuum Arabicorum, Syriacorum, Ægyptiacorum, Græcorum, et Latinorum*, in folio, &c.

(1.) * KIRTLE. *n. s.* [*cyrtel*, Sax.] An upper garment; a gown.—

All in a *kirtle* of discoloured say
He clothed was. *Fairy Queen.*

—What stuff wilt thou have a *kirtle* of? Thou shalt have a cap to-morrow. *Shak.*—

Thy gowns, thy shoes, thy beds of roses,
Thy cap, thy *kirtle*, and thy posies. *Raleigh.*

(2.) Kirtle is likewise used for a short jacket; also for a quantity of flax about a hundred weight.

KIRTON, or KIRKTON, a town of Lincolnshire, 151 miles from London; so named from its church, which is magnificent. It has a market and two fairs; and is famous for the pippin, which, when grafted on its stock, is called the *rennet*. It gives name to its hundreds, in which are 4 villages of the same name.

KISKEMANITAS. See Conemaugh, N° 2, 3.

KISLOCH, a citadel of Germany, in the circle of the Upper Rhine, and bishopric of Spire, on the E. bank of the Rhine: 11 miles SE. of Spire, and 12 S. of Heidelberg.

KISMICH, or } a populous and fertile island
KISMISH, } of Asia, in the Gulf of Persia, W. of Ormus; 50 miles long and 5 broad, famous for its pearl fishery.

KISON, Kisson, or Chison, (Judges iv. v.) a river of Galilee; rising in Mount Tabor, running by the town of Naim, and falling into the Mediterranean, between Mount Carmel and Ptolemais. 1 Kings xviii. 40.

* KISS. *v. s.* [from the verb.] Salute given by joining lips.—

I found not Cassio's *kisses* on her lips. *Shak.*
Upon my livid lips bestow a *kiss*. *Dryden.*

* To Kiss. *v. a.* [*cusan*, Welsh; *κυω*.] 1. To touch with the lips.—

But who those ruddy lips can miss,
Which blessed still themselves do *kiss*? *Sidney.*
He took
The bride about the neck, and *kiss*'d her lips. *Shak.*
Their lips were four red roses on a stalk,
And in their summer beauty *kiss*'d each other.
*Shakespeare.*

2. To treat with fondness.—

The hearts of princes *kiss* obedience. *Shak.*

3. To

3. To touch gently—

When the ſweet wind did gently *kiſs* the trees,
And they did make no noiſe. *Shak.*

(1.) * KISSER. *n. ſ.* [from *kiſs*.] One that *kiſſes*.

(2.) KISSER, in geography, a town of Africa, the ancient *Colonia Aſſuras*, as appears from many inſcriptions ſtill to be met with in the place. Here is a triumphal arch done in a very good taſte; there is alſo a ſmall temple of a ſquare figure, with ſeveral inſtruments of ſacrifice carved upon it. The town is ſituated in the kingdom of Tunis, on the declivity of a hill, above a large fertile plain; which is ſtill called the plain of SUASO, probably from its ancient name *Aſſuras*.

KISSING, by way of ſalutation, or as a token of reſpect, has been practiſed in all nations. The Roman emperors ſaluted their chief officers by a kiſs. Kiſſing the mouth or the eyes was the uſual compliment upon any promotion or happy event. Soldiers kiſſed the general's hand when he quitted his office. The Romans affected ſuch a degree of delicacy, that they never embraced their wives in the preſence of their daughters; yet what people ever plunged deeper in the moſt abominable vices? Near relations were allowed to kiſs their female kindred on the mouth: but this was done to diſcover if they ſmelt of wine; becauſe the Roman ladies ſometimes made too free with the juice of the grape. Slaves kiſſed their maſters hand, who uſed to hold it out to them for that purpoſe. Kiſſing was a cuſtomary mode of ſalutation amongſt the Jews, as we may collect from Judas approaching his maſter with a kiſs. Relations uſed to kiſs their kindred when dying, and when dead; when dying, out of a ſtrange opinion that they ſhould imbibe the departing ſoul; and when dead, by way of valedictory ceremony. They even kiſſed the corpſe after it was conveyed to the pile, when it had been 7 or 8 days dead.

* KISSINGCRUST. *n. ſ.* [*kiſſing* and *cruſt*.] Cruſt formed where one loaf in the oven touches another.—

Theſe bak'd him *kiſſingcruſts*, and thoſe
Brought him ſmall beer. *King's Cookery.*

KISSINGEN, a town of Franconia, in the biſhopric of Wurzburg, near ſome medicinal ſprings, 9 miles NW. of Schweinfurt, and 24 N. of Wurzburg. Lon. 27. 46. E. Ferro. Lat. 50. 5. N.

KISTI, an Aſiatic nation, whoſe territories extend from the higheſt ridge of Caucaſus, along the Sundſha rivulets. According to Major Rennel, they are bounded on the W. by the Little Cabarda, on the E. by the Tartars and Leſguis, and on the S. by the Leſguis and Georgians. He imagines they may be the people whom Gaerber calls the *Taulinni*, i. e. *mountaineers*, and to whom he attributes the following cuſtom:—"When a ſtranger comes to lodge with them, one of the hoſt's daughters is obliged to receive him, to unſaddle and feed his horſe, take care of his baggage, prepare his dinner, paſs the night with him, and continue at his diſpoſal during his ſtay. At his departure, ſhe ſaddles his horſe and packs up his baggage. It would be very uncourtly to refuſe any of theſe marks of hoſpitality." The different tribes of this reſtleſs and turbulent nation are generally at variance with each other, and with all their neighbours. Their dialects have no analogy with any known language, and their hiſtory and origin are unknown. Their diſtricts, as enumerated in Major Rennel's Memoir, are, 1. Inguſhi, about 60 miles to the ſouthward of Moſdok, in the high mountains about the Kumbelei. 2. Endery; and 3. Axſi, on a low ridge between the Sundſha and Iaxai rivers. In their territories are the hot wells. 4. Ackinyurt, towards the upper part of the Sundſha and Kumbelei. 5. Ardakli, on the Roſhni that joins the Sundſha. 6. Wapi, near the Oſſetin village Tſhim, towards the ſource of the Terek. 7. Anguſht, on the upper part of the Kumbelei. 8. Shalkha, called by the Ruſſians *Maloi Anguſht*. 9. Tſhetſhen, on the lower part of the Argun river. 10. Atakhi, a ſmall diſtrict on the upper part of the Argun. 11. Kulga, or Diſhanti, in the high mountains. 12. Galgai, or Hulha, about the ſource of the Aſai, a Sundſha rivulet. 13. Tſhabrilo, and Shabul, on the Sundſha. 14. Tſhiſhni-Kabul, on the Roſhni, a Sundſha rivulet. 15. Karaboulak, a wandering tribe, who have their little villages about the ſix uppermoſt rivulets of the Sundſha, particularly the Fortan. 16. Meeſti, Meredſhi, Galaſhka, and Duban, are ſmall tribes on the Axai. The Inguſhi, or firſt of the above tribes, ſubmitted to Ruſſia in 1770. They are capable of arming about 5000 men; they call themſelves *Inguſhi*, *Kiſti*, or *Halha*; they live in villages near each other, containing about 20 or 30 houſes; are diligent huſbandmen, and rich in cattle. Many of the villages have a ſtone tower, which ſerves, in time of war, as a retreat to their women and children, and as a magazine for their effects. Theſe people are all armed, and wear ſhields.—Their religion is very ſimple, but has ſome traces of Chriſtianity: They believe in one God, whom the call *Daile*, but have no ſaints; they celebrate Sunday, not by any religious ceremony, but by reſting from labour; they have a faſt in ſpring, and another in ſummer; they obſerve no ceremonies either at births or deaths; they allow of polygamy. At certain times a ſheep is killed by a perſon who ſeems to be conſidered as a kind of prieſt, as he is obliged to live in a ſtate of celibacy. His habitation is in the mountains near an old ſtone church, which is ſaid to be adorned with various ſtatues and inſcriptions. Under the church is a vault that contains certain old books, which, however, no one ever attempts to approach. The 6th, the 7th, and 8th tribes, which were formerly tributary to the Carbardean princes, ſubmitted to Ruſſia in 1770. The 9th, Tſhetſhen, is governed by its own chiefs, who are related to the Avar-Khan. This tribe is ſo numerous and warlike, and has given the Ruſſians ſo much trouble, that its name is uſually given by them to the whole Kiſti nation. The chief village of Tſhetſhen lies on the Argun, about 15 miles from its mouth. Its other principal villages are Hadſhiaul, and Tangejent, both on the Sundſha.

KISTNA, or } a river of Hindoſtan, which ri-
KISTNAGH, } ſes in the mountain of Viſiapour, on the E. ſide of the Gauts, 20 miles from Sattara; and croſſing almoſt the whole of Hindoſtan, from W. to E. forms the boundary of the

Decan,

Decan, and falls into the Bay of Bengal, by ſeveral mouths, between Maſulipatam, and Nizampatam, in the circar of Guntoor.

KISTNAGHERI, a town and fort of Hindoſtan, in the Myſore, which, in Oct. 1789, was attacked by the Britiſh under Col. Maxwell, but not taken. See INDIA, § 28. It is 54 miles SE. of Bangalore, and 76 WSW. of Arcot.

(1.) * KIT. *n. ſ.* [*kite*, Dutch.] 1. A large bottle. *Skinner.* 2. A ſmall diminutive fiddle.—'Tis kept in a caſe fitted to it, almoſt like a dancing maſter's *kit. Grew's Muſæum.* 3. A ſmall wooden veſſel, in which Newcaſtle ſalmon is ſent up to town.

(2.) KIT, in muſic, (§ 1, *def.* 2.) a ſmall violin, of ſuch form and dimenſion as to be capable of being carried in a caſe or ſheath in the pocket. Its length, meaſuring from the extremities, is about 16 inches, and that of the bow about 17. Small as this inſtrument is, its powers are coextenſive with thoſe of the violin.

KITAN TARTARS. See CHINA, § 8.

(1.) * KITCHEN. *n. ſ.* [*kegin*, Welſh; *keg*, Flemiſh; *cycene*, Sax. *cuiſine*, French; *cucina*, Italian; *kyſhen*, Erſe.] The room in a houſe where the proviſions are cooked.—Such by whom their *kitchens* are ſometimes amended, will not ſuffer any ſuch ſtatute to paſs. *Spenſer.*—Can we judge it a thing ſeemly for any man to go about the building of an houſe to the God of heaven, with no other appearance than if his end were to rear up a *kitchen* or a parlour for his own uſe? *Hooker.*—He was taken into ſervice in his court to a baſe office in his *kitchen*: ſo that he turned a broach that had worn a crown. *Bacon.*—

No *kitchens* emulate the veſtal fire. *Pope.*

(2.) KITCHEN, ARMY, is a ſpace of about 16 or 18 feet diameter, with a ditch ſurrounding it three feet wide; the oppoſite bank of which ſerves as a ſeat for the men who dreſs the victuals.—The kitchens of the flank companies are contiguous to the outline of the camp; and the intermediate ſpace is generally diſtributed equally for the remaining kitchens. As each tent forms a meſs, each kitchen muſt have as many fire-places as there are tents in the company.

(3.) KITCHEN, PUBLIC. See PUBLIC KITCHEN.

KITCHENG, a town of Corea.

(1.) * KITCHENGARDEN, *n. ſ.* [*kitchen* and *garden.*] Garden in which eſculent plants are produced.—Gardens, if planted with ſuch things as are fit for food, are called *kitchengardens. Bacon.*—A *kitchengarden* is a more pleaſant ſight than the fineſt orangery. *Spectator.*

(2.) KITCHEN GARDEN. See GARDENING, *Sect.* V, V.

* KITCHENMAID. *n. ſ.* [*kitchen* and *maid.*] A maid under the cookmaid, whoſe buſineſs is to clean the utenſils of the kitchen.

* KITCHENSTUFF. *n. ſ.* [*kitchen* and *ſtuff.*] The fat of meat ſcummed off the pot, or gathered out of the dripping-pan.—

As a thrifty wench ſcrapes *kitchenſtuff. Donne.*

Inſtead of *kitchenſtuff*, ſome cry
A goſpel-preaching miniſtry. *Hudibras.*

* KITCHENWENCH. *n. ſ.* [*kitchen* and *wench.*] Scullion; maid employed to clean the inſtruments of cookery.—Laura to his lady was but a *kitchenwench. Shakeſpeare.*—Roaſting and boiling leave to the *kitchenwench. Swift.*

* KITCHENWORK. *n. ſ.* [*kitchen* and *work.*] Cookery; work done in the kitchen.

KITCHWARA, a circar of Indoſtan, in Malwa.

(1.) * KITE. *n. ſ.* [*cyta*, Saxon; *milvus.*] 1. A bird of prey that infeſts the farms, and ſteals the chickens.—

While *kites* and buzzards prey at liberty. *Shak.*—*Kites* flying aloft, ſhew fair and dry weather. *Bacon.*—A leopard and a cat ſeem to differ juſt as a *kite* doth from an eagle. *Grew.* 2. A name of reproach denoting rapacity.—

Deteſted *kite!* thou lieſt. *Shak.*

3. A fictitious bird made of paper.—If he will madly burn, or childiſhly make paper *kites* of his deeds, he forfeits his title with his evidence. *Gov. of the Tongue.*

(2.) KITE, in ornithology. See FALCO, N° 12.

* KITESFOOT. *n. ſ.* A plant. *Ainſworth.*

KIT KAT CLUB, a famous ſociety of about 30 noblemen and gentlemen, aſſociated in 1703, and diſtinguiſhed by their talents, patriotiſm, and zealous attachment to the revolution ſettlement and ſucceſſion of the houſe of Hanover, which flouriſhed in the reigns of Q. Anne and K. George I. They were ſo named from *Chriſtopher*, or *Kit*, *Kat*, a paſtry cook, near the tavern where they met, who ſupplied them with tarts. Old Jacob Tonſon was their bookſeller; and that family is in poſſeſſion of a picture of the original members of this club painted by Sir Godfrey Kneller. The deſign of theſe gentlemen was to encourage true loyalty by the powerful influence of wit and humour; and Sir Samuel Garth diſtinguiſhed himſelf by the extempore epigrams he made on their toaſts, which were inſcribed on their drinking glaſſes.

KITT'S, ST, or ST CHRISTOPHER'S, one of the CARIBBEE iſlands, in America, lying NW. of Nevis, and about 60 m. W. of Antigua. It was formerly inhabited by the French and Engliſh; but, in 1713, it was ceded entirely to the latter. In 1782, it was taken by the French, but reſtored to Britain at the peace. It is about 20 miles broad, and 7 long; and has high mountains in the middle, between which are dreadful rocks, horrid precipices, and thick woods; and in the SW. part of the iſland, hot ſulphurous ſprings at the foot of them. The air is good; the ſoil light, ſandy, and fruitful; but the iſland is ſubject to hurricanes. The produce is chiefly ſugar, cotton, ginger, indigo, and the tropical fruits. Lon. 62. 32. W. Lat. 17. 30. N.

KITTATINNY, a ridge of the Alleghany mountains, ſtretching through the N. of New Jerſey and Pennſylvania.

* KITTEN. *n. ſ.* [*katteken*, Dutch. It is probable that the true ſingular is *kit*, the diminutive of *cat*, of which the old plural was *kitten*, or *yeung cats*, which was in time taken for the ſingular, like *chickin.*] A young cat.—That a mare will ſooner drown than an horſe, is not experienced; nor is the ſame obſerved in the drowning of whelps and *kittens. Brown.*—It was ſcratched in playing with a *kitten. Wiſeman.*—

Helen was juſt ſlipt into bed;
Her eyebrows on the toilet lay,

Away

Away the *kitten* with them fled;
As fees belonging to her prey. *Prior.*

* *To* KITTEN. *v. n.* [from the noun.] To bring forth young cats.—

So it would have done
At the ſame ſeaſon, if your mother's cat
Had *kitten'd*, though yourſelf had ne'er been born. *Shakeſpeare.*

—The eagle timbered upon the top of a high oak, and the cat *kittened* in the hollow trunk of it. *L'Eſtrange.*

KITTERY, a town of the United ſtates, in the diſtrict of Maine, on the Piſcataqua, 4 miles S. of York.

KITTIM, or CHITTIM, the ſon of Javan, grandſon of Japhet, and great-grandſon of Noah, is reckoned the progenitor of the ancient MACEDONIANS.

KITTIWAKE. See LARUS, N° 10.

KITZINGHEN, a town of Franconia, in the biſhopric of Wurzburg, on the Maine; famous for its monaſtery of Benedictines, founded by Pepin, in 745. The people are Lutherans. It is 10 miles ESE. of Wurzburg.

KIU-HOA. See PARTHENIUM.

KIUN-TCHEOU, the capital of HAI-NAN. It is ſeated on a promontory, and ſhips often anchor at the bottom of its walls. Its juriſdiction extends over 3 cities of the 2d rank, and 10 of the 3d.

KIUTAGIA, or CHIUTAGIA. See CHIUTAYE.

KIWACZE, a town of Poland, in Brzeſk.

KI-YANG, a town of China, in Quang-tong.

KIZBUHL, a town of Tirol, on the Acha.

KLAN, a town of Iſtria.

KLANO, or CLANO, a town of Carniola.

KLEBURG, or CLEBURG, a town and fort of Germany, in the late duchy of Deux-Ponts, now annexed to France, and included in the dep. of Mont Tonnere. It is 28 miles SSW. of Deux-Ponts.

KLEIN, a town of Stiria, 12 m. SE. of Landſperg.

KLEINHOVIA, in botany, a genus of the decandria order, belonging to the gynandria claſs of plants; and in the natural method ranking under the 37th order, *Columniferæ*. The calyx is pentaphyllous; the petals 5; the nectarium campanulated and pedunculated, containing the ſtamina; the capſule is inflated and five-ſeeded.

KLEIST, Edward Chriſtian DE, a celebrated German poet, and a ſoldier of diſtinguiſhed bravery, was born at Zeblin, in Pomerania, in 1715. He ſtudied at Cron in Poland, and afterwards at Dantzick and Koningſberg. Having in vain endeavoured to obtain preferment in the law, at 21 years of age he accepted of a poſt in the Daniſh army. He then ſtudied all the ſciences connected with military affairs, with the ſame aſſiduity he had before ſtudied civil law. In 1740, at the beginning of the reign of Frederic king of Pruſſia, he went to Berlin, and was preſented to the king, who made him lieutenant of his brother prince Henry's regiment; and he was in all the campaigns which diſtinguiſhed the 5 firſt years of Frederic's reign. In 1749 he was made a captain; and publiſhed his excellent poem on the Spring. Before the breaking out of the war with Ruſſia, the king appointed him companion to prince Frederic William, and to eat at his table. In 1756, he was nominated major of Hauſen's regiment; which being in garriſon at Leipſic, he finiſhed ſeveral new poems. After the battle of Roſbach, the king gave him, by an order in his own hand-writing, the inſpection of the great hoſpital eſtabliſhed at Leipſic. And on this occaſion his humanity was celebrated by the ſick and wounded of both parties, and his diſintereſtedneſs was admired by all. In 1758, Prince Henry coming to Leipſic, Capt. Kleiſt deſired to ſerve in his army, which was readily granted, and gave him freſh opportunities of diſtinguiſhing himſelf under that great officer. He alſo ſerved that prince at the beginning of the campaign of 1759, in Franconia, and in all the expeditions of that army, till he was detached with the troops under general de Fink to join the king's army. On the 12th of Auguſt was fought the bloody battle of Kunerſdorf, in which he fell. He might have recovered, but the fractured bones having cut an artery, he died next day by loſs of blood, after experiencing much kindneſs from the Ruſſian huſſars, and equal barbarity from the Coſſacs. Though the city of Frankfort was then in the hands of the enemy, they buried this Pruſſian hero with all military honours: the governor, magiſtrates, profeſſors, and ſtudents, with many of the Ruſſian officers, forming the proceſſion, preceded by the funeral muſic. His poems, which are greatly admired, are elegantly printed in the German tongue, in 2 vols. 8vo.

KLETTENBERG, a town and barony of Upper Saxony, 5 miles NW. of Nordhauſen.

KLETTGAU, a landgraviate of Suabia, called alſo the country of SULZ, at the ſource of the Rhine in lake Conſtance.

* *To* KLICK. *v. n.* [from *clack*.] 1. To make a ſmall ſharp noiſe. 2. In Scotland it denotes to pilfer, or ſteal away ſuddenly with a ſnatch.

KLINGEN, a town of Germany, in Upper Saxony, and county of Schwartzburg, 15 m. N. of Erfurt.

KLINGNAU, a town of Switzerland, in Baden; 9 m. N. of Baden, and 22 E. of Baſle.

KLIUNO, or CLINOVO, a town of Turkiſh Dalmatia, uſed as a depot of arms, and a place of rendezvous in time of war; 30 miles ENE. of Spalatro.

KLOACHNABANE, a hill of Scotland, in Kincardineſhire, one of the Grampians, in the pariſh of Strachan. It is a land-mark for ſhips, and commands a moſt extenſive proſpect, being 760 feet above the ſea-level.

KLOBEN, a mountain of Carinthia.

KLOCKTZEN, a town of Luneburg Zell.

KLOKOTZ, KLUCZ, } two towns of Hungary, in Croatia.

KLUNDERT, or CLUNDERT, a ſtrong town of Holland, in the dep. of Delft, and late prov. of S. Holland; ſeated on a canal, which runs from the Merwe, and forms the land on which this town and Williamſtadt ſtand, into an iſland. It was formerly called NEUWERVAERT. It is 5 miles ESE. of Williamſtadt, and 10 WNW. of Bredo. Lon. 4. 30. E. Lat. 51. 39. N.

KLUSSBORECK, or CREUTZBERG, a forti-

fied town of Silefia, in Brieg, with a caſtle; 26 m. NE. of Grottgaw, and 28 of Brieg.

KMIDOMOUKA, a town of Poland, in Kiof.

* *To* KNAB, *v. a.* [*knappen*, Dutch; *knaſp*, Erſe.] To bite.—Perhaps properly to bite ſomething brittle, that makes a noiſe when it is broken; ſo that *knab* and *knap* may be the ſame.—I had much rather lie *knabbing* crufts, without fear, in my own hole, than be miſtreſs of the world with cares. *L'Eſtrange.*—An aſs wiſhing, in a hard winter, for a little warm weather, a mouthful of freſh graſs to *knab* upon. *L'Eſtrange.*

* *To* KNABBLE. *v. n.* [*knab.*] To bite idly, or wantonly; to nibble. This word is perhaps found nowhere elſe.—Horſes will *knabble* at walls, and rats gnaw iron. *Brown.*

* KNACK. *n. ſ.* [*cnaſinge*, Skill, Sax.] 1. A little machine; a pretty contrivance; a toy.—

When I was young, I was wont
To load my ſhe with *knacks*. *Shakeſpeare.*
That thou no more ſhalt ſee this *knack*, as never
I mean thou ſhalt, we'll bar thee from ſucceſs.
*Shakeſpeare.*

Why, 'tis a cockle, or a walnut ſhell,
A *knack*, a toy, a trick, a baby's cap. *Shakeſp.*

For all theſe pretty *knacks* that you compoſe,
Alas! what are they but poems in proſe! *Denh.*

A copper plate, with almanacks
Engrav'd upon't with other *knacks*. *Hudibras.*

2. A readineſs; an habitual facility; a lucky dexterity.—

I'll teach you the *knacks*
Of eating of flax,
And out of their noſes
Draw ribbands and poſies. *Ben Johnſ. Gyp.*

—The *knack* of faſt and looſe paſſes with foolish people for a turn of wit. *L'Eſtrange.*—There is a certain *knack* in converſation that gives a good grace by the manner and addreſs. *L'Eſtrange.*—

Knaves, who in full aſſemblies have the *knack*
Of turning truth to lies, and white to black.
*Dryden.*

—My author has a great *knack* at remarks. *Atterb.*

The dean was famous in his time,
And had a kind of *knack* at rhime. *Swift.*

3. A nice trick.—

For how ſhould equal colours do the *knack*?
Cameleons, who can paint in white and black!
*Pope.*

* *To* KNACK. *v. n.* [from the noun.] To make a ſharp quick noiſe, as when a ſtick breaks.

* KNACKER. *n. ſ.* [from *knack*.] 1. A maker of ſmall work.—One part for plow-right, *knacker*, and ſmith. *Mortimer.* 4. A rope-maker. [*Reſtio*, Latin.] *Ainſworth.*

KNAG. *n. ſ.* [*knag*, a wart, Danish. It is retained in Scotland.] A hard knot in wood.

* KNAGGY. *adj.* [from *knag*.] Knotty; ſet with hard rough knots.

KNAIK, a river of Perthſhire, in Methil.

* KNAP. *n. ſ.* [*cnæp*, Welſh, a protuberance, or a broken piece; *cnæp*, Saxon, a protuberance.] A protuberance; a ſwelling prominence.—You ſhall ſee many fine ſeats ſet upon a *knap* of ground, environed with higher hills round about it. *Bacon.*

(1.) * *To* KNAP. *v. a.* [*knappen*, Dutch.] 1. To bite; to break ſhort.—He *knappeth* the ſpear in ſunder. *Common Prayer.*—He will *knap* the ſpears a-pieces with his teeth. *Moore.* 2. [*Knaep*, Erſe.] To ſtrike ſo as to make a ſharp noiſe like that of breaking.—*Knap* a pair of tongs ſome depth in a veſſel of water, and you ſhall hear the ſound of the tongs. *Bacon.*

(2.) * *To* KNAP. *v. n.* To make a ſharp noiſe.—I reduced the ſhoulders ſo ſoon, that the ſtanders-by heard them *knap* in before they knew they were out. *Wiſeman.*

* KNAPBOTTLE. *n. ſ.* [*papaver ſpumeum.*] A plant.

(2.) KNAPDALE, a diviſion of Argyllſhire, ſeparated from Cowal on the E. by Lochfyn; bounded on the S. by Kintyre; on the N. by Lorn; NE. by Breadalbane, and W. by the Hebrides. Its length from N. to S. does not exceed 60 miles, and the breadth in ſome places amounts to 15. It is joined to *Kintyre* by a neck of land not above a mile broad, over which the country people draw their boats, to avoid ſailing round Kintyre. This part of Knapdale abounds with lakes, ſome of them containing little iſlands, on which there are caſtles belonging to different proprietors. The grounds are more adapted for paſturage than grain; but that on the ſide of Loch-Aw is fruitful in both. See Aw, N° 3.

(2.) KNAPDALE, NORTH, a pariſh in the above diſtrict, 12 miles in length, and 3 in breadth; containing 1009 inhabitants, in 1792: decreaſe 360, ſince 1755. Number of horſes 200; ſheep 1400, and oxen 1200.

(3.) KNAPDALE, SOUTH, a pariſh adjoining to the above, 20 m. long from N. to S. and 16 broad. The population in 1796 was 1524: increaſe 232, ſince 1755. *Knapdale*, in Celtic, means *hill* and *dale*.

* *To* KNAPPLE. *v. n.* [from *knap*.] To break off with a ſharp quick noiſe. *Ainſworth.*

(1.) * KNAPSACK. *n. ſ.* [from *knappen*, to eat.] The bag which a ſoldier carries on his back; a bag of proviſions.—The conſtitutions of this church ſhall not be repealed, 'till I ſee more religious motives than ſoldiers carry in their *knapſacks*. *King Charles.*—If you are for a merry jaunt, I'll try for once who can foot it fartheſt: there are hedges in ſummer, and barns in winter: I with my *knapſack*, and you with your bottle at your back; we'll leave honour to madmen, and riches to knaves, and travel till we come to the ridge of the world. *Dryden.*

(2.) KNAPSACKS are moſt convenient ſquare, and ſhould be made with a diviſion to hold the ſhoes, black-ball, and bruſhes, ſeparate from the linen. White goat-ſkins are the beſt.

(1.) * KNAPWEED. *n. ſ.* [*jacea*, Latin.] A plant. *Miller.*

(2.) KNAPWEED. See CENTAUREA.

* KNARE. *n. ſ.* [*knor*, Ger.] A hard knot.—

Woods with knots and *knares* deform'd and old,
Headleſs the moſt, and hideous to behold. *Dryd.*

KNARED, a town of Sweden, in Poland.

KNARESBOROUGH, a town and pariſh of Yorkſhire, in the W. Riding, 211 miles from London. The town is an ancient borough, and called by foreigners *the Yorkſhire Spaw*. It is almoſt encompaſſed by the Nid, which riſes from the bottom of Craven hills; and had a priory, with a caſtle, which have long ſince been demoliſhed, on a craggy

craggy rock, whence it took the name. It is about 3 furlongs in length; and the parish is famous for medicinal springs near each other, and yet of different qualities. 1. The sweet spaw, or vitriolic well, in Knaresborough forest, 3 miles from the town, which was discovered in 1620. 2. The stinking, or sulphureous spaw, which is used only in bathing. 3. St Mungo's, a cold-bath, 4 miles from the town. 4. The dropping-well, which is in the town, and the most noted petrifying spring in England, so called by reason of its dropping from the spongy rock hanging over it. The ground which receives it, before it joins the well, is, for 12 yards long, become a solid rock. From the well it runs into the Nid, where the spring water has made a rock that stretches some yards into the river. The adjacent fields are noted for liquorice, and a soft yellow marl, which is rich manure. The town is governed by a baliff. Its baths are not so much frequented since Scarborough Spaw came in vogue. It has a good market and fair thins. Here is a stone bridge over the river, near one end of which is a cell, dug out of the rock, called *St Robert's chapel*. The town is 28 miles W. by N. of York. Lon. 1. 26. W. Lat. 54. 5. N.

KNASLAER, or KNESSELLART, a town of France, in the department of the Lys, and late province of Austrian Flanders; 12 miles ESE. of Bruges.

KNAU, a town of Saxony, in Newstadt.

(1.) *KNAVE. *n. s.* [*cnapa*, Saxon.] 1. A boy; a male child. 2. A servant. Both these are obsolete.

If any man must praises have,
What then must I that keep the *knave*? *Sidney.*

He eats and drinks with his domestic slaves;
A surer hind than any of his *knaves*. *Dryden.*

3. A petty rascal; a scoundrel; a dishonest fellow.—Most men rather brook their being reputed *knaves*, than for their honesty be accounted fools; *knave*, in the mean time, passing for a name of credit. *South.*—When both plaintiff and defendant happen to be crafty *knaves*, there's equity against both. *L'Estrange.*—

An honest man may take a *knave's* advice;
But idiots only may be cozen'd twice. *Dryden.*

See all our fools aspiring to be *knaves*. *Pope.*

4. A card with a soldier painted on it.—

If we are brought in play upon't,
Or but by casting *knaves* get in,
What power can hinder us to win! *Hudibras.*

(2.) KNAVE was also anciently applied to a minister, or officer, that bore the shield or weapon of his superior; as *field knaves*, whom the Latins call *armigeri*, the French *escuyers*, and the modern English *esquire*. 14 Edw. III. c. 3. And it was sometimes used as a titular addition; as *Joannes C. filius Willielmi C. de Derby, knave*, &c. &c. 22 Hen. VII. c. 39.

KNAVE-CHILD, in several old writers, a boy distinguished from a girl.

* KNAVERY. *n. s.* [from *knave*.] 1. Dishonesty; tricks; petty villany.—Here's no *knavery!* See, to beguile the old folks, how the young folks lay their heads together! *Shak.*—If I thought it were not a piece of honesty to acquaint the king withal, I would do't; I hold it the more *knavery* to conceal it. *Shak.*—

The cunning courtier should be slighted too,
Who with dull *knavery* makes so much ado;
'Till the shrewd fool, by thriving too too fast,
Like Æsop's fox, becomes a prey at last.
*Dryden.*

2. Mischievous tricks or practices. In the following passage it seems a general term for any thing put to an ill use, or perhaps for trifling things of more cost than use.—

We'll revel it as bravely as the best,
With amber bracelets, beads, and all this *knavery*. *Shak.*

KNAVESHIP, *n. s.* in Scots law, one of the small duties payable in thirlage to the miller's servants, called *sequels*.

* KNAVISH. *adj.* [from *knave*.] 1. Dishonest; wicked; fraudulent.—'Tis foolish to conceal it at all, and *knavish* to do it from friends. *Pope.* 2. Waggish; mischievous.—

Here she comes curst and sad;
Cupid is a *knavish* lad,
Thus to make poor females mad. *Shak.*

* KNAVISHLY. *adj.* [from *knavish*.] 1. Dishonestly; fraudulently. 2. Waggishly; mischievously.

KNAUTIA, in botany; a genus of the monogynia order, belonging to the tetrandria class of plants; and in the natural method ranking under the 48th order, *Aggregate*. The common calyx is oblong, simple, quinquefiorous; the proper one simple, superior; the florets irregular; the receptacle naked.

* To KNEAD. *v. a.* (*cnedan*, Saxon; *kneden*, Dutch.) To beat or mingle any stuff or substance. It is seldom applied in popular language but to the act of making bread.—Here's yet in the word hereafter, the *kneading*, the making of the cakes, and the heating the oven. *Shak.*

It is a lump, where all beasts *kneaded* be,
Wisdom makes him an ark where all agree.
*Donne.*

Thus *kneaded* up with milk the new-made man
His kingdom o'er this kindred world began;
*Dryden.*

One paste of flesh on all degrees bestow'd,
And *kneaded* up alike with moist'ning blood.
*Dryden.*

—Prometheus, in the *kneading* up of the heart, seasoned it with some furious particles of the lion, *Addison.*—

Ere hinds and bakers yet were born
That taught them both to sow and *knead*. *Prior.*

The cake she *kneaded* was the sav'ry meat.
*Prior.*

* KNEADINGTROUGH. *n. s.* [*knead* and *trough*.] A trough in which the paste of bread is worked together.—Frogs shall come into thy *kneadingtroughs*, *Exodus.*

(1.) * KNEE. *n. s.* [*cneow*, Sax. *knee*, Dutch.] 1. The joint of the leg where the leg is joined to the thigh.—

The queen that bore thee,
Oftener upon her *knees* than on her feet,
Died every day she liv'd. *Shak.*

—Scotch skink is a kind of strong nourishment, made of the *knees* and sinews of beef long boiled. *Bacon.*—

I beg and clasp thy *knees*. *Milton.*

To lay down, and leaning on her *knees*,
Invok'd the cause of all her miseries. *Dryden.*

2. A *knee* is a piece of timber growing crooked, and so cut that the trunk and branch make an angle. *Moxon.*—Such dispositions are the fittest timber to make great politics of: like to *knee* timber, that is good for ships that are to be tossed; but not for building houses, that shall stand firm. *Bacon.*

(2.) KNEE, in anatomy, the articulation of the thigh and leg bones. See ANATOMY, *Index.*

(3.) KNEE, in ship building, is a crooked piece of timber, having two branches or arms used to connect the beams of a ship with her sides. The branches of the knees form an angle of greater or smaller extent, according to the mutual situation of the pieces which they are designed to unite. One branch is securely bolted to one of the deck-beams, whilst the other is in the same manner attached to a corresponding timber in the ship's side, as represented by E in the plate of MIDSHIP-FRAME. Besides the great utility of knees in connecting the beams and timbers into one compact frame, they contribute greatly to the strength and solidity of the ship, in the different parts of her frame to which they are bolted; and thereby enable her with greater firmness to resist the effects of a turbulent sea. In fixing of these pieces, it is occasionally necessary to give an oblique direction to the vertical or side branch, to avoid the range of an adjacent gun-port, or because the knee may be so shaped as to require this disposition; it being sometimes difficult to procure so great a variety of knees as may be necessary in the construction of a number of ships of war. In France, the scarcity of these pieces has obliged their ship-wrights frequently to form their knees of iron. Knees are either said to be *lodging* or *hanging*. The former are fixed horizontally in the ship's frame, having one arm bolted to the beam, and the other across two or three timbers, as represented in the DECK, *Plate* XCIX. *fig.* 7. The latter are fixed vertically, as we have described above. See also SHIP-BUILDING, and MIDSHIP-FRAME.

(4.) KNEE OF THE HEAD, a large flat piece of timber, fixed edgeways upon the fore part of a ship's stem, and supporting the ornamental figure or image placed under the bowsprit. See SHIP-BUILDING. The *knee of the head*, which may properly be defined a continuation of the stem, as being prolonged from the stem forwards, is extremely broad at the upper part, and accordingly composed of several pieces united into one, YY, (*Pieces of the Hull, in* SHIP-BUILDING Plates). It is let into the head, and secured to the ship's bows by strong knees fixed horizontally upon both, and called *the cheeks of the head*. The heel of it is scarfed to the upper end of the fore foot; and it is fastened to the stem above the knee, called *a standard*, expressed by & in the plate. Besides supporting the figure of the head, this piece serves to secure the boom, by which the fore-tack is extended to windward; and by its great breadth, prevents the ship from falling to leeward when close hauled so much as she would otherwise do. It also affords a greater security to the bowsprit, increasing the angle of the bob-stay, so as to make it act more perpendicularly on the bowsprit. The *Knee of the Head* is a phrase peculiar to ship-wrights; as this piece is always called the *cut-water* by seamen, if we except a few, who, affecting to be wiser than their brethren, have adopted this expression, probably on the presumption that the other is a vulgarism.

(5.) KNEES, CARLING, in a ship, those timbers which extend from the ship to the hatch-way, and bear up the deck on both sides.

* *To* KNEE. *v. a.* [from the noun.] To supplicate by kneeling.—Go you that banish'd him, a mile before his tent, fall down, and *knee* the way into his mercy. *Shak.*

I could as well be brought
To *knee* his throne, and, squire-like, pension beg.
*Shak.*

* KNEED. *adv.* [from *knee*.] 1. Having knees: as *in-kneed*, or *out-kneed*. 2. Having joints: as *kneed* grass.

* KNEEDEEP. *adj.* [*knee* and *deep*.] 1. Rising to the knees. 2. Sunk to the knees.—

In winter weather unconcern'd he goes,
Almost *kneedeep*, through mire, in clumsy shoes.
*Dryden.*

* KNEEDGRASS. *n. f.* [*gramen geniculatum*.] An herb.

(1.) * KNEEHOLM. *n. f.* [*aquifolium*.] An herb. *Ainsworth.*

(2.) KNEE-HOLM, or HOLLY. See RUSCUS.

* *To* KNEEL. *v. n.* [from *knee*.] To perform the act of genuflection; to bend the knee.—

When thou do'st ask me blessing, I'll *kneel* down;
And ask of thee forgiveness. *Shak.*

Ere I was risen from the place that shew'd
My duty *kneeling*, came a reeking post,
Stew'd in his haste, half breathing, panting forth
From Goneril, his mistress, salutation. *Shak.*

—A certain man *kneeling* down to him, said, Lord, have mercy upon my son; for he is lunatic. *Matth.* xvii. 14.—As soon as you are dressed, *kneel* and say the Lord's prayer. *Taylor.*

(1.) * KNEEPAN. *n. f.* [*knee* and *pan*.] A little round bone about two inches broad, pretty thick, a little convex on both sides, and covered with a smooth cartilage on its foreside. It is soft in children, but very hard in those of riper years: it is called patella or mola. Over it passes the tendon of the muscles which extend the leg, to which it serves as a pulley. *Quincy.*—The *kneepan* must be shewn, with the knitting thereof, by a fine shadow underneath the joint. *Peacham.*

(2.) KNEE-PAN. See ANATOMY, § 156.

* KNEETRIBUTE. *n. f.* [*knee* and *tribute*.] Genuflection; worship or obeisance shown by kneeling.—

Receive from us
*Kneetribute* yet unpaid, prostration vile. *Milt.*

* KNELL. *n. f.* [*cnil*, Welsh, a funeral pile; *cnyllan*, to ring, Sax.] The sound of a bell rung at a funeral.—

I would not wish them to a fairer death,
And so his *knell* is knoll'd. *Shak.*

Sea nymphs hourly ring his *knell*:
Hark, now I hear them. *Shak.*

When he was brought again to th' bar, to hear
His *knell* rung out, his judgment, he was stirr'd
With such an agony, he sweat extremely. *Shak.*

As

he a lake which in moiſt weather rings
Her *knell* alone, by cracking of her ſtrings.
*Donne.*

Unhappy till the laſt, the kind releaſing *knell*.
*Cowley.*

At dawn poor Stella dane'd and ſung;
The am'rous youth ſtrould her bow'd:
At night her fatal *knell* was rung;
I ſaw, and kiſs'd her in her ſhroud. *Prior.*

KNELLER, Sir Godfrey, a celebrated painter, born at Lubeck in 1648. He received his firſt inſtructions under Rembrant, next under Ferdinand Bol; and afterwards travelled to Rome, where he fixed his particular attention on Titian and the Caracci. He afterwards viſited Venice, and diſtinguiſhed himſelf ſo effectually in that city by his hiſtorical pictures and portraits, that his reputation became conſiderable in Italy. He came at laſt to England, where he gained the favour of the duke of Monmouth, and by his recommendation, drew the picture of king Charles II. more than once; who was ſo taken with his ſkill that he uſed to come and ſit to him at his houſe in Covent Garden. The death of Sir Peter Lely left him without a competitor in England, and from that time his fortune and fame were thoroughly eſtabliſhed. No painter could have more inceſſant employment, and no painter could be more diſtinguiſhed by public honour. He was ſtate painter to Charles II. James II. William III. Queen Anne, and George I. equally eſteemed and reſpected by them all: the emperor Leopold I. made him a knight of the Roman empire, and king George I. created him a baronet. Moſt of the nobility and gentry had their likeneſſes taken by him, and no painter excelled him in a ſure outline, or the graceful diſpoſition of his figures; his works were celebrated by the beſt poets in his time. He built an elegant houſe at Whitton near Hampton-court; where he ſpent the latter part of his life; and died in 1726.

KNESSELART. See KNASLAER.

* KNEW. The preterite of *know*.

KNEZDO, a mountain of Croatia.

KNEZRIOSTS, a town of Bohemia.

KNIEBIS, a mountain of Germany, in Suabia, near the Black Foreſt, from which the French, under Gen. Laroche, diſlodged the troops of the Prince of Wurtemberg in June 1796.

(1.) * KNIFE. *n. ſ.* plur. *knives*. [*cnif*, Saxon; *kniff*, Daniſh.] An inſtrument edged and pointed, wherewith meat is cut, and animals killed.—

Come, thick night,
And pall thee in the dunneſt ſmoke of hell,
That my keen *knife* ſee not the wound it makes
*Shak.*

Bleſt powers, forbid thy tender life
Should bleed upon a barbarous *knife*. *Craſhaw.*

The ſacred prieſts with ready *knives* bereave
The beaſt of life. *Dryden.*

Ev'n in his ſleep he ſtarts, and fears the *knife*,
And, trembling, in his arms takes his accomplice wife. *Dryden.*

—Pain is not in the *knife* that cuts us; but we call it cutting in the *knife*, and pain only in ourſelves. *Watts.*

(2.) KNIFE. Knives are ſaid to have been firſt made in England in 1563, by one Matthews, on Fleet-bridge, London. The importation of all ſorts of knives is prohibited.

(1.) * KNIGHT. *n. ſ.* [*cnibt*, Saxon; *knecht*, Germ. a ſervant, or pupil.] 1. A man advanced to a certain degree of military rank. It was anciently the cuſtom to knight every man of rank or fortune, that he might be qualified to give challenges, to fight in the liſts, and to perform feats of arms. In England knighthood confers the title of *ſir*: as, *ſir* Thomas, *ſir* Richard. When the name was not known, it was uſual to ſay *ſir* knight.—

That ſame *knight*'s own ſword this is of yore,
Which Merlin made. *Spenſer.*

Sir *knight*, if *knight* thou be,
Abandon this foreſtalled place. *Spenſer.*

When every caſe in law is right,
No ſquire in debt, and no poor *knight*. *Shak.*

This *knight*; but yet why ſhould I call him *knight*,
To give impiety this rev'rent ſtyle? *Daniel.*

No ſquire with *knight* did better fit
In parts, in manners, and in wit. *Hudibras.*

2. *Shakeſpeare* uſes it of a female, and it muſt therefore be underſtood in its original meaning, pupil or follower.—

Pardon, goddeſs of the night,
Thoſe that ſlew thy virgin *knight*;
For the which, with ſongs of woe,
Round about her tomb they go. *Shak.*

3. A champion.—

So grievous was the pother;
That the *knights* each other loſt,
And ſtood as ſtill as any poſt. *Drayton.*

Did I for this my country bring
To help their *knight* againſt their king,
And raiſe the firſt ſedition? *Denham.*

(2.) KNIGHT, [*eques*,] among the ancient Romans, was a perſon of the ſecond degree of nobility, following immediately that of the ſenators. See EQUESTRIAN ORDER, and EQUITES.

(3.) KNIGHT, in feodal hiſtory, was originally a title given by the ancient Germans to their youth after being admitted to the privilege of bearing arms. The paſſion for arms among the Germanic ſtates, ſays Dr Stuart (in his *View of Society in Europe*), was carried to extremity. It was amidſt ſcenes of death and peril that the youth were educated: It was by feats of proweſs that the ambitious ſignalized their manhood. But, among theſe nations, when the individual felt the call of valour, and wiſhed to try his ſtrength againſt an enemy, he could not of his own authority take the lance and the javelin. A form was invented by which they were advanced to that honour. If the candidate was deemed worthy of being admitted to the privileges of a ſoldier, by the council of the diſtrict to which he belonged, a chieftain, his father, or one of his kindred, adorned him with a ſhield and lance. To this ceremony, ſo ſimple and ſo intereſting, the inſtitution of KNIGHTHOOD is indebted for its riſe. See KNIGHTHOOD, § IV.

(4.) KNIGHT BACHELOR. See BACHELOR, § 8.

(5.) KNIGHT BARONET. See BARONET.

(6.) * KNIGHT ERRANT. [*chevalier errant*.] A wandering knight; one who went about in queſt of adventures.—

Like a bold *knight errant* did proclaim
Combat to all, and bore away the dame. *Dewh.*

The

The ancient *errant knights*
Won all their miſtreſſes in fights. *Hudibras.*

(7.) KNIGHT-MARSHAL, an officer in the king's houſehold; who has juriſdiction and cogniſance of any tranſgreſſion within the king's houſehold and verge, as alſo of contracts made there, whereof one of the houſe is party.

(8.) * KNIGHT, OF THE POST, A hireling evidence; a knight dubbed at the whipping poſt, or pillory. There are *knights of the poſt*, and holy cheats enough to ſwear the truth of the broadeſt contradictions. *South.*

(9.) * KNIGHT OF THE SHIRE. One of the repreſentatives of a county in parliament: he formerly was a military knight, but now any man having an eſtate in land of 600l. a year is qualified.

(10.) KNIGHTS OF THE SHIRE, or KNIGHTS OF PARLIAMENT, are two gentlemen of worth, choſen on the king's writ in *pleno comitatu*, by ſuch of the freeholders of every county as can expend 40s. per annum, to repreſent ſuch county in parliament. Theſe, when every man who held a knight's fee *in capite* of the crown was cuſtomarily conſtrained to be a knight, were of neceſſity to be *milites gladio cincti*, for ſo the writ runs to this day; but now cuſtom admits eſquires to be choſen to this office. They muſt have at leaſt 300l. per annum; and their expenſes are to be defrayed by the county, though this be ſeldom now required.

(11.) KNIGHTS OF WINDSOR, or KNIGHTS OF THE CHAPEL, were inſtituted by Henry VIII. in his teſtament. Their number was at firſt thirteen, but has been ſince augmented to 18. They aſſiſt in the funeral ſervices of the kings of England; they are ſubject to the office of the canons of Windſor, and live on penſions aſſigned them by the order of the garter. They bear a blue or red cloak, with the arms of St George on the left ſhoulder.

(12.) KNIGHTS, in a ſhip, two ſhort thick pieces of wood, commonly carved like a man's head, having four ſhivers in each, three for the halyards, and one for the top to run in; one of them ſtands faſt bolted on the beams abaft the foremaſt, and is therefore called the *fore-knight*; and the other, ſtanding abaft the main-maſt, is called the *main-knight*.

* *To* KNIGHT. *v. a.* [from the noun.] To create one a knight, which is done by the king, who gives the perſon kneeling a blow with a ſword, and bids him riſe up, *ſir*.—Favours came thick upon him; the next St George's day he was *knighted*. *Wotton.*—The lord protector *knighted* the king; and immediately the king ſtood up, took the ſword from the lord protector, and dubbed the lord mayor of London knight. *Hayward.*—

The hero William, and the martyr Charles,
One *knighted* Blackmore, and one penſion'd Quarles. *Pope.*

(1.) * KNIGHT-ERRANTRY. [from *knight errant*.] The character or manners of wandering knights.—That which with the vulgar paſſes for courage is a brutiſh ſort of *knight-errantry*, ſeeking out needleſs encounters. *Norris.*

(2.) KNIGHT-ERRANTRY. During the prevalence of chivalry, the ardour of redreſſing wrongs ſeized many knights ſo powerfully, that, attended by eſquires, they wandered about in ſearch of objects, whoſe misfortunes and miſery required their aſſiſtance and ſuccour. And as ladies engaged more particularly their attention, the relief of unfortunate damſels was the achievement they moſt courted. This was the riſe of knights errant, whoſe adventures produced romance. Theſe were originally told as they happened. But the love of the marvellous interfered; fancy was indulged in her wildeſt exaggerations; and poetry gave her charms to the moſt monſtrous fictions. See KNIGHTHOOD, § IV.

(1.) * KNIGHTHOOD. *n. ſ.* [from *knight*.] The character or dignity of a knight.—

The ſword with which Merlin made,
For that his nourſling, when he *knighthood* ſwore. *Fairy Queen.*

Speak truly on thy *knighthood*, and thine oath. *Shak.*

Is this the ſir, who ſome wiſhe wife to win,
A *knighthood* bought, to go a-wooing in? *Ben Johnſon.*

If you needs muſt write, write Cæſar's praiſe,
You'll gain at leaſt a *knighthood*, or the bays. *Pope.*

(II.) KNIGHTHOOD is a military order or honour; a mark or degree of ancient nobility, or the reward of perſonal virtue and merit.

(III.) KNIGHTHOOD, DIFFERENT KINDS OF. There are 4 kinds of knighthood; military, regular, honorary, and ſocial.

1. KNIGHTHOOD, HONORARY, is that which princes confer on other princes, and even on their own great miniſters and favourites; ſuch are knights of the Garter, Bath, St Patrick, Nova Scotia, Thiſtle, &c. See theſe articles.

2. KNIGHTHOOD, MILITARY, is that of the ancient knights, who acquired it by high feats of arms. They are called *milites*, in ancient charters and titles, by which they were diſtinguiſhed from mere bachelors, &c. Theſe knights were girt with a ſword, and a pair of gilt ſpurs; whence they were called *equites auruti*. Knighthood is not hereditary, but acquired. It does not come into the world with a man like nobility; nor can it be revoked. The ſons of kings, and kings themſelves, with all other ſovereigns, heretofore had knighthood conferred on them as a mark of honour. They were uſually knighted at their baptiſm or marriage, at their coronation, before or after a battle, &c.

3. KNIGHTHOOD, REGULAR, is applied to all military orders which profeſs to wear ſome particular habit, to bear arms againſt the infidels, to ſuccour and aſſiſt pilgrims in their paſſage to the Holy Land, and to ſerve in hoſpitals where they ſhould be received; ſuch were the knights templars, and ſuch ſtill are the knights of Malta, &c.

4. KNIGHTHOOD, SOCIAL, is that which is not fixed nor confirmed by any formal inſtitution, nor regulated by any laſting ſtatutes; of which kind there have many orders been erected on occaſion of factions, of tilts and tournaments, maſquerades, and the like.

(IV.) KNIGHTHOOD, HISTORY OF. Knighthood, as a ſyſtem, known under the denomination of CHIVALRY, is to be dated only from the 11th century. All Europe being reduced to a ſtate of anarchy

anarchy on the decline of the Charlemagne empire, every proprietor of a manor became a petty sovereign; the mansion-house was fortified by a moat, defended by a guard, and called a CASTLE. The possessor had a party of 700 or 800 men at his command; and with these he used frequently to make excursions, which commonly ended in a battle with the lord of some petty state of the same kind, whose castle was then pillaged, and the women and treasures carried off by the conqueror. During this state of universal hostility, there was no friendly communication between the provinces, nor any high roads from one part of the kingdom to another: the wealthy traders, who then travelled from place to place with their merchandize and their families, were in perpetual danger; the lord of almost every castle extorted something from them on the road; and at last, some one more rapacious than the rest seized upon the whole cargo, and carried off the women for his own use. Thus castles became the warehouses of all kinds of rich merchandize, and the prisons of the distressed females whose fathers or lovers had been plundered or slain, and who being therefore seldom disposed to take the robber or murderer into favour, were in continual danger of a rape. At length many lords associated to repress these sallies of violence and rapine, to secure property, and protect the ladies. Among these were many proprietors of great fiefs; and the association was at length strengthened by a solemn vow, and received the sanction of a religious ceremony. As the first knights were men of the highest rank, and the largest possessions, admission into the order was deemed the highest honour; many extraordinary qualifications were required in a candidate, and many new ceremonies were added at his creation. After having fasted from sun-rise, confessed himself, and received the sacrament, he was dressed in a white tunic, and placed by himself at a side-table, where he was neither to speak, to smile, nor to eat; while the knights and ladies, who were to perform the principal parts of the ceremony, were eating, drinking, and making merry at the great table. At night his armour was conveyed to the church where the ceremony was performed; and here, having watched it till the morning, he advanced with his sword hanging about his neck, and received the benediction of the priest. He then kneeled down before the lady who was to put on his armour, who being assisted by persons of the first rank, buckled on his spurs, put an helmet on his head, and accoutred him with a coat of mail, a cuirass, bracelets, cuisses, and gauntlets. Being thus armed cap-a-pee, the knight who dubbed him struck him three times over the shoulder with the flat side of his sword, in the name of God, St Michael, and St George. He was then obliged to watch all night in all his armour, with his sword girded, and his lance in his hand. From this time the knight devoted himself to the redress of those wrongs which "patient merit of the unworthy takes;" to secure merchants from the rapacious cruelty of banditti, and women from ravishers, to whose power they were, by the particular confusion of the times, continually exposed. The principal lords who entered into the confraternity of knights, used to send their sons to each other at 7 years of age, to be educated far from their parents, in the mystery of chivalry. These youths, at 14 were made squires, and at 21 were qualified to receive the order of knighthood. Thus highly honourable was the origin of an institution, commonly considered as the result of caprice and the source of extravagance; but which, on the contrary, rose naturally from the state of society in those times, and had a very serious effect in refining the manners of the European nations. Valour, humanity, courtesy, justice, honour, were its characteristics: and to these were added religion; which, by infusing a large portion of enthusiastic zeal, carried them all to a romantic excess, wonderfully suited to the genius of the age, and productive of the greatest and most permanent effects both upon policy and manners. It gave variety, elegance, and pleasure, to the intercourse of life, by making WOMAN a more essential part of society; and is therefore intitled to our gratitude, though the point of honour, and the refinements in gallantry, its more doubtful effects, should be excluded from the improvement of modern manners. (See CHIVALRY, § 4, 5, and 7.) Chivalry flourished most during the time of the CROSSADES. These gave rise to new orders of knighthood; hence the knights of the Holy Sepulchre, the Hospitallers, Templars, and an infinite number of religious orders. Various other orders were at length instituted by sovereign princes: the Garter by Edward III. of England; the Golden Fleece, by Philip the Good, duke of Burgundy; and St Michael, by Lewis XI. of France. From this time ancient chivalry declined to an empty name; when sovereign princes established regular companies in their armies, knights bannerets were no more, though it was still thought an honour to be dubbed by a great prince or victorious hero; and all who professed arms without knighthood assumed the title of ESQUIRE. There is scarce a prince in Europe who has not instituted an order of knighthood; and the simple title of *knight*, which the kings of Britain confer on private subjects, is a derivation from ancient chivalry, although very remote from its source. See BACHELOR, § 8.

(V.) KNIGHTHOOD, WRITERS ON. Justiniani, at the beginning of his *History of Knighthood*, gives a complete catalogue of the several orders; according to his computation, they are in number 99. Favin, Menenius, Mendo, Beloi, Geliot, Menestrier, Michieli, and also Mirœus, have wrote on the subject. But Justinian's *Historie Chronologiche dell' Origine degl' Ordine Militari*, is esteemed the most complete work. The best edition is that of Venice, 1692, in 2 vols. folio.

* KNIGHTLESS. *adj.* [from *knight*.] Unbecoming a knight. Obs.—

Arise, thou cursed miscreant,
That hast with *knightless* guile, and treacherous train,
Fair knighthood foully shamed. *Fairy Queen.*

KNIGHTLOW HILL, or CROSS, a hamlet in Warwickshire, on the road from Coventry to London, at the entrance of Dunsmore Heath.

* KNIGHTLY. *adv.* [from *knight*.] Befitting a knight; beseeming a knight.—Let us take care

of

of your wound, upon condition that a more *knightly* combat ſhall be performed between us. *Sidney.*

Unaſk'd the royal grant, no marſhal by,
As *knightly* rites require, nor judge to try. *Dryd.*

KNIGHTON, a well built town of S. Wales, in Radnorſhire, 155 miles from London. It is pleaſantly ſituated on an elevation riſing from a ſmall river, which divided this part of Wales from Shropſhire. It carries on a conſiderable trade, and has a market and a fair. Lon. 2. 46. W. Lat. 52. 13. N.

KNIGHTSBRIDGE, a village of Middleſex, the firſt from London in the great weſtern road. It lies in the pariſhes of St Margaret's, Weſtminſter, and St George by Hanover Square; and has a chapel, which is independent. At the entrance from London ſtands that noble infirmary for ſick and wounded, called *St George's Hoſpital*, erected and maintained by the contributions of the nobility and gentry, of whom there are no leſs than 300 governors. In this village is carried on one of the moſt conſiderable manufactures in England for painting floor-cloths, &c.

KNIGHT-SERVICE, [*ſervitium militare*, and in old French law, *chivalry*,] a ſpecies of TENURE, the origin and nature of which are explained under the articles CHIVALRY, and FEODAL SYSTEM, § 8. The knights produced by this tenure differed moſt eſſentially from the knights above deſcribed. (See KNIGHTHOOD, § III. IV.) The one claſs of knights was of a high antiquity; the other was not heard of till the invention of a fee. The adorning with arms, and the blow of the ſword, made the act of the creation of the ancient knight; the new knight was conſtituted by an inveſtment in a piece of land. The former was the member of an order of dignity which had particular privileges and diſtinctions; the latter was the receiver of a feudal grant. Knighthood was an honour; knight-ſervice a tenure. The firſt communicated ſplendor to an army; the laſt gave it ſtrength and numbers. The knight of honour might ſerve in any ſtation whatever; the knight of tenure was in the rank of a ſoldier.—It is true at the ſame time, that every noble and baron were knights of tenure, as they held their lands by knight-ſervice. But the number of fees they poſſeſſed, and their creation into ranks, ſeparated them widely from the ſimple individuals to whom they gave out grants of their lands, and who were merely the knights of tenure. By the tenure of knight-ſervice, the greateſt part of the lands in England were holden, and principally of the king *in capite*, till the middle of the 17th century. It was created, as Sir Edward Coke teſtifies, for a military purpoſe, viz. for defence of the realm by the king's own principal ſubjects, which was judged to be much better than to truſt to hirelings or foreigners. The deſcription here given is that of knight-ſervice proper, which was to attend the king in his wars. There were alſo ſome other ſpecies of knight-ſervice; ſo called, though improperly, becauſe the ſervice was of a free and honourable nature, and equally uncertain as to the time of rendering, as that of knight-ſervice proper, and becauſe they were attended with ſimilar fruits and conſequences. Such was the tenure by *grand ſerjeanty*, *per magnum ſervitium*, whereby the tenant was bound, inſtead of ſerving the king *generally* in his wars, to do ſome ſpecial honorary ſervice to the king in perſon; as to carry his banner, his ſword, or the like; or be his butler, champion, or other officer, at his coronation. It was, in moſt other reſpects, like knight-ſervice, only he was not bound to pay aid or eſcuage; and when tenant by knight-ſervice paid L.5 for a relief on every knight's fee, tenant by grand-ſerjeanty paid one year's value of his land, were it much or little. Tenure by *cornage*, which was to wind a horn when the Scots or other enemies entered the land, in order to warn the king's ſubjects, was (like other ſervices of the ſame nature) a ſpecies of grand ſerjeanty. Theſe ſervices, both of chivalry and grand ſerjeanty, were all perſonal, and uncertain as to their quantity or duration. But the perſonal attendance in knight-ſervice growing troubleſome and inconvenient in many reſpects, the tenants found means of compounding for it, by firſt ſending others in their ſtead, and in proceſs of time making a pecuniary ſatisfaction to the lords in lieu of it. This pecuniary ſatisfaction at laſt came to be levied by aſſeſſments, at ſo much for every knight's fee; and therefore this kind of tenure was called *ſcutagium* in Latin, or *ſervitium ſcuti*; *ſcutum* being then a well-known denomination of money; and in like manner it was called, in the Norman French, ESCUAGE; being indeed a pecuniary inſtead of a military ſervice. The firſt time this appears to have been taken, was in the 5 Hen. II. on account of his expedition to Toulouſe; but it ſoon came to be ſo univerſal, that perſonal attendance fell quite into diſuſe. Hence we find in hiſtory, that, from this period, when the kings of England went to war, they levied ſcutages on their tenants, that is, on all the landholders of the kingdom, to defray their expenſes, and to hire troops: and theſe aſſeſſments, in the time of Henry II. ſeem to have been made arbitrarily, and at the king's pleaſure. Which prerogative being greatly abuſed by his ſucceſſors, it became matter of national clamour; and King John was obliged to conſent, by his *magna charta*, that no ſcutage ſhould be impoſed without conſent of parliament. But this clauſe was omitted in his ſon Henry III.'s charter; where we only find, that ſcutages or eſcuage ſhould be taken as they were uſed to be taken in the time of Henry II.; that is, in a reaſonable and moderate manner. Yet afterwards, by ſtat. 25 Edw. I. c. 5 and 6, and many ſubſequent ſtatutes, it was enacted, that the king ſhould take no aids or taſks but by the common aſſent of the realm. Hence it is held, that eſcuage or ſcutage could not be levied but by conſent of parliament; ſuch ſcutages being indeed the ground-work of all ſucceeding ſubſidies, and the land-tax of later times. Had the eſcuage been a ſettled invariable ſum, payable at certain times, it had been neither more nor leſs than a mere pecuniary rent; and the tenure, inſtead of knight-ſervice, would have been of another kind, called SOCAGE. By the degenerating of knight-ſervice, or perſonal military duty, into eſcuage or pecuniary aſſeſſments, all the

the advantages (either promiſed or real) of the feodal conſtitutions were deſtroyed, and nothing but the hardſhips remained. Inſtead of forming a national militia, compoſed of barons, knights, and gentlemen, bound by their intereſt, honour, and oaths, to defend their king and country, the whole of this ſyſtem of tenures now tended to nothing elſe but a wretched means of raiſing money to pay an army of occaſional mercenaries. In the mean time, the families of all the nobility and gentry groaned under theſe intolerable burdens, which (in conſequence of the fiction adopted after the conqueſt) were introduced and laid upon them by the ſubtlety and fineſſe of the Norman lawyers. For, beſides the ſcutages to which they were liable in defect of perſonal attendance, which, however, were aſſeſſed by themſelves in parliament, they might be called upon by the king or lord paramount for *aids*, whenever his eldeſt ſon was to be knighted, or his eldeſt daughter married; not to forget the ranſom of his own perſon. The heir, on the death of his anceſtor, if of full age, was plundered of the firſt emoluments ariſing from his inheritance, by way of *relief* and *primer ſeiſin*; and if under age, of the whole of his eſtate during infancy. And then, as Sir Thomas Smith complains, "when he came to his own, after he was out of *ward*ſhip, his woods decayed, houſes fallen down, ſtock waſted, and lands let forth and ploughed to be barren," to make amends, he was yet to pay half a year's profits as a fine for ſuing out his *livery*; and alſo the price or value of his *marriage*, if he refuſed ſuch wife as his lord and guardian had bartered for, and impoſed upon him; or twice that value, if he married another woman. Add to this, the untimely and expenſive honour of *knighthood*, to make his poverty more completely ſplendid. And when, by theſe deductions, his fortune was ſo ſhattered and ruined, that perhaps he was obliged to ſell his patrimony, he had not even that poor privilege allowed him, without paying an exorbitant fine for a *licence* of *alienation*. A ſlavery ſo complicated and ſo extenſive as this, called aloud for a remedy in a nation that boaſted of her freedom. Palliatives were from time to time applied by ſucceſſive acts of parliament, which aſſuaged ſome temporary grievances; till at length the humanity of King James I. conſented, for a proper equivalent, to aboliſh them all, though the plan then proceeded not to effect; in like manner as he had formed a ſcheme, and began to put it in execution, for removing the feodal grievance of HERITABLE JURISDICTIONS in Scotland, which has ſince been purſued and effected by the ſtatute 20 Geo. II. c. 43. King James's plan for exchanging our military tenures ſeems to have been nearly the ſame as that which has been ſince purſued; only with this difference, that by way of compenſation for the loſs which the crown and other lords would ſuſtain, an annual fee farm rent ſhould be ſettled and inſeparably annexed to the crown, and aſſured to the inferior lords, payable out of every knight's fee within their reſpective ſeignories. An expedient, ſeemingly much better than the hereditary exciſe which was afterwards made the principal equivalent for theſe conceſſions. For at length the military tenures, with all their heavy appendages, were deſtroyed at one blow by the ſtatute 12 Car. II. c. 24, which enacts, "that the court of ward or liveries, and all wardſhips, liveries, primer ſeiſins, and ouſterlemains, values, and forfeitures of marriages, by reaſon of any tenure of the king or others, be totally taken away. And that all fines for alienations, tenures by homage, knights-ſervice, and eſcuage, and alſo aids for marrying the daughter or knighting the ſon, and all tenures of the king *in capite*, be likewiſe taken away. And that all ſorts of tenures, held of the king or others, be turned into free and common ſoccage; ſave only tenures in frankalmoign, copyholds, and the honorary ſervices (without the ſlaviſh part) of grand-ſerjeanty." A ſtatute which was a greater acquiſition to the civil property of this kingdom than even *magna charta* itſelf; ſince that only pruned the luxuriancies that had grown out of the military tenures, and thereby preſerved them in vigour; but the ſtatute of K. Charles exſtirpated the whole, and demoliſhed both root and branches.

KNIGHT'S ISLAND, an iſland in Hudſon's Bay.

(1.) KNIN, a diſtrict of Maritime Auſtria, in the late Venetian Dalmatia, 32 miles long from S. to N. and 30 from E. to W. containing 16,000 ſouls in 80 towns and villages, and abounding in corn and wood. It is bounded by Zara, Sing, Sebenico, and Turkey.

(2.) KNIN, the capital of the above diſtrict, anciently called *Tininum* and *Tnina*, is an important frontier town, ſeated on the Kerka and Butmiſchiza.

(3.) KNIN, a town of Bohemia, in circle of Beraun, 12 miles SE. of Beraun, near a gold mine.

KNIP, a bay on the W. coaſt of Curacoa.

KNIPHAUSEN, a town and lordſhip of Weſtphalia, in Jeverland, 5 miles ESE. of Jever.

* KNIT. *n. ſ.* [from the verb.] Texture.—Let their heads be ſleekly comb'd, their blue coats bruſh'd, and their garters of an indifferent *knit*. *Shak.*

(1.) * *To* KNIT. *v. a.* preter. *knet* or *knitted*. [*cnittan*, Saxon.] 1. To make or unite by texture without a loom.—

Sleep, that *knits* up the ravell'd ſleeve of care,
Balm of hurt minds. *Shak.*

A thouſand Cupids in thoſe curls do ſit:
Thoſe curious nets thy ſlender fingers *knit*. *Waller.*

2. To tie.—Send for the count; go tell him of this;—I'll have this knot *knit* up to-morrow morning. *Shak.*—

3. To join; to unite. This was formerly a word of extenſive uſe; it is now leſs frequent.—

His gall did grate for grief and high diſdain,
And *knitting* all his force, got one hand free. *Spenſer.*

Theſe, mine enemies, are all *knit* up
In their diſtractions: they are in my power. *Sh.*

O let the vile world end,
And the premiſed flames of the laſt day
*Knit* earth and heav'n together! *Shakeſp.*

Lay your highneſs'
Command upon me; to the which my duties
Are with a moſt indiſſoluble tie
For ever *knit*. *Shakeſp.*

This royal hand and mine are newly *knit*,
And the conjunction of our inward souls
Married in league. *Shak.*
By the simplicity of Venus' doves,
By that which *knitteth* souls, and prospers loves.
*Shak.*

—If ye be come peaceably, mine heart shall be *knit* unto you. 1 *Chron.* xii. 17.—That their hearts might be comforted, being *knit* together in love.—He doth fundamentally and mathematically demonstrate the firmest *knittings* of the upper timbers, which make the roof. *Wotton.*

Pride and impudence, in faction *knit*,
Usurp the chair of wit! *Ben Jonson's New Inn.*
Ye *knit* my heart to you by asking this question.
*Bacon.*

—These two princes were agreeable to be joined in marriage, and thereby *knit* both realms into one. *Hayward.*—

Come, *knit* hands, and beat the ground
In a light fantastick round. *Milton.*

—God gave several abilities to several persons, that each might help to supply the publick needs, and, by joining to fill up all wants, they be *knit* together by justice, as the parts of the world are by nature. *Taylor's Rule of living holy.*—Nature cannot *knit* the bones while the parts are under a discharge. *Wiseman's Surgery.* 4. To contract.—

What are the thoughts that *knit* thy brow in frowns,
And turn thy eyes so coldly on thy prince?
*Addison.*

5. To tie up.—He saw heaven opened, and a certain vessel descending unto him as it had been a great sheet, *knit* at the four corners, and let down to the earth. *Acts* x. 11.

(2.) * *To* KNIT. *v. n.* 1. To weave without a loom.—A young shepherdess *knitting* and singing: her voice comforted her hands to work, and her hands kept time to her voice's musick. *Sidney.*—

A trull, that fits
But the town-wall, and for her living *knits*. *Dryd.*

2. To join; to close; to unite. Not used.—

Our sever'd navy too
Have *knit* again, and float, threat'ning most sea-like. *Shan.*

* KNITTER. *n. s.* [from *knit*.] One who weaves or knits.—

The spinsters and the *knitters* in the sun,
And the three maids that weave their thread with bones,
Do use to chant it. *Shak.*

KNITTERFELDT, a town of Stiria on the Muehr, 20 miles SW. of Pruck, and 78 SW. of Vienna. It was taken by the French in April 1797.

* KNITTINGNEEDLE. *n. s.* [*knit* and *needle*.] A wire which women use in knitting.—He gave her a cuff on the ear, she would prick him with her *knittingneedle*. *Arbuthnot's Hist. of John Bull.*

* KNITTLE. *n. s.* [from *knit*.] A string that gathers a purse round. *Ainsworth.*

KNITTLINGEN, a town of Suabia, in Wurtemberg, the birth-place of Dr FAUSTUS, one of the inventors of PRINTING. (See FUST, N° 1.) It is 19 miles NW. of Stutgard, and 22 S. of Heidelberg.

* KNOB. *n. s.* [*cnæp*, Saxon; *knoop*, Dutch.] A protuberance; any part bluntly rising above the rest.—Just before the entrance of the right auricle of the heart is a remarkable *knob* or bunch, raised up from the subjacent fat. *Ray.*

* KNOBBED. *adj.* [from *knob*.] Set with knobs; having protuberances.—The horns of a roe-deer of Greenland are pointed at the top, and *knobbed* or tuberous at the bottom. *Grew.*

* KNOBBINESS. *n. s.* [from *knobby*.] The quality of having knobs.

* KNOBBY. *adj.* [from *knob*.] 1. Full of knobs. 2. Hard; stubborn.—The informers continued in a *knobby* kind of obstinacy, resolving still to conceal the names of the authors. *Howel.*

(1.) KNOCK, a hill of Scotland, in Aberdeenshire, 2500 feet above the sea-level, which, being seated in a capacious plain, and seen at a great distance, serves as an excellent land-mark for vessels in the Moray Frith. The parishes of Grange, Fordyce, and Ordiquhill, meet on the top of it, at a terminus, from which is seen the greater part of Caithness, Ross, Banff, Murray, the windings of the Devern, part of the Spey, the German Ocean, &c. exhibiting one of the grandest prospects N. of the Tweed.

(2.) * KNOCK. *n. s.* [from the verb.] 1. A sudden stroke; a blow.—Some men never conceive how the motion of the earth should wave them from a *knock* perpendicular directly from a body in air above. *Brown.*—

Ajax belabours there an harmless ox,
And thinks that Agamemnon feels the *knocks*.
*Dryden.*

3. A loud stroke at a door for admission.—

Guiscared, in his leathern frock,
Stood ready, with his thrice repeated *knock*. *Dryd.*

(1.) * *To* KNOCK. *v. a.* [*enucian*, Saxon; *enoce*, a blow, Welsh.] 1. To affect or change in any respect by blows.—How do you mean removing him?—Why, by making him incapable of Othello's place; *knocking out* his brains. *Shak.*—He that has his chains *knocked off*, and the prison doors set open to him, is perfectly at liberty. *Locke.*—

Time was, a sober Englishman would *knock*
His servants *up*, and rise by five o'clock. *Pope.*

2. To dash together; to strike; to collide with a sharp noise.—

So when the cook saw my jaw thus *knock* it,
She would have made a pancake of my pocket.
*Cleaveland.*

On the hard earth the Lycian *knock'd* his head,
And lay supine; and forth the spirit fled. *Dryd.*

'Tis the sport of statesmen,
When heroes *knock* their knotty heads together,
And fall by one another. *Rowe.*

3. *To* KNOCK *down*. To fell by a blow.—He began to *knock down* his fellow-citizens with a great deal of zeal. *Addison.* A man who is gross in a woman's company ought to be *knocked down* with a club. *Clarissa.* 4. *To* KNOCK *on the head*. To kill by a blow; to destroy.—He betook himself to his orchard, and walking there was *knocked on the head* by a tree. *South.*—Excess with an apoplexy *knocks* a man *on the head*. *Grew.*

(2.) * *To* KNOCK. *v. n.* 1. To clash; to be driven suddenly together.—Any hard body thrust forward by another body contiguous, without

*knocking*,

*Knocking*, giveth no noiſe. *Bacon.*—They may ſay, the atoms of the chaos being variouſly moved according to this catholic law, muſt needs *knock* and interfere. *Bentley.* 2. To beat, as at a door for admittance: commonly with *at.*—

Villain, I ſay, *knock* me at this gate,
And rap me well; or I'll knock your knave's pate! *Shak.*

Whether to *knock* againſt the gates of Rome,
Or rudely viſit them in parts remote,
To fright them, ere deſtroy. *Shak.*

I bid the raſcal *knock* upon your gate,
And could not get him for my heart to do it. *Shak.*

For harbour *at* a thouſand doors they *knock'd*,
Not one of all the thouſand but was lock'd. *Dryden.*

*Knock* at your own breaſt, and aſk your ſoul,
In thoſe fair fatal eyes edg'd not your ſword. *Dryden.*

3. *To* KNOCK *under.* A common expreſſion, which denotes that a man yields or ſubmits. Submiſſion is expreſſed among good fellows by knocking under the table. Followed commonly by a particle; as, to *knock up*, to rouſe by knocking; to *knock down*, to fell by a blow.

KNOCKANDOW, [Gael. from *Knock*, a hill, and *dow*, black.] a pariſh of Scotland, in Murayſhire; 10 miles long and 2 broad. The population in 1791 was 1500; the increaſe, ſince 1755, 233: The number of horſes was 300; ſheep, 5000; and black cattle, 3000. Huſbandry is rather in a backward ſtate as yet; the beſt ground does not rent for more than 14s. an acre.

KNOCKBAIN. See KILMUIR, N° 3.

KNOCKBRACK, a mountain of Ireland, in the county of Cork, 10 miles N. of Cork.

KNOCKCLOGHAN, a mountain of Ireland, in Londonderry; 4 miles N. of Lough Neagh.

KNOCKDOLIAN, a remarkable conical hill in Ayrſhire, 650 yards above the ſea-level, which ſerves as a ſea-mark to ſhips entering the Frith of Clyde.

KNOCKDUAGH, a mountain of Ireland in Galway, 18 miles W. of Galway.

* KNOCKER. *n. ſ.* [from *knock.*] 1. He that knocks. 2. The hammer which hangs at the door for ſtrangers to ſtrike.—

Shut, ſhut the door, good John! fatigu'd I ſaid,
Tie up the *knocker*; ſay, I'm ſick, I'm dead. *Pope.*

KNOCKFALLARIC, a conical hill of Scotland, in Roſs-ſhire, on the S. ſide of the valley of Strathpeffer, oppoſite BENIVAS. Tradition ſays that FINGAL had a caſtle upon it; and there are ruins of a vitrified fort on its ſummit, ſurrounding a plain of nearly an acre.

KNOCKLAYD, a mountain of Ireland in Antrim, 2 miles S. of Ballycaſtle.

KNOCKMELEDOWN, mountains of Ireland, between Tipperary and Waterford.

KNOCKNARMA, a cape of Ireland, on Sligo Bay, 6 miles W. of Sligo.

KNOCKNASHEE, mountains of Ireland in Sligo, 13 miles SW. of Sligo.

KNOCKSHINAN, a village of Perthſhire, in the pariſh of Kinclavin.

KNOCKTOPHER, a borough and market town of Ireland, in Kilkenny, Leinſter, 63 miles from Dublin.

(1.) * KNOLL. *n. ſ.* A little hill. *Ainſworth.*

(2.) KNOLL is alſo uſed for the *top* of a hill.

(1.) * *To* KNOLL. *v. a.* [from *knell.*] To ring the bell, generally for a funeral.—

And ſo his knell is *knoll'd*. *Shak.*

(2.) * *To* KNOLL. *v. n.* To ſound as a bell.—

If ever you have look'd on better days,
If ever been where bells have *knoll'd* to church. *Shak.*

KNOLLES, Richard, an Engliſh hiſtorian, born in Northamptonſhire, about the middle of the 16th century, and educated at Oxford, after which he was appointed maſter of the free ſchool at Sandwich in Kent. He compoſed *Grammaticæ Latinæ, Græcæ, et Hebraicæ compendium, cum radicibus*, London, 1606; and ſent a great number of well-grounded ſcholars to the univerſities. He alſo compiled, *The general hiſtory of the firſt beginning of that nation to the riſing of the Ottoman*, &c. He died in 1610, and this hiſtory has been ſince continued by ſeveral hands: the beſt by Paul Ricaut, conſul at Smyrna, folio, London, 1680. Knolles wrote alſo, *The lives and conqueſts of the Ottoman kings and emperors to the year* 1610; printed in 1621; and "A brief diſcourſe of the greatneſs of the Turkiſh empire;" &c.

KNONAU, a diſtrict of the Helvetic republic, and a late bailiwic, in the canton of Zurich.

(1.) * KNOP. *n. ſ.* [A corruption of *knap.*] Any tufty top. *Ainſworth.*

(2.) * KNOP. *n. ſ.* [*ranunculus.*] A flower.

(1.) KNOT, Edward, a native of Northumberland, born in 1580, who, having taken orders, entered among the Jeſuits in 1606. His original name was *Mathias Wilſon.* He taught at Rome in the Engliſh college, and was afterwards appointed ſub-provincial, and was twice ſent thither provincial. He was preſent as provincial at Rome in 1646, and was choſen definitor. He died in 1696. He publiſhed ſeveral pieces; particularly Mercy and Truth, or Charity maintained by the Catholics; againſt Dr Potter, who had charged the church of Rome with wanting charity, becauſe ſhe aſſerts that a man cannot be ſaved in the Proteſtant communion.

(2.) * KNOT. *n. ſ.* [*knotta*, Saxon; *knot*, German; *knutte*, Dutch; *knotte*, Erſe.] 1. A complication of a cord or ſtring not eaſily to be diſentangled.

He found that Reaſon's ſelf now reaſons found
To faſten *knots*, which fancy firſt had bound. *Sidney.*

The fair veſtal to the fountain came,
To take the freſhneſs of the morning air,
And gather'd in a *knot* her flowing hair. *Addiſ.*

2. Any figure of which the lines frequently interſect each other.—Garden *knots*, the frets of houſes, and all equal figures pleaſe; whereas unequal figures are but deformities. *Bacon.*—

Our ſea-wall'd garden, the whole land,
Is full of weeds, her faireſt flowers chok'd up,
Her *knots* diſorder'd. *Shak.*

Flow'rs worthy of paradiſe, which not nice art
In beds and curious *knots*, but natu'e boon,

Pour'd forth profuse on hill and dale, and plain.
*Milton.*

—Their quarters are contrived into elegant *knots*, adorned with the most beautiful flowers. *More.*—

Henry, in *knots* involving Emma's name,
Had half express'd, and half conceal'd his flame
Upon this tree. *Prior.*

3. Any bond of association or union.—

Confirm that amity
With nuptial *knot*. *Shak.*

Richmond aims
At young Elizabeth, my brother's daughter,
And by that *knot* looks proudly on the crown.
*Shak.*

I would he had continued to his country,
As he began, and not unknit himself
The noble *knot* he made. *Shak.*

Why left you wife and children,
Those precious motives, those strong *knots* of love? *Shak.*

Not all that Saul could threaten or persuade
In this close *knot*, the smallest looseness made.
*Cowley.*

4. A hard part in a piece of wood, caused by the protuberance of a bough, and consequently by a transverse direction of the fibres. A joint in an herb.—Taking the very refuse among those which served to no use, being a crooked piece of wood, and full of *knots*, he hath carved it diligently, when he had nothing else to do. *Wisdom.*—Such *knots* and crossness of grain is objected here, as will hardly suffer that form, which they cry up here as the only just reformation, to go on so smoothly here as it might do in Scotland. *K. Charles.* 5. Difficulty; intricacy.—A man shall be perplexed with *knots*, and problems of business, where the determination is dubious. *South.* 6. Any intrigue, or difficult perplexity of affairs.—When the discovery was made that the king was living, which the *knot* of the play untied, the rest is shut up in the compass of some few lines. *Dryden.*—7. A confederacy; an association; a small band.—Oh you panderly rascals; there's a *knot*, a gang, a conspiracy against me. *Shak.*—

What is there here in Rome that can delight thee?
Where not a soul, without thine own foul *knot*,
But fears and hates thee. *Ben Jonson.*

—A *knot* of good fellows borrowed a sum of money of a gentleman upon the king's highway. *L'Estrange.*—I am now with a *knot* of his admirers. *Addison.*—8. A cluster; a collection.—The way of fortune is like the milky way in the sky, which is a meeting or *knot* of a number of small stars, not seen asunder, but giving light together. *Bacon.*—In a picture, besides the principal figures which are placed in the midst of it, there are less groups or *knots* of figures disposed at proper distances. *Dryd.*

(3.) KNOT, (§ 1, *def.* 4.) a part of a tree from which shoot out the branches, roots, &c. The use of the knots is to strengthen the stem; they serve also as searces, to filtrate, purify, and refine the juices raised up for the nourishment of the plant.

(4.) KNOT, in ornithology. See TRINGA.

(5.) KNOT, GORDIAN. See GORDIAN KNOT.

(6.) KNOTS OF A ROPE, among seamen, are distinguished into 3 kinds, viz. whole knot, that made so with the lays of a rope that it cannot slip, serving for sheets, tacks, and stoppers: bow-line knot, that so firmly made and fastened to the cringles of the sails, that they must break or the sail split before it slips; and the sheep-shank knot, that made by shortening a rope without cutting it, which may be presently loosened, and the rope not the worse for it.

(7.) KNOTS OF THE LONG LINE, at sea, are the divisions of it. See LOG.

(1.) * *To* KNOT. *v. a.* [from the noun.] 1. To complicate in knots.—

Here's a queen when she rides abroad
Is always *knotting* threads. *Sedley.*

2. To entangle; to perplex. 3. To unite.—The party of the papists in England are become more *knotted*, both in dependence towards Spain, and amongst themselves. *Bacon.*

(2.) * KNOT. *v. n.* 1. To form buds, knots, or joints in vegetation.—Cut hay when it begins to *knot*. *Mortimer.* 2. To knit knots for fringes.

(1.) * KNOTBERRY BUSH. *n. s.* [*chamæmorus.*] A plant. *Ainsworth.*

(2.) KNOT-BERRY BUSH. See RUBUS.

(1.) * KNOTGRASS. *n. s.* [*knot* and *gress*; *polygonum.*] A plant.—

You minimus of hindring *knotgrass* made. *Shak.*

(2.) KNOT-GRASS. See POLYGONUM.

KNOTT, Edward. See KNOT, N° 1.

* KNOTTED. *adj.* [from *knot.*] Full of knots.

The *knotted* oaks shall show'rs of honey weep.
*Dryden.*

KNOTTESFORD, a town of Cheshire, near the Mersey, 184 miles from London; divided into the upper and lower towns by a rivulet called *Bicken*. In the former is the church; in the latter a chapel of ease, the market and town-house. It has a market and 3 fairs.

* KNOTTINESS. *n. s.* [from *knotty.*] Fulness of knots; uneyenness; intricacy; difficulty.—Virtue was represented by Hercules naked, with his lion's skin and knotted club; by his oaken club is signified reason ruling the appetite; the *knottiness* thereof, the difficulty they have that seek after virtue. *Peacham on Drawing.*

KNOTTINGLEY, a town in the W. riding of Yorkshire, on the Aire, near Ferrybridge, noted for lime. The lime-stones are dug up plentifully at Elmet, and burnt here; whence it is conveyed in great quantities to Wakefield, Sandal, and Standbridge, for sale, and carried into the western parts of the county for manure.

* KNOTTY. *adj.* [from *knot.*] 1. Full of knots.

I have seen tempests, when the scolding winds
Have riv'd the *knotty* oaks. *Sh. Julius Cæsar.*

—The timber in some trees more clean, in some more *knotty*: try it by speaking at one end, and laying the ear at the other; for if it be *knotty*, the voice will not pass well. *Bacon.*—

The *knotty* oaks their list'ning branches bow.
*Roscommon.*

One with a brand yet burning from the flame,
Arm'd with a *knotty* club another came. *Dryd.*

Where the vales with violets once were crown'd,
Now *knotty* burrs and thorns disgrace the ground. *Dryd.*

2. Hard; rugged.—

They

They are their tools; and 'tis the ſport of ſtateſmen,

When heroes knock their *knotty* heads together,
And fall by one another. *Rowe.*

3. Intricate; perplexed; difficult; embarraſſed.—King Henry, in the very entrance of his reign, met with a point of great difficulty, and *knotty* to ſolve; *Bacon.*—He that was the beſt at the untying of *knotty* difficulties, carried the prize. *L'Eſtr.*

Some on the bench the *knotty* laws untie. *Dryd.*

They compliment, they ſit, they chat,
Fight o'er the wars; reform the ſtate;
A thouſand *knotty* points they clear,
'Till ſupper and my wife appear. *Prior.*

KNOULTON, a diſtrict of Vermont, in Chittenden county, containing 10,000 acres.

KNOUT, *n. ſ.* a puniſhment inflicted in Ruſſia, with a kind of whip called *knout*, and made of a long ſtrap of leather prepared for this purpoſe. With this whip the executioners dexterouſly carry off a ſlip of ſkin from the neck to the bottom of the back, laid bare to the waiſt; and repeating their blows, in a little while rend away all the ſkin off the back in parallel ſtrips. In the common knout the criminal receives the laſhes ſuſpended on the back of one of the executioners; but in the great knout, which is generally uſed on the ſame occaſions as racking on the wheel was in France, the criminal is raiſed into the air by means of a pulley fixed to the gallows, and a cord faſtened to the two wriſts tied together; a piece of wood is placed between his two legs alſo tied together; and another of a crucial form under his breaſt. Sometimes his hands are tied behind over his back; and when he is pulled up in this poſition, his ſhoulders are diſlocated. The executioners can make this puniſhment more or leſs cruel; and it is ſaid, are ſo dexterous, that when a criminal is condemned to die, they can make him expire either by one or ſeveral laſhes.

(1.) * *To* KNOW. *v. a.* preter. *I knew, I have known.* [*cnawan*, Saxon.] 1. To perceive with certainty, whether intuitive or diſcurſive.—

O, that a man might *know*
The end of this day's buſineſs ere it come! *Shak.*

—The memorial of virtue is immortal, becauſe it is *known* with God and with men. *Wiſd.* iv. 1.—

The gods all things *know*. *Milton.*

He only from their cauſe their natures *knew*. *Denham.*

—There is a certainty in the propoſition, and we *know* it. *Dryden.*—When a man makes uſe of the name of any ſimple idea, which he perceives is not underſtood, he is obliged, by the laws of ingenuity, and the end of ſpeech, to make *known* what idea he makes it ſtand for. *Locke.* 2. To be informed of; to be taught.—Ye ſhall be healed, and it ſhall be *known* to you why his hand is not removed from you. 1 *Sam.* vi. 3.—

Led on with a deſire to *know*
What nearer might concern him. *Milton.*

—One would have thought you had *known* better things than to expect a kindneſs from a common enemy. *L'Eſtrange.* 3. To diſtinguiſh.—Numeration is but the adding of one unit more, and giving to the whole a new name, whereby to *know* it from thoſe before and after, and diſtinguiſh it from every ſmaller or greater multitude of units. *Locke.* 4. To recognife.—What art thou, thus to rail on me, that is neither *known* of thee, nor *knows* thee? *Shakeſpeare.*—They told what things were done in the way, and how he was *known* of them in breaking of bread. *Luke* xxiv. 35.—

At nearer view he thought he *knew* the dead,
And call'd the wretched man to mind. *Flatman.*

Tell me how I may *know* him. *Milton.*

5. To be no ſtranger to; to be familiar with.—

What are you?
—A moſt poor man, made tame to fortune's blows,
Who, by the art of *known* and feeling ſorrows,
Am pregnant to good pity. *Sh. King Lear.*

6. To converſe with another ſex.—Adam *knew* Eve his wife. *Geneſis.*

(2.) * *To* KNOW. *v. n.* 1. To have clear and certain perception; not to be doubtful.—I *know* of a ſurety that the Lord hath ſent his angel, and delivered me out of the hand of Herod. *Acts.* 2. Not to be ignorant.—When they *know* within themſelves they ſpeak of that they do not well *know*, they would nevertheleſs ſeem to others to *know* of that which they may not well ſpeak. *Bacon.*—

Not to *know* of things remote, but *know*
That which before us lies in daily life,
Is the prime wiſdom. *Milton.*

—In the other world there is no conſideration that will ſting our conſciences more cruelly than this, that we did wickedly, when we *knew* to have done better. *Tillotſon.*—They might underſtand thoſe excellencies which they blindly valued, ſo as not to be farther impoſed upon by bad pieces, and to *know* when nature was well imitated by the moſt able maſters. *Dryden's Dufr.* 3. To be informed.—The prince and Mr Poins will put on our jerkins and aprons, and Sir John muſt not *know* of it. *Shak.*—There is but one mineral body, that we *know* of, heavier than common quickſilver. *Boyle.* 4. *To* KNOW *for*. To have knowledge of. A colloquial expreſſion.—He ſaid the water itſelf was a good healthy water; but for the party that own'd it, he might have more diſeaſes than he *knew for*. *Sh. Henry* IV. 5. *To* KNOW *of*. In *Shakeſpeare*, is to take cogniſance of; to examine.—

Fair Hermia, queſtion your deſires;
*Know of* your youth, examine well your blood,
Whether, if you yield not to your father's choice,
You can endure the livery of a nun. *Shak.*

* KNOWABLE. *adj.* [from *know*.] Cognoſcible; poſſible to be diſcovered or underſtood.—Theſe are reſolved into a confeſſed ignorance, and I ſhall not purſue them to their old aſylum; and yet it may be, there is more *knowable* in theſe, than in leſs acknowledged myſteries. *Glanville.*—'Tis plain, that under the law of works is comprehended alſo the law of nature, *knowable* by reaſon, as well as the law given by Moſes. *Locke.*—Theſe two arguments are the voices of nature, the unanimous ſuffrages of all real beings and ſubſtances created, that are naturally *knowable* without revelation. *Bentley.*

* KNOWER. *n. ſ.* [from *know*.] One who has ſkill or knowledge.—If we look on a vegetable, and can only ſay 'tis cold and dry, we are pitiful *knowers*. *Glanville.*—I know the reſpect and reverence

pence which in this address I ought to appear in before you, who are a general *knower* of mankind and poetry. *Southerne.*

(1.) * KNOWING. *adj.* [from *know.*] 1. Skilful; well instructed; remote from ignorance.—

You have heard, and with a *knowing* ear,
That he, which hath our noble father slain,
Pursu'd my life. *Sh. Hamlet.*

—The *knowingest* of these have of late reformed their hypothesis.—What makes the clergy glorious is to be *knowing* in their profession. *South.*—The necessity of preparing for the offices of religion was a lesson which the mere light and dictates of common reason, without the help of revelation, taught all the *knowing* and intelligent part of the world. *South.*—Bellino, one of the first who was of any consideration at Venice, painted very drily, according to the manner of his time: he was very *knowing* both in architecture and perspective. *Dryden.*—All animals of the same kind, which form a society, are more *knowing* than others. *Addison.* 2. Conscious; intelligent.—

Could any but a *knowing* prudent cause
Begin such motions and assign such laws? *Blackm.*

(2.) * KNOWING. *n. s.* [from *know.*] Knowledge, —Let him be so entertain'd as suits gentlemen of your *knowing* to a stranger of his quality. *Shakes.*

* KNOWINGLY. *adv.* [from *knowing.*] With skill; with knowledge.—He *knowingly* and wittingly brought evil into the world. *More.*—They who were rather fond of it than *knowingly* admired it, might defend their inclination by their reason. *Dryden.*—To the private duties of the closet he repaired, as often as he entered upon any business of consequence: I speak *knowingly. Atterb.*

(1.) * KNOWLEDGE. *n. s.* [from *know.*] 1. Certain perception; indubitable apprehension.—*Knowledge*, which is the highest degree of the speculative faculties, consists in the perception of the truth of affirmative or negative propositions. *Locke.*

Do but say to me what I should do,
That in your *knowledge* may by me done,
And I am prest unto it. *Sh. Merch. of Venice.*

2. Learning; illumination of the mind.—

Ignorance is the curse of God,
*Knowledge* the wing wherewith we fly to heav'n.
*Shakespeare.*

3. Skill in any thing.—Shipmen that have *knowledge* of the sea. *Kings.* 4. Acquaintance with any fact or person.—The dog straight fawned upon his master for old *knowledge. Sidney.* 5. Cognisance; notice.—Why have I found grace in thine eyes, that thou shouldst take *knowledge* of me, seeing I am a stranger? *Ruth.*—

A state's anger should not take
*Knowledge* either of fools or women. *Ben. Johns.*
6. Information; power of knowing.—I pulled off my headpiece, and humbly entreated her pardon, or *knowledge* why she was cruel. *Sidney.*

(2.) KNOWLEDGE (§ 1, *def.* 1.) is farther defined by Mr Locke to be "the perception of the connection and agreement or disagreement and repugnancy of our ideas." See METAPHYSICS, and LOGIC.

* *To* KNOWLEDGE. *v. a.* [not in use] To acknowledge; to avow.—The prophet Hosea tells us, that God saith of the Jews, they have reigned, but not by me; which proveth plainly, that there are governments which God doth not avow: for, though they be ordain'd by his secret providence, yet they are not *knowledged* by his revealed will. *Bacon's Holy War.*

KNOWLER, William, LL. D. a learned English divine, the son of Gilbert Knowler, Gent. of Herne in Kent, was born in 1699, educated at St John's college, Cambridge, and became chaplain to the first Marq. of Rockingham, who appointed him rector of Irthlingborow and Boddington. He was editor of the E. of Stafford's Letters; in fol. 1739: and translated St Chrysostom's Commentary on Paul's Epistle to the Galatians: 1766. He died in 1767, aged 68.

KNOWLTON, a township of New Jersey, in Sussex county, containing 1924 citizens, and 15 slaves, in 1795.

(1.) KNOX, John, the hero of the reformation in Scotland, was born in 1505, at Gifford near Haddington. "His ancestors (says the Rev. Pat. Maxwell of Kilbarchan) were originally proprietors of the lands of *Knock*, in the parish of Renfrew, whence the family derived the surname of the *Knocks*, or *Knox*. They afterwards obtained the lands of Craigend and Ranfurly, both in this parish, and resided long at the castle of Ranfurly." (*Sir J. Sinclair's Stat. Acc.* Vol. XV. p. 490.) He was educated at the University of St Andrew's, where he took the degree of A. M. and commenced teacher very early in life. At this time the new religion of Martin Luther was but little known in Scotland; Mr Knox therefore at first was a zealous Roman Catholic: but attending the sermons of a black friar, named *Guialliam*, he began to waver in his opinions; and afterwards conversing with the famous Wishart, who, in 1544, came to Scotland with the commissioners sent by Henry VIII. he renounced the Romish religion, and became a zealous reformer. Being appointed tutor to the sons of the lairds of Ormistoun and Lang Niddery, he began to instruct them in the principles of the Protestant religion; and on that account was so violently persecuted by the Bp. of St Andrew's, that with his two pupils he was obliged, in 1547, to take shelter in the castle of that place. But the castle was besieged and taken by 21 French galleys. He continued a prisoner on board a galley two years, till the end of 1549; when being set at liberty, he landed in England, and having obtained a license, was appointed preacher, first at Berwick, and afterwards at Newcastle. Strype conjectures that in 1552 he was appointed chaplain to Edward VI. He certainly obtained an annual pension of 40l. and was offered the living of All-hallows in London; which he refused, not choosing to conform to the liturgy. Soon after the accession of Q. Mary I. he retired to Geneva; whence he removed to Frankfort, where he preached to the exiles; but a difference arising, on account of his refusing to read the English liturgy, he went back to Geneva; and thence, in 1555, returned to Scotland, where the reformation had made considerable progress during his absence. He now travelled from place to place, preaching and exhorting the people with unremitting zeal and resolution. About this time he wrote a letter to the queen regent, earnestly entreating her to hear the protestant doctrine, which she treated with

with contempt. In 1556, he was invited by the Engliſh Calviniſts at Geneva to reſide among them. He accepted their invitation. Immediately after his departure from Scotland, the biſhop ſummoned him, and he not appearing, condemned him to death for herely, and burnt his effigy at the croſs of Edinburgh. He continued abroad till 1559, during which time he publiſhed his "Firſt blaſt againſt the monſtrous regiment of women." Being now returned to Scotland, he reſumed the great work of reformation with his uſual ardour, and was appointed miniſter at Edinburgh. In 1561 Q. Mary arrived from France, and being bigoted to the religion in which ſhe had been educated, was expoſed to continual inſults from her reformed ſubjects. Mr Knox himſelf frequently inſulted her from the pulpit; and when admitted to her preſence, regardleſs of her ſex, and her high rank, behaved to her with a moſt unjuſtifiable freedom. In 1571, he was obliged to leave Edinburgh, on account of the confuſion and danger from the oppoſition to the earl of Lenox, then regent; but he returned in 1572, and reſumed his paſtoral functions. He died at Edinburgh in November 1572, and was buried in the church-yard of St Giles's in that city.—His Hiſtory of the Reformation was printed with his other works at Edinburgh in 1584, 1586, 1644, 1732. He publiſhed many other pieces; and ſeveral more are preſerved in Calderwood's Hiſtory of the Church of Scotland. He left alſo a conſiderable number of MSS. which, in 1732, were in the poſſeſſion of Mr Woodrow, miniſter of Eaſtwood. His character is thus drawn by Dr Robertſon. "Zeal, intrepidity, diſintereſtedneſs, were virtues that he poſſeſſed in an eminent degree. He was acquainted too with the learning cultivated in that age; and excelled in that ſpecies of eloquence which is calculated to rouſe and to inflame. His maxims, however, were often too ſevere, and the impetuoſity of his temper exceſſive. Rigid and uncomplying, he ſhowed no indulgence to the infirmities of others. Regardleſs of the diſtinctions of rank and character, he uttered his admonitions with an acrimony and vehemence more apt to irritate than to reclaim; and this often betrayed him into indecent expreſſions with reſpect to Q. Mary's perſon and conduct. Thoſe very qualities, however, which now render his character leſs amiable, fitted him to be the inſtrument of Providence for advancing the reformation among a fierce people, and enabled him to face dangers, and to ſurmount oppoſition, from which a perſon of a more gentle ſpirit would have been apt to ſhrink back. By an unwearied application to ſtudy and to buſineſs, as well as by the frequency and fervour of his public diſcourſes, he had worn out a conſtitution naturally ſtrong. During a lingering illneſs, he diſcovered the utmoſt fortitude; and met the approach of death with a magnanimity inſeparable from his character. He was conſtantly employed in acts of devotion, and comforted himſelf with thoſe proſpects of immortality, which not only preſerve good men from deſponding, but fill them with exultation in their laſt moments. The earl of Morton, who was preſent at his funeral, pronounced his eulogium in few words, the more honourable for Knox, as they came from one whom he had often cenſured with peculiar ſeverity; "Here lies he who never feared the face of man."

(2.) KNOX, John, a late public-ſpirited bookſeller of London, who wrote *A Syſtematic View of Scotland*; and planned a herring fiſhery and ſettlement on the NE. coaſt of the kingdom, which has been carried into execution, much to the advantage of this country. He died in 1790.

(3.) KNOX, a county of Tenneſſee, in Hamilton diſtrict, which, in 1795, contained 9208 citizens and 2365 ſlaves.

(4.) KNOX, a county of the United States, in the N.W. Territory, erected in 1790.

(5.) KNOX, FORT, a fort of New York.

KNOXIA, in botany: a genus of the monogynia order, belonging to the tetrandria claſs of plants; and in the natural method ranking under the 47th order, *Stellatæ*. The corolla is monopetalous, and funnel-ſhaped; there are two furrowed ſeeds; the calyx has one leaf larger than the reſt.

KNOXVILLE, a city of Tenneſſee, in Knox county, the metropolis of the ſtate, is ſeated on the N. ſide of the Holſton, 22 miles above its junction with the Tenneſſee; where it has a communication with every part of the American republic. It has barracks for 700 men, and lies 200 miles SE. by S. of Francfort in Kentucky, and 728 SW. of Philadelphia. Lon. 83. 44. W. Lat. 35. 48. N.

* *To* KNUBBLE. *v. a.* [*knipler*, Daniſh.] To beat. *Skinner.*

* KNUCKLE. *n. ſ.* [*cnucle*, Sax. *knockle*, Dutch.] 1. The joints of the fingers protuberant when the fingers cloſe.—

Thus often at the Temple-ſtairs we've ſeen
Two tritons, of a rough athletic mien,
Sourly diſpute ſome quarrel of the flood,
With *knuckles* bruis'd, and face beſmear'd in blood. *Garth.*

2. The knee joint of a calf.—Jelly, which they uſed for a reſtorative, is chiefly made of *knuckles* of veal. *Bacon.* 3. The articulation of a joint of a plant.—Divers herbs have joints or *knuckles*, as it were ſtops in their germination; as gillyflowers, pinks, and corn. *Bacon.*

* *To* KNUCKLE. *v. n.* [from the noun.] To ſubmit: I ſuppoſe from an odd cuſtom of ſtriking the underſide of the table with the knuckles, in confeſſion of an argumental defeat.

* KNUCKLED. *adj.* [from *knuckle*.] Jointed.—The reed or cane is a watery plant, and it hath theſe properties, that it is hollow, and *knuckled* both ſtalk and root. *Bacon.*

KNUCKLE POINT, a cape of New Zealand.

KNUD's HEAD, a cape of Denmark.

* KNUFF. *n. ſ.* [perhaps corrupted from *knave*, or the ſame with *chuff*.] A lout. An old word preſerved in a rhyme of prediction.—

The country *knuffs*, Hob, Dick, and Hick,
With clubs and clouted ſhoon,
Shall fill up Duſſendale
With ſlaughter'd bodies ſoon. *Hayward.*

* KNUR. } *n. ſ.* [*knor*, German.] A knot; a
* KNURLE. } hard ſubſtance.—The ſtony nodules found lodged in the ſtrata, are called by workmen *knurs* and knots. *Woodward.*

KNUTSFORD, a town of Cheſhire, which has

a silk mill and a manufacture of velvets, with a market on Saturday, 15 miles SW. of Manchester, and 173 NW. of London.

KNUTWELL, a district of the Helvetic republic, in the canton of Lucern.

(1.) KNUTZEN, Matthias, a native of Holstein, the only person on record, before the æra of the *French revolution*, who openly professed and taught atheism. It is said he had about 1000 disciples in different parts of Germany. They were called *Conscienciarirs*, because they asserted there is no other God, no other religion, no other lawful magistracy, but conscience, which teaches every man the three fundamental principles of the law of nature:—To hurt nobody, to live honestly, and to give every one his due. Several copies of a letter of his from Rome were spread abroad, containing the substance of his system. It is to be found entire in the last edition of Mecræus.

(2.) KNUTZEN, Martin, prof. of philosophy at Konigsberg, was born in 1713, and died in 1751. He wrote several pieces, particularly a very able defence of Christianity.

KNYNDT, a town of Lithuania, in Troki.

KNYNO, a river of Wales, which runs into the Tivy, 5 miles below Cardigan.

KNYSZYN, a town of Poland in Bielsk.

KO, a town of China, in Chan-si, 12 miles SW. of Tai.

KOANG-HOA, a town of China, in Hou-quang.

KOBAL, a river of Silesia, in Jagordorf.

KOBAS, a town of Africa, in Yani.

KOEINGSBRUCK, a river of France, which runs into the Rhine near Seltz, in the department of the Lower Rhine.

KOEI-TCHEOU, a province of China, and one of the smallest in the kingdom, bounded on the S. by Quang-si, E. by Hou-quang, N. by Setcheuen, and W. by Yun-nan. The whole country is almost a desert, and covered with inaccessible mountains: it may justly be called the *Siberia* of China. The people who inhabit it are mountaineers, accustomed to independence, and who seem to form a separate nation, being no less ferocious than the savage animals among which they live. The mandarins and governors who are sent to this province are sometimes disgraced noblemen, whom the emperor does not think proper to discard entirely. Numerous garrisons are entrusted to their charge, to over-awe the inhabitants; but these troops are found insufficient, and the court despairs of being ever able thoroughly to subdue these untractable mountaineers. This province produces an herb much resembling our hemp: the cloth made of it is used for summer dresses. Mines of gold, silver, quicksilver, and copper, are found here; of the last metal, those small pieces of money are made which are in common circulation throughout the empire.—Koei-tcheou contains 10 cities of the first class, and 38 of the second and third.

KŒMPFER, Engelbert, a German physician, born in 1651, at Lemgow, in Westphalia. After studying in several towns, he went to Dantzick, where he gave the first public specimen of his proficiency by a dissertation *De majestatis divisione*. He then went to Thorn; and thence to the university of Cracow, where he took his degree of doctor in philosophy; after which he went to Konningsberg in Prussia, and staid there four years. He next travelled into Sweden, where he soon made a figure, and was appointed secretary of the embassy to the court of Persia. He set out from Stockholm with the presents for that emperor; and went through Aaland, Finland, and Ingermanland, to Narva, where he met Mr Fabricius the ambassador, who had been ordered to take Moscow in his way. The ambassador having ended his negociations at the Russian court, set out for Persia. During their stay (two years) at Ispahan, Dr Kœmpfer made all the advantage of so long an abode in the capital of the Persian empire. The ambassador, towards the close of 1685, preparing to return into Europe, Dr Kœmpfer entered into the service of the Dutch East India company, in quality of chief surgeon to the fleet, then cruising in the Persian Gulph, and which, after touching at many Dutch settlements, came to Batavia in September 1689. Dr Kœmpfer here applied himself chiefly to natural history. Hence he set out for Japan, as physician to the embassy the Dutch East India Company sends annually to Japan. He returned to Europe in 1692. In 1694 he took his degree of M. D. at Leyden; on which occasion he communicated, in his *Inaugural Thesis*, ten very curious and singular observations made by him in foreign countries. He was afterwards made physician to the count de Lippe; and died in 1716. His principal works are, 1. *Amœnitatis Exoticæ*, in 4to; a work which contains many curious particulars respecting the civil and natural history of the countries through which he passed. 2. *Herbarium Ultra-Gangeticum*. 3. The history of Japan in German, which is much esteemed; and for which the public is indebted to the late Sir Hans Sloane, who purchased all his curiosities, drawings, and MSS. and prevailed with Dr Scheuchzer to translate this history into English.

KŒMPFERIA. See KÆMPFERIA.

(1.) KOENIG, Daniel, a Swiss writer, elder brother of Samuel (N° 2.) He translated *Arbuthnot's Tables of Ancient Coins* into Latin; which were printed at Utrecht in 1756. He died at Rotterdam, in consequence of ill usage from the mob at Franeker, who mistook him for a French spy.

(2.) KOENIG, Samuel, a learned philosopher and mathematician, professor of philosophy at Franeker, and afterwards at the Hague; where he became librarian to the Stadtholder, and died in 1757. He wrote several works which are esteemed.

KOENIGIA, in botany; a genus of the trigynia order, belonging to the triandria class of plants. The calyx is triphyllous; there is no corolla; and but one ovate and naked seed.

KOENIGSHOFEN, a town of Franconia, in the bishopric of Wurzburg, on the Saal, 38 miles NE. of Wurzburg. It was taken by the French on the 2d Aug. 1796. Lon. 28. 13. E. of Ferro. Lat. 50. 12. N.

KOEN-YUANG, a town of China, in Yun-nan.

KOESDOES, or COESDOUS. See CAPRA, § VII. N° 12 and 20.

KOFEL, a town of Tirol, near Vicentino.

KOHLBERG, a town of Bavaria.

KOKHONOR, or KOKONOR, } a kingdom of Asia, W. of China, and NE. of Thibet, inhabited by Tartars, descended from the Eluths, and governed by princes descended from a Chinese monarch. It is seated near a lake, 20 leagues long, and 10 broad. Lon. bet. 16° and 17° W. of Peking. Lat. from 36. 40. to 37. 10. N.

KOLBECK, a town of Saxony.

KOLBENBERG, or COLMBERG, a town of Franconia, in Anspach, 9 miles NW. of Anspach.

KOLDING, or COLDINGUEN, a town of Denmark, in N. Jutland, remarkable for its bridge, over which pass all the cattle that go from Jutland into Germany, which brings in a considerable revenue. It is seated on an eminence. Lon. 9. 25. E. Lat. 55. 35. N.

KOLF, a Dutch game, described by the Rev. R. Walker, in *Sir J. Sinclair's Stat. Acc.* Vol. XVI. p. 29. It is played (says he) in an inclosed rectangular area of 60 feet by 23. The floor, composed of sand, clay, and pitch, is made as level as a billiard table: the inclosing walls are, for 2 feet upwards, faced with polished stone or sheet lead, to make the ball rebound accurately. At about 10 feet from each end wall, a circular post, 5 inches in diameter, is placed in the middle of the breadth of the area. These two posts are about 40 feet distant from each other. The balls are about the size of cricket-balls, quite round and elastic, covered with soft leather and sewed with wire. The clubs are from 3 to 4 feet long, with stiff shafts. The head is of brass, and the face, which strikes the ball, perfectly smooth. The game may be played by any number, either in parties, or each for himself. The contest is, who shall hit the two posts in the fewest strokes, and make his ball retreat from the last one, so that it shall lie nearest the opposite end wall. Five points make game; and such is the difference between a capital and an ordinary player, that the former will often give 4 points, and yet be the winner. This game combines the address required both in GOLF and BILLIARDS. One great advantage is, that it can be played at all seasons, and in all weather.

KOLOKITIA, a town of European Turkey, on the S. coast of the Morea, 25 m. SSE. of Mistra.

KOLQUALL. See ETHIOPIA, § 68.

KOLUMBATZ, a town of European Turkey, in Macedonia; 68 miles N. of Akrida.

KOLYMA, or KOVYMA, a river of Russia, which runs into the Frozen Ocean, in Lon. 173. or 174. E. Ferro. Lat. 72. 0. N.

KOLYVAN, a town of Russia, the capital of Kolyvanskoi, on the Oby.

KOLYVANSKOI, a government of the Russian empire, in W. Siberia, famous for its silver mines. It is 720 miles long, and from 240 to 360 broad.

KOLZUM, a town of Egypt, on the E. coast of the Red sea, 16 miles S. of Suez.

(1.) KOM, a mountain of Croatia.

(2.) KOM, a large and populous town of Persia, in Irok, with a celebrated mosque, which is an asylum for debtors, wherein they are protected and supported. It is 156 miles N. of Ispahan.

KOMA, a town of Persia, in Chorasan.

(1.) KOMMANI, COMMANI, or COMMENDO, a populous kingdom of Africa, on the Gold Coast, about 20 miles square, formerly part of the kingdom of Zabu. The natives are warlike, and the king can raise an army of 20,000 men.

(2.) KAMMANI, GRAND, the capital of the above kingdom, contains about 400 houses, and lies 4 miles N. of Little Kommani.

(3.) KOMMANI, LITTLE, a town in the above kingdom, seated on the coast, where the British and Dutch have forts. It was formerly much more flourishing than at present. Lon. 0. 34. E. Lat. 4. 54. N.

KONAPOUR, a town of Indostan, in Sanore.

* KONED for *knew*. *Spenser.*

KONGSBERG, a town of Norway, celebrated for its silver mines, whose produce has been considerably exaggerated by most of the travellers that have published on this subject. The town, which stretches on both sides the river Lowe, contains about 100 houses, and, including the miners, 6000 inhabitants. The mines, which lie about 2 miles from the town, were first discovered and worked during the reign of Christian IV.; and of their present state the following account is given by Mr Coxe. There are 36 mines now working; the deepest whereof, called *Segen Gottes in der North*, is 652 feet perpendicular. The pure silver is occasionally found in small grains and in small pieces of different sizes, seldom weighing more than 4 or 5 lb. Sometimes, indeed, but extremely rare, masses of a considerable bulk have been discovered; and one in particular, which weighed 409 marks, and was worth 3000 rix-dollars, or 600 l. This piece is still preserved in the cabinet of curiosities at Copenhagen. Formerly these mines produced annually 350,000 rix-dollars, or 70,000 l.; and in 1769, even 79,000 l.; at present they seldom yield from above 50,000 l. to 54,000 l. Formerly above 4000 men were necessary for working the mines, smelting and preparing the ore; but the number is now reduced to 2500: and the expense, before estimated at 5760 l. per month, now amounts to only 4400 l. or about 52,800 l. a year. Yet even with this diminution the expenses generally equal, and sometimes exceed, the profits. Government, therefore, draws no other advantage from these mines, than by giving employment to so many persons, who would be otherwise incapable of gaining their livelihood, and by receiving a certain quantity of specie, which is much wanted in the present exhausted state of the finances in Denmark. For such is the deficiency of specie, that even at Kongsberg itself, change for a bank note is with difficulty obtained. The miners are paid in small bank notes, and the whole expenses are defrayed in paper currency. The value of 13,000 rix-dollars, or 2600 l. in block silver, is annually sent to Copenhagen; the remainder of the ore is coined in the mint of Kongsberg, and transferred to Copenhagen. The largest piece of money now struck at Kongsberg is only 8 shillings or 4 pence.

KONICH, or COGNI, an ancient and strong town of Caramania, in Asiatic Turkey, and the residence of a beglerbeg. It is seated in a pleasant country abounding in corn, fruits, pulse, and cattle. Here are sheep whose tails weigh 30 lb. Lon. 32. 56. E. Lat. 37. 56. N.

(1.) KONIG, Emanuel, a learned phyſician of Switzerland, born at Baſil in 1658, whoſe medical works were ſo eſteemed in Switzerland, that he was conſidered as a ſecond Avicenna. He died at Baſil in 1731.

(2.) KONIG, George Matthias, a learned German, born at Altorf in Franconia, in 1616. He became profeſſor of poetry and Greek, and librarian to the univerſity; in which he ſucceeded his father. He gave ſeveral ſpecimens of his learning; particularly by a Biographical Dictionary, entitled, *Bibliotheca vetus et nova*, 4to, Altorf, 1674: which, though defective, is uſeful to biographers. He died in 1699.

KONIGINGRATZ, a town of Bohemia, and capital of a circle, ſo named, on the Elbe; built A. D. 782. It is a biſhop's ſee, and lies 58 miles E. of Prague.

(1.) KONIGSBERG, a town of Bohemia.

(2—7.) KONIGSBERG, or KONIGSBURG, 6 towns of Germany: viz. 1 in Brandenburg, 47 miles E. of Stetin: 2 in Franconia, 3 miles N. of Swenburg: 3 in Upper Heſſe, 5 miles N. of Wetzlar: 4 in Upper Saxony, 20 miles SSW. of Coburg: 5 in Silefia, 13 miles SE. of Troppau: 6 in Stiria, 6 miles NE. of Rein.

KONIGSBRONN, a town of Suabia, in Wurtemburg, 20 miles NNE. of Ulm.

(1.) KONIGSEE, a lake of Bavaria.

(2.) KONIGSEE, a town of Upper Saxony.

KONIGSHEIM, and KONIGSHOFFEN, two towns of Germany, in the electorate of Mentz, on the E. ſide of the Rhine; the former 2 miles NW. the latter 5 SE. of Biſchoffsheim, and 68 E. of Mentz.

KONIGSLUTTER, a town of Saxony, in Wolfenbuttle, on the Lutter; 10 miles NE. of Wolfenbuttle, and 12 SE. of Brunſwick.

(1.) KONIGSTEIN, a county of Germany, belonging partly to the elector of Mentz, and partly to the houſe of Stolberg.

(2.) KONIGSTEIN, the capital of the above county, with a fort, 11 miles NW. of Francfort on the Maine, and 30 NE. of Mentz.

(3.) KONIGSTEIN, a town of Bavaria, in Sulzbach, near Sulzbach.

(4.) KONIGSTEIN, a town of Saxony, in Meiſſen with an impregnable fort, acceſſible only in one place; 16 miles SE. of Dreſden.

KONIGSTHUL, a town of France, in the dep. of the Sarre, and late archbiſhopric of Cologne; 5 miles S. of Coblentz.

KONIN. See CONIN.

KONINGSBERG, a town of Poland, and capital of Regal Pruſſia, with a magnificent palace, in which is a hall 274 feet long and 59 broad, without any pillars to ſupport it. It has a handſome library. The town is about 5 miles in circumference, and, including the garriſon of 7000 men, contains 60,000 inhabitants. The town-houſe, the exchange, and the cathedral, are all very fine ſtructures. The tower of the caſtle is exceeding high; and commands a very diſtant proſpect. There are 18 churches, viz. 14 belonging to the Lutherans, 3 to the Calviniſts, and one to the Papiſts. It ſtands on the Pregal, a navigable river which flows from the provinces of Poland, and here falls into the eaſtern extremity of the Friſche Haf, an inlet of the Baltic. No ſhips drawing more than 7 feet water can paſs the bar and come up to the town; ſo that the large veſſels anchor at PILLAU, a ſmall town on the Baltic, which is the port of Koningſberg; and the merchandiſe is ſent in ſmaller veſſels to this place. Its trade is very conſiderable. Koningſberg contains an univerſity founded by Albert of Brandenburg. According to the original endowment, there were 40 profeſſors; but their number is now reduced to 16. Each profeſſor receives a ſalary of about 50 l. a year, which may be increaſed by private lectures. In 1775, the univerſity contained 800 ſtudents, of whom 200 are lodged and boarded at the expenſe of the crown. There are three public libraries in the town, the royal or univerſity library, the town library, and the *Wallenrodt library*, ſo called becauſe it was given by Martin von Wallenrodt, in 1650. Lon. 21. 35. E. Lat. 54. 43. N.

KONNERN. See COENERN, a town of Lower Saxony, in Magdeburg, 38 m. S. of Magdeburg.

KORAISCH. See ARABIANS, § 15.

KORAN. See ALCORAN and MAHOMETANISM.

KOREKI, the country of the KORIACS.

KORIACS, a people inhabiting the northern part of Kamtſchatka, and all the coaſt of the Eaſtern Ocean from thence to the Anadir.—They are divided into the Rein-deer or Wandering Koriacs, and the fixed Koriacs. The former lead an erratic life, in the tract bounded by the Penſchinſka ſea to the SE. the river Kowyma to the W. and the Anadir to the N. They wander from place to place with their rein-deer, in ſearch of the moſs, the food of thoſe animals, which are their only wealth. They are ſqualid, cruel, and warlike; the terror of the Fixed Koriacs as much as the Tſchutſki are of them. They never frequent the ſea nor live on fiſh. Their habitations are jourts, or places half ſunk in the earth. They are in their perſons lean, and very ſhort; have ſmall heads and black hair, which they ſhave frequently; their faces are oval; their noſe is ſhort; their eyes are ſmall; their mouth is large; and their beards black and pointed, but often eradicated. The Fixed Koriacs are likewiſe ſhort; but rather taller than the others, and ſtrongly made: the Anadir is their boundary to the N. the ocean to the E. and the Kamtſchatkans to the S. They have few rein-deer, which they uſe in their ſledges; but neither of the tribes of Koriacs are civilized enough to apply them to the purpoſes of the dairy. Each ſpeak a dialect of the ſame language: but the Fixed, in moſt things, reſemble the Kamtſchatkans; and like them live moſtly on fiſh. They are timid to a high degree, and behave to their wandering brethren with the utmoſt ſubmiſſion, who call them by a name which ſignifies *their ſlaves*. Theſe poor people ſeem to have no alternative; for, by reaſon of the ſcarcity of rein-deer, they depend on theſe tyrants for the eſſential article of clothing.—Theſe two nations Mr Pennant ſuppoſes, from their features, to be the offſpring of Tartars who have ſpread to the eaſt, and degenerated in ſize and ſtrength by the rigour of the climate, and often by ſcarcity of food.

KORK, a town of Germany, near Kehl.

KORN-

KORNDYCK, an island and town of the Batavian republic, in the river Meuse, and dept. of Delft; 7 miles WNW. of Williamstadt.

KORNMANN, Henry, a German lawyer of the 17th century, who published several curious works; as, 1. *De Miraculis Vivorum*: 2. *De Miraculis Mortuorum*: 3. *De Virginitatis Jure*: 4. *De Linea Amoris*.

KORONOW. See CRONE, N° 2.

(1.) KORTHOLT, Christian, prof. of Divinity at Kiel in Holstein, was born in 1633. He wrote several works in defence of Revealed Religion, in one of which he classes Lord Herbert, Hobbes, and Spinoza together, as impostors. He died in 1694.

(2.) KORTHOLT, Christian, grandson of the preceding, was prof. of divinity at Gottingen. He wrote many works, and published the epistles of Leibnitz, in 5 vols. He died in 1751.

KORTSCHIN, or CORCZYN, a town of Poland in the palatinate of Sandomirz, on the Vistula; 42 miles WSW. of Sandomirz.

KOS, in Jewish antiquity, a measure of capacity, containing about 4 cubic inches: this was the cup of blessing out of which they drank when they gave thanks after solemn meals, like that of the passover.

KOSMIN. See COSMIN.

KOSTER, or COSTAR. See LAURENTIUS.

KOSTESTI, and KOSZULA, 2 towns of European Turkey, in Moldavia.

KOTTER, or KOTTERUS, Christopher, one of the three fanatics whose visions were published at Amsterdam in 1657, with the title of *Lux in tenebris*. He lived at Sprotta in Silesia, and his visions began in 1616. As most of his predictions promised felicity to the elector palatine, and unhappiness to his imperial majesty, the emperor's fiscal in Silesia and Lusatia got him seized, set on the pillory, and banished the emperor's dominions. Upon this he went to Lusatia, and there lived unmolested till his death, in 1647.

KOUANIN, in the Chinese theology, the tutelary deity of women. The Chinese make great numbers of the figures of this deity in white porcelain, and send them to all parts of the world, as well as keep them in their own houses. The figure represents a woman with a child in her arms. The women who have no children pay a sort of adoration to these images, and suppose the deity they represent to have power to make them fruitful. The statue always represents a handsome woman very modestly attired.

KOUC, or KOECK, Peter, an excellent painter in the 16th century, born at Alost. He studied under Bernard Van Orley, who lived with Raphael. He went to Rome; and by studying the beautiful pieces which he found there, formed an excellent taste, and became a very correct designer. On his return home, he superintended the execution of some tapestry work after the designs of Raphael. He was afterwards persuaded to go to Constantinople; but finding that the Turks were not allowed by their religion to draw any figure, and that there was nothing for him to do but to draw designs for tapestry, he spent his time in designing the particular prospects in the neighbourhood of Constantinople, and the manners of the Turks living; of which he has left many cuts, that alone suffice to give an idea of his merit. After his return he settled at Antwerp, where he drew several pictures for the emperor Charles V. He was also a good architect; and wrote a Treatise of Sculpture, Geometry, and Perspective; and translated Vitruvius and Serlio into the Flemish tongue. He died in 1550.

KOUCHU, a Chinese shrub, which bears a great resemblance to the fig-tree both in the form of its branches and leaves. From its roots several shoots generally spring up, which form a kind of bush; but sometimes consist of only one shoot. The wood is soft and spongy, and covered with bark like that of the fig-tree. Its leaves are deeply indented, and their colour and the texture of their fibres are exactly the same as those of the fig-tree; but they are larger and thicker, and much rougher to the touch. This tree yields a kind of milky juice, which the Chinese use for laying on gold leaf in gilding. They make one or more incisions in the trunk, into which they insert the edges of a shell, to receive the sap. When they have extracted a sufficiency, they use it with a small brush, and delineate whatever figures they intend for the decoration of their work. They then lay on the gold leaf, which is so strongly attracted by this liquor that it never comes off.

KOUDEWATER, a town of Holland, in the dep. of Delft, and late province of Holland; 5 miles S. of Leyden.

KOULI KHAN, Thamas, or *Schah* NADIR, was the son of the chief of a branch of the tribe of Affchars, and governor of a fortress erected by that people against the Turks. Upon his father's death, his uncle usurped his government, under pretence of taking care of it during the minority of young Nadir. Disgusted at this affront, he commenced adventurer, and entered into the service of Beglerberg, governor of Muschada, in the Khorasan; who, discovering in him a military genius, promoted him to the command of a regiment of cavalry; and in 1720, when the Ulbec Tartars invaded the Khorasan with 10,000 men, raised him to the rank of general, when he defeated the Tartars, and took their commander prisoner. But Beglerberg after this becoming jealous, and not fulfilling his promises of farther promotion, Kouli-Khan, publicly complained of the governor's ingratitude, who thereupon broke him, and ordered him to be punished with the bastinado so severely, that the nails of his great toes fell off. This affront occasioned his flight, and his joining a banditti of robbers. After various adventures, he was, in 1729, made general of Persia by Schah Thamas, and permitted to take his name *Thamas*, and that of *Kouli*, which signifies *slave*: his title therefore was, *The slave of Thamas*; but he was ennobled by the addition of Khan. In 1736, he excited a revolt against his master, for having made an ignominious peace with the Turks; and having the army at his command, he procured his deposition, and his own advancement to the throne. In 1739 he conquered the Mogul empire; and from this time becoming cruel, he at length met with the usual fate of tyrants,

being aſſaſſinated by one of his generals, in league with his nephew and ſucceſſor, in 1747, aged 60. See INDIA, § 12 and 13; and PERSIA.

KOUMISS, a ſort of wine made in Tartary, where it is uſed by the natives as their common beverage during the ſeaſon of it, and often ſerves them inſtead of all other food. It is ſaid to be ſo nouriſhing and ſalutary, that the Baſchkir Tartars, who, towards the end of winter, are much emaciated, no ſooner return in ſummer to the uſe of koumiſs, than they become ſtrong and fat. From the Tartars it has been borrowed by the Ruſſians, who uſe it medicinally. It is made with fermented mares milk, according to the following recipe communicated by Dr Grieve in the *Edin. Phil. Tranſ.* (Vol. I. p. 181.) as he obtained it from a Ruſſian nobleman, who went into that part of Tartary where it is made, for the ſake of uſing it medicinally. "Take of freſh mares milk, on one day, any quantity; add to it a ſixth part of water, and pour the mixture into a wooden veſſel; uſe then, as a ferment, an 8th part of the ſoureſt cows milk that can be got; but at any future preparation, a ſmall portion of old koumiſs will better anſwer the purpoſe of touring; cover the veſſel with a thick cloth, and ſet it in a place of moderate warmth; leave it at reſt 24 hours, at the end of which time the milk will have become ſour, and a thick ſubſtance will be gathered on the top; then with a ſtick, made at the lower end in the manner of a churn-ſtaff, beat it till the thick ſubſtance above mentioned be blended intimately with the ſubjacent fluid. In this ſituation leave it again at reſt for 24 hours more; after which pour it into a higher and narrower veſſel, reſembling a churn, where the agitation muſt be repeated as before, till the liquor appear to be perfectly homogeneous; and in this ſtate it is called *koumiſs*, of which the taſte ought to be a pleaſant mixture of ſweet and ſour. Agitation muſt be employed every time before it be uſed." Dr Grieve has added ſome particulars, taken from other communications, with which he was favoured by Tartars themſelves. To prevent changing the veſſel, the milk may be put at once into a pretty high and narrow veſſel; and to accelerate the fermentation, ſome warm milk may be added to it, and more touring. The proceſs may be ſhortened by heating the milk before the touring be added to it, and as ſoon as the parts begin to ſeparate, and a thick ſubſtance to riſe to the top, by agitating it every hour or oftener. In this way a Tartar made ſome in the Doctor's preſence, in the ſpace of 12 hours. He learned alſo, that it was common among ſome Tartars to prepare it in one day during ſummer, and that with only two or three agitations. And though it is commonly uſed within a few days after the preparation, yet when well ſecured in cloſe veſſels, and kept in a cold place, it may be preſerved for three months, or more, without any injury to its qualities. He was told farther, that the acid fermentation might be produced by ſour milk, as above, by a ſour paſte of rye-flower, by the rennet of a lamb's ſtomach, or by a portion of old koumiſs. It was according to the proceſs firſt mentioned, however, that all the koumiſs which the Doctor employed in medicine was prepared.—It is ſerviceable in hectics and nervous complaints: and our author relates ſome very ſtriking caſes which the uſe of it had completely cured. All thoſe who drank it agreed in ſaying, that during its uſe, they had little appetite for food; that they drank it in very large quantities, not only without diſguſt, but with pleaſure; that it rendered their veins turgid, without producing languor; that, on the contrary, they ſoon acquired from it an uncommon degree of ſprightlineſs and vivacity; that even in caſes of ſome exceſs it was not followed by indigeſtion, headach, or any of the ſymptoms which uſually attend the abuſe of other fermented liquors. The utility, however, of this preparation as a medicine, ſuppoſing it completely aſcertained, would, among us, as our author obſerves, be greatly circumſcribed by the ſcarcity of mares milk in this country. Dr Pallas ſays, that cows is alſo ſuſceptible of the vinous fermentation, and that the Tartars prepare a wine from it in winter, when mares milk fails them; that the wine prepared from cows milk, they call *airen*; but that they always prefer koumiſs when it can be got, as it is more agreeable, and contains a greater quantity of ſpirit; that koumiſs on diſtillation yields of a weak ſpirit one third, but that airen yields only two 9ths of its whole quantity, which ſpirit they call *arika*. This account is confirmed by Oſcretſkowſky, a Ruſſian, who accompanied Lepechin and other academicians in their travels through Siberia and Tartary. He publiſhed lately a diſſertation on the ardent ſpirit to be obtained from cows milk. From his experiments it appears, that cows milk may be fermented with, or even without touring, provided ſufficient time and agitation be employed; that no ſpirit could be produced from any one of its conſtituent parts taken ſeparately, nor from any two of them, unleſs inaſmuch as they were mixed with ſome part of the third; that the milk with all its parts in their natural proportion was the moſt productive of it; that the cloſer it was kept, or, which is the ſame thing, the more difficultly the fixed air is allowed to eſcape during the fermentation (care being taken, however, that we do not endanger the burſting of the veſſel), the more ſpirit is obtained. He alſo informs us, that it had a ſourer ſmell before than after agitation; that the quantity of ſpirit was increaſed by allowing the fermented liquor to repoſe for ſome time before diſtillation; that from ſix pints of milk, fermented in a cloſe veſſel, and, thus ſet to repoſe, he obtained three ounces of ardent ſpirit, of which one was conſumed in burning; but that from the ſame quantity of the ſame milk fermented in an open veſſel, he could ſcarcely obtain an ounce."

KOUN, a town of Auſtria, 1 mile N. of Eggenburg.

KOUS, a town of Egypt, on the E. coaſt of the Nile, 45 miles NNE. of Aſna.

KOWETAS. See COWETAS.

KOWNO, a town of Lithuania, on the Wilna and Niemen; 40 miles W. of Wilna.

KOZLE, a town of Sileſia, in Oppeln, on the Oder, 32 miles ESE. of Neiſs.

(1.) KRAINBURG, a town of Bavaria, on the Inn, 35 miles E. of Munich.

(2.) KRAINBURG, in Auſtria. See CRAIN.

KRAINOWITZ,

KRAINGWITZ, a town of Upper Silesia.

KRAKEN, in zoology, a most amazing large sea animal, said to be seemingly of a crab-like form; the credit of whose existence rests upon the evidence produced by Bishop Pontoppidan, in his *Natural History of Norway*. As a full grown kraken (says he) has never been seen in all its parts and dimensions, an accurate survey of which must employ some time, and not a little motion, it is impossible to give a complete description of one. Nevertheless, we shall submit the probability of its existence, on the best information our author could collect, which seems to have fixed his own belief of it; though at the same time he acknowledges the account is very defective, and supposes a farther information concerning the creature may be reserved for posterity. Our fishermen unanimously and invariably affirm, that when they are several miles from the land, particulary in the hot summer days, and by their distance, and the bearings of some points of land, expect from 80 to 100 fathoms depth, and do not find but from 20 to 30; more especially if they find a more than usual plenty of cod and ling, they judge that the kraken is at the bottom; but if they find by their lines that the water in the same place still shallows on them, they know he is rising to the surface, and row off with the greatest expedition till they come into the usual soundings of the place; when, lying on their oars, in a few minutes the monster emerges, and shows himself sufficiently, though his whole body does not appear. Its back or upper part, which seems an English mile and a half in circumference (some have affirmed more), looks at first like a number of small islands, surrounded with something that floats like sea-weeds; at last several bright points of horns appear, which grow thicker the higher they emerge, and sometimes stand up as high and large as the masts of middle-sized vessels. In a short time it slowly sinks, which is thought as dangerous as its rising; as it causes such a swell and whirlpool as draws every thing down with it, like that of Maelstrom. The bishop justly regrets the omission of probably the only opportunity that ever has or may be presented, of surveying it alive, or seeing it entire when dead. This, he informs us, once did occur, on the credit of the reverend Mr Friis, minister at Norland, and vicar of the college for promoting Christian knowledge; who informed him, that in 1680, a kraken (perhaps a young and careless one, as they generally keep several leagues from land) came into the waters that run between the rocks and cliffs near Alstahoug; where, in turning about, some of its long horns caught hold of some adjoining trees, which it might easily have torn up, but that it was also entangled in some cliffs of the rocks, whence it could not extricate itself, but putrefied on the spot. Our author has heard of no person destroyed by this monster, but relates a report of the danger of two fishermen, who came upon a part of the water full of the creature's thick slimy excrements (which he voids for some months, as he feeds for some other); they immediately strove to row off, but were not quick enough in turning to save the boat from one of the kraken's horns, which so crushed the head of it, that it was with difficulty they saved their lives on the wreck, though the weather was perfectly calm; the monster never appearing at other times. His excrement is said to be attractive of other fish, on which he feeds; which was probably necessary, on account of his slow unwieldy motion, to his subsistence; as this slow motion again may be necessary to the security of ships of the greatest force and burden, which must be overwhelmed on encountering such an immense animal, if his velocity were equal to his weight; the Norwegians supposing, that if his arms, on which he moves, and with which he takes his food, were to lay hold of the largest man of war, they would pull it down to the bottom. In confirmation of the reality of this animal, our learned author cites *Debes's Description of Faroe*, for the existence of certain islands which suddenly appear, and as suddenly vanish. Many seafaring people, he adds, give accounts of such, particularly in the north sea. "Dr Hierne, a learned Swede, quotes from Baron Grippenhielm the following remarkable passage: "Among the rocks about Stockholm, there is sometimes seen a tract of land, which at other times disappears, and is seen again in another place. Burræus has placed it as an island in his map. The peasants, who call it *gummars ore*, say that it is not always seen, but that it lies out in the open sea, but I could never find it. One Sunday, when I was out amongst the rocks sounding the coast, it happened, that in one place I saw something like three points of land in the sea, which surprised me a little, and I thought I had inadvertently passed them over before. Upon this I called to a peasant, to enquire for gummars ore; but when he came, we could see nothing of it; upon which the peasant said all was well, and that this prognosticated a storm, or a great quantity of fish." To which our author subjoins, "who cannot discover that this gummars ore, with its points and prognostications of fish, was the kraken, mistaken by Burræus for an island, who may keep himself about that spot where he rises?" He takes the kraken, doubtless, from his numerous *tentacula*, which serve him as feet, to be of the polype kind; and the contemplation of its enormous bulk led him to adapt a passage from Ecclesiasticus xliii. 31, 32, to it. Whether by it may be intended the dragon that is in the sea, mentioned Isaiah xxvii. 1, we refer to the conjecture of the reader. After paying but a just respect to the moral character, the reverend function, and diligent investigations of our author, we must admit the possibility of its existence, as it implies no contradiction; though every thing said about it appears very incredible. His thickness has been estimated at 300 feet; his breadth at 2600 feet." But some argue, that these immense dimensions are no conclusive argument against the existence of the kraken, though it doubtless is strong against a numerous propagation of it. In fact, the great scarcity of the kraken, his confinement to the north sea, and perhaps to equal latitudes in the south; the small number propagated by the whale, who is viviparous; and by the largest land animals, of whom the elephant is said to go near two years with young; all induce us to conclude, from analogy, that this creature is not numerous; which coincides with a passage in a MS. ascribed to Swen king of Norway, as cited by

by Olaus Wormius, in his *Museum*, pl 280, in Latin, thus translated: "There remains one kind which they call *hafgufa*, whose magnitude is unknown, as it is seldom seen. Those who affirm they have seen its body, declare, it is more like an island than a beast, and that its carcase was never found; whence some imagine there are but two of the kind in nature." Whether the vanishing island *Lemair*, of which Captain Rodney went in search, was a kraken, we submit to the fancy of our readers. In fine, if the existence of the creature is admitted, it will seem a fair inference, that he is the scarcest as well as largest in our world. But the existence of that huge land animal the mammoth appears equally incredible, yet it is certain that bones of a carnivorous animal vastly larger than the elephant, have been found in various parts of N. America. See MAMMOTH. Within these 15 years, some Dundee sailors who had been on a voyage in the North Sea, made an affidavit before the magistrates, that they had seen a kraken, or *Worm*, as they called it, which they took at first for an *island*. Their affidavit was printed in the newspapers.

KRAKO, a town of Sweden, in Upland.

KRANACH, a river of Germany, in Stiria.

KRANTZIUS, Albertus, a native of Hamburgh, and a famous historian, who travelled over several parts of Europe, and was made rector of the university of Rostoch in 1482. He went thence to Hamburgh in 1508, where he was elected dean of the chapter in the cathedral. He did much good to that church and city; and was so famed for his abilities and prudence, that John king of Denmark, and Frederic duke of Holstein, made him umpire in a dispute they had with the Ditmarsi. He wrote several good historical works, particularly an Ecclesiastical History of Saxony, entitled *Metropolis*, in folio; the best edition is that of Francfort. He died in 1517.

KRAUT. See KROUTE.

KRAZAU, a town of Bohemia, in Bolesiau.

KREBES, a town of Saxony, in Vogtland.

KREMNITZ, or CREMNITZ, a town of Hungary, on the side of a hill, famous for its silver mines; 100 miles E. of Vienna.

KREMPE, or } a town of Holstein, seated on
KREMPEN, } a rivulet which runs into the Stoer: 4 miles N. of Gluckstadt, and 27 NW. of Hamburg.

(1.) KREMS, or CREMS, a town of Austria, seated on the Danube, 23 miles SW. of Znaym, and 32 WNW. of Vienna. Lon. 33. 27. E. Ferro. Lat. 48. 25. N.

(2.) KREMS, a river of Austria, that runs into the Danube, near the above town.

KREUSBACH, } two towns of Germany, in
KREUTZEN, } Austria.

KREUTZNACH. See CREUTZNACH. This town was taken by the French in Oct. 1794. By the last division of the territories on the left bank of the Rhine into 4 departments, in June 1801, it appears to be now included in the dep. of Mont Tonnere.

KREYSCHA, a town of Saxony, near Torgau.

KRICHLINGEN, or CREANGE, a town and late county of Germany, in the circle of the Upper Rhine, now annexed to France, and included in the dep. of Mont Tonnere. The town lies 38 miles WSW. of Deux Ponts.

KRIMPE, a town of Holland, in the dep. of Delft, and late prov. of Holland, on the Merwe; 6 miles E. of Rotterdam.

KRŒPELIEN, a town of Mecklenburg.

KRONA, a town of the Italian republic, in the dep. of the Mincio.

KRONAS, a town of Germany, in Austria.

KRONBERG, } or KRONENBURG, See CRO-
KRONBURG, } NENBORG, N° 1, 2.

KRONENBERG, a town of the Batavian republic, in the dep. of Amstel, and late prov. of Utrecht; 10 miles N. of Utrecht.

KRONSEY, a town of Austria, 6 miles NW. of Krems.

KRONSTADT. See CRONSTADT, N° 2.

KROPPA, a town of Sweden, in Warmeland.

KROPPENSTADT, a town of Lower Saxony.

KROTTENDORF, a town of Upper Saxony.

KROUTE, CROUTE, or SOUR CROUTE, [Germ. *Sauer Kraut*, i. e. *sour herb*.] a preparation of cabbage, which has been found of sovereign efficacy as a preservative in long voyages from the sea-scurvy. The process for making it is this: The soundest and most solid cabbages are selected, and cut croswise very small, with a knife or an instrument made for the purpose, like that used for slicing cucumbers. The cabbage thus sliced is put into a barrel in layers, hand high, and over each is strewed a handful of salt and carraway seeds; in this manner it is rammed down with a rammer till the barrel be full, when a cover is put over it, and pressed down with a heavy weight. After standing some time in this state, it begins to ferment; and when the fermentation has entirely subsided, the head is fitted to it, and the barrel is finally shut up and preserved for use. There is not a drop of vinegar employed.

KROZE, a town of Samogitia.

KROSINA, a river of Poland, which joins the Bug.

KRUMAU, a town of Moravia, in Znaym.

KRUMLAU, or CRUMLAU, a town of Bohemia.

KRUTSWITZA, a town of Poland, in the Pal. of Brzesk, memorable for being the birthplace of PIAST, who, from being a private citizen, was elected king of Poland A. D. 842. It is 28 miles W. of Brzesk.

KRYLOW, a town of Poland, in Kiof.

KRZEMIEN, a town of Poland, in Bielsk.

KU, a town of China, in the prov. of Se-tchuen.

KUAN, a town of Persia, in Farsistan.

(1.) KUARA, a province of Abyssinia, S. of Dembea, bordering on that of the Shangalla, the MACROBII of the ancients. The neighbouring countries, inhabited by the pagan savages, produce gold, which is introduced in plenty into this province, but none is produced in the province itself. In the lower part in this country is a colony of pagan blacks, named *Ganjar*, derived from the black slaves who came with the Arabs after the invasion of Mahomet. These, deserting their masters, formed this colony, but it is more increased by emigrants from other parts than by the multiplication of the inhabitants. The governor is one of the great officers of state; he has kettle-drums

of

of silver, which here allowed to beat through the ſtreets of Gondar; a privilege allowed to none elſe, conferred upon the firſt governor by David II. who conquered the country.

(2.) KUARA, in botany. See ETHIOPIA, § 68.

KUBELBERG, a town of Germany, in the Palatinate of the Rhine, now included in the French empire, and dep. of Mont Tonnere, 11 miles NNW. of Deux Ponts.

KUBESHA. See LESGUIS.

KUFFSTEIN, a town of Tirol, on the Inn.

KUHNIUS, Joachim, a learned German critic, born at Gripſwalde in Pomerania, in 1647. He was, in 1669, made principal of the college at Oettingen in Suabia; in 1676, Greek profeſſor in the college at Straſburg; and ten years thereafter Greek and Hebrew profeſſor. His uncommon ſkill in the Greek language attracted a great number of ſcholars from very diſtant places; and he publiſhed ſome claſſic authors with very learned notes explanatory and critical. He died in 1697.

KUNATIR. See KURILES.

KUNCKEL, John, a celebrated Saxon chemiſt, born in Sleſwick, in 1630. He became chemiſt to the elector of Saxony, the elector of Bandenburgh, and Charles XI. king of Sweden, who gave him the title of *counſellor in metals*, and letters of nobility, with the ſurname of *Louvenſteing*. He employed 50 years in chemiſtry; in which, by the help of the furnace of a glaſs-houſe which he had under his care, he made ſeveral excellent diſcoveries, particularly of the phoſphorus of urine. He died in Sweden in 1702; and left ſeveral works, ſome in German, and others in Latin: among which, that entitled *Obſervationes Chemicæ*, and the "Art of making Glaſs," printed at Paris in 1752, are the moſt eſteemed.

KUNERSDORF, a town of Saxony, in Brandenburg, where Frederick the Great of Pruſſia was defeated by the Ruſſians in 1759. It is 2½ miles ENE. of Francfort on the Oder.

KUNISFELD, a town of the Helvetic republic, 4 miles W. of Baden.

KUPFENBERG, 2 towns of Franconia.

KUPPENHEIM, a town of Suabia, in Baden; 3 miles SSE. of Raſtadt, and 22 NE. of Straſburg. It was taken by the French in July 1796.

KUR, or CUR. See CYRUS, N° 3.

KURCISTAN. See GEORGIA, N° I. § 1.

KURIL, KURILE, or KURISKLI, } ISLES, a ſeries of iſlands, extending from N. Lat. 51° to 45°, and which probably once lengthened the peninſula of KAMTSCHATKA before they were convulſed from it. They run S. from the low promontory LOPATKA, between which and SOOMSKA, the moſt northerly, is only the diſtance of one league. On the lofty PARAMOUSER, the 2d in the chain, is a high peaked mountain, probably volcanic, and on the 4th, called *Araumakutan*, is another volcano. On URUSS there is another; on Storgu there are two; and on KUNATIR, or Kaunachir, there is one. Theſe three make part of the group which paſs under the name of the land of JESO. JAPAN abounds with volcanoes; ſo that there is a ſeries of ſpiracles from Kamtſchatka to Japan, the laſt great link of this extenſive chain.—The Ruſſians ſoon annexed theſe iſlands to their conqueſts. The ſea abounded with otters, and the land with bears and foxes; and ſome of the iſles ſheltered the ſable: temptations ſufficient for the Ruſſians to invade theſe iſlands; but the rage after the furs of the ſea otters has been ſo great, that they are become extremely ſcarce both here and in Kamtſchatka.

KURKI. See ARDEA, § II. N° 12.

(1.) KURRA, a river of Hindooſtan.

(2.) KURRA. See ARABIANS, § 16.

KUSEL, or KUSSEL, } a town of Germany, in the ci-devant duchy of Deux Ponts; now included in the French empire, and dep. of Mont Tonnere; 18 miles N. of Deux Ponts, and 9 SSW. of Lauterek.

KUSSNACHT, a town of Switzerland, capital of the late bailiwic ſo named, in the canton of Schwitz; near which is a chapel, erected on the ſpot, where the celebrated patriot William Tell ſlew the Auſtrian governor, and gave riſe to the revolution whereby the Swiſs republic was eſtabliſhed.

KUSTER, Ludolf, a very learned writer in the 18th century, born at Blomberg in Weſtphalia. When very young, he was recommended by baron Spanheim as tutor to the two ſons of the count de Schwerin, prime miniſter to the king of Pruſſia, who, upon our author's quitting that ſtation, procured him a penſion of 400 livres. He was promiſed a profeſſorſhip in the univerſity of Joachim; and till this ſhould be vacant, being then but 25, he reſolved to travel. He read lectures at Utrecht; went to England, and thence to France, where he collated Suidas with three MSS. in the king's library, which furniſhed him with many fragments never before publiſhed. He was made LL.D. by the univerſity of Cambridge, who made him ſeveral advantageous offers to continue there; but he was called to Berlin, where he was inſtalled in the profeſſorſhip promiſed him. Afterward he went to Antwerp; and being brought over to the Catholic religion, he abjured that of the Proteſtants. The king of France rewarded him with a penſion, and ordered him to be admitted ſupernumerary aſſociate of the academy of inſcriptions. But he did not enjoy this new ſettlement long; for he died in 1716, aged 46. He was a great maſter of the Latin tongue, but chiefly excelled in the Greek language, to which he almoſt entirely devoted himſelf. He wrote many works; the principal of which are, 1. *Hiſtoria critica Homeri*. 2. *Jomblicus de vita Pythagoræ*. 3. An excellent edition of Suidas, in Greek and Latin, 3 vol. fol. 4. Ariſtophanes, Gr. and Lat. fol. 5. A new Greek edition of the New Teſtament, with Dr Mills's Variations, in folio.

KUSTRIN, or CUSTRIN, a ſtrong town of Brandenburg, in a marſh ſurrounded by the Oder, 48 miles E. of Berlin. It was burnt by the Ruſſians in 1758, but ſince rebuilt, on a regular plan. Lon. 14. 40. E. Lat. 52. 36. N.

KUTATIS, or COTATIS, a fortified city of Aſia, the capital of Imeritia, on the Riona, containing a palace and 200 houſes. In 1770 it was taken by the Ruſſians, who maſſacred the Turkiſh garriſon.

KUTTING, a town of France, in the dep. of Meurthe, 4½ miles N. of Dieuze.

KUYAMETA. See CERTHIA, N° 1.

KUYNDER,

KUYNDER, a town, fort, and river of the Batavian republic, in the dep. of the Eems, and late prov. of Friesland. The town is seated on the Zuyder Zee, at the mouth of the river, 23 miles S. of Leewarden. Lon. 5. 53. E. Lat. 52. 50. N.

KYBURG, a town and late county of the Helvetic republic, in Zurich.

KYD, Thomas, an English writer in the reign of Q. Eliz. who, in 1595, published a play entitled Pompey the Great, from the French of Garnier.

* *To* KYD. *v. a.* [corrupted probably from *cud*, Saxon.] To know.—

But ah, unjust and worthless Colin Clout,
That *kydst* the hidden kinds of many a weed;
Yet *kydst* not one to cure thy sore heart root,
Whose rankling wound as yet doth rifely bleed.
*Spenser.*

KYDERMINSTER. See KIDDERMINSTER.

(1.) KYL, a town of Sweden, in Nericia.

(2.) KYL, a town of Sweden, in Warmeland.

KYLBURG, a town of Germany, in the late electorate of Treves, on the Kyll; now included in the French empire, and dep. of the Rhine and Moselle; 13 miles NW. of Treves, and 26 NNE. of Luxemburg.

KYLL, a river of France, which runs into the Moselle, 5 miles below Treves.

KYLLINGA, in botany, a genus of the monogynia order, in the triandria class of plants.

KYNASTON, John, A.B. an English divine, born at Chester in 1728, and educated at Oxford, of which he was elected fellow, June 4th, 1752. He acquired great reputation by an oration entitled, *De impietate C. Cornelio Tacito falso objectata, oratio*, &c. *Oxon.* 1761. He took an active part in the trial of the notorious parricide, Miss Blandy; and published some other pieces. He died in June 1783, in consequence of a broken arm.

KYNETON. See KINETON.

KYPHONISM, } or *Cyphonismus*, an ancient
KYPHONISMUS, } punishment frequently undergone by the primitive martyrs; wherein the body of the person was anointed with honey, and so exposed to the sun, that the flies and wasps might be tempted to torment him. This was performed in three ways; sometimes they tied the patient to a stake; sometimes they hoisted him up into the air, and suspended him in a basket; and sometimes they stretched him out on the ground with his hands tied behind him. The word comes from κυφων, which signifies either the *stake* to which the patient was tied, the *collar* fitted to his neck, or an *instrument* wherewith they tormented him. The scholiast on Aristophanes says, it was a wooden lock or cage, and that it was so called from κυπτειν, *to crook*, or *bend*, because it kept the tortured in a crooked bending posture; others take it for a log of wood laid over the criminal's head, to prevent his standing upright. Hesychius describes the κυφων as a piece of wood whereon criminals were stretched and tormented. Suidas gives us the fragment of an ancient law, which punished those who contemned the laws with kyphonism for 20 days; after which they were to be precipitated from a rock, dressed in women's habit.

KYRLE, John, the beneficent *Man of Ross*, immortalized by Pope, was born in 1634. He had but a small estate in Herefordshire, and yet, out of that narrow income, actually performed all the acts of humanity recorded by that excellent poet. He died in 1724, aged 90.

KYRNOS, the ancient name of CORSICA.

KYSSEL, a river of Germany, in Suabia.

KYTZBIEHL, or } a town of Tirol, 45 miles
KYTZBUHL, } NE. of Inspruck.

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# L

(1.) * L, A liquid consonant, which preserves always the same sound in English. In the Saxon it was aspirated a *hlaf, loaf; hlæfdig, lady*. At the end of a monosyllable it is always doubled; as, *shall, still, full*, except after a diphthong; as, *fail, fool, veal, cool*. In a word of more syllables it is written single; as, *channel, canal, tendril*. It is sometimes put before *e*, and sounded feebly after it; as, *bible, title*.

(2.) L is used, 1. as a letter; 2. as a numeral; and, 3. as an abbreviation. I. As a LETTER, L is the 11th of the alphabet, and the 8th consonant. It was derived from the old Hebrew *Lamed*, ל, or Greek *Lambda*, Λ. It is sounded by intercepting the breath between the top of the tongue and fore part of the palate, with the mouth open; and makes a sweet sound, with something of an aspiration; and therefore the Britons and Spaniards usually doubled it, or added an *h* to it, in the beginning of words, as *in llan*, or *lhan, a temple*, sounding nearly like *fl*, &c. It is placed after most of the consonants in the beginning of words and syllables, as *black, glare, addle, eagle*, &c. but before none. Its sound is clear in *Abel*, but obscure in *able*, &c. II. As a NUMERAL, L denotes 5; and with a dash over it, thus, L, 5000.

# L A A

III. As an ABBREVIATION, L stands for Lucius; L. L. D. for *Doctor of laws*; L. S. at copies of deeds, charters, &c. for *locus sigilli*, the *place of the seal*; and L. L. S. for *a sesterce*. See SESTERCE, N° 2.

(1.) * LA. *interject.* [corrupted by an effeminate pronunciation from *lo*; unless it be the French *la*.] See; look; behold.—

*La* you! if you speak ill of the devil,
How he takes it at heart. *Shak. Twelfth Night.*

(2.) LA, in music, the syllable by which Guido denotes the last sound of each hexachord; if it begins in C, it answers to our A; if in G, to E; &c.

LAA, a town of Austria, 4 m. S. of Vienna.

LAAB, a town of Austria, on the Taya, famous for a battle fought, 1278, between the emp. Rodolphus and Ottocar king of Bohemia, in which the latter was slain. In 1645, it was taken by the Swedes. It is 12 miles ESE. of Znaim, and 26 N. of Vienna. Lon. 34. 3. E. Lat. 48. 39. N.

LAADSTEE, a town of Norway, 112 miles N. of Bergen.

LAALAND, or LALAND, a fertile island of Denmark, at the entrance into the Baltic from the Greater Belt; 30 miles long, and 12 broad. All kinds of grain are cultivated with great success;

and a peculiar ſpecies of red fruit, called *manna*, reſembling ſweet almonds in taſte, grows naturally in it. Naſkow is the capital. Lon. from 11. 2. to 11. 48. E. Lat. 34. 43. to 35. 2. N.

LAAR, or LAR, a town of Perſia, in Fars.

LAAS, a town of Carniola, 23 m. NE. of Trieſte.

LAASPHE, a town of Germany, in the circle of the Upper Rhine, and county of Witgenſtein, 22 miles SW. of Waldeck, and 64 E. of Cologn.

LABAAR, a town of Indoſtan, in Agra.

(1.) LABADIA, or BADIA, a diſtrict of the late Venetian province of Rovigo; containing one town and ſeveral villages.

(2.) LABADIA, or the BADIA, a rich and populous town in the above diſtrict, ſeated on the Adigetto, where it leaves the Adige, over which it has a good bridge: 20 miles NW. of Ferrara.

LABADIE, a famous French enthuſiaſt, ſon of John Charles Labadie, governor of Bourges and gentleman in ordinary of the bed-chamber to the French king, was born in 1610. He entered young into the Jeſuits college at Bourdeaux; which, by his own account, he afterwards quitted, but by other accounts was expelled for his peculiar notions, and for hypocriſy. He became a popular preacher; but being repeatedly detected in working upon female devotees with ſpiritual inſtructions for carnal purpoſes, his loſs of character among the Catholics drove him among the Proteſtants. A reformed jeſuit being thought a great acquiſition, he was precipitately accepted as a paſtor at Montauban, where he officiated for 8 years: but, attempting the chaſtity of a young lady, and quarrelling with the Catholic prieſt about the right of interring a dead body, he was at length baniſhed that place. Labadie being driven out of Montauban, went to ſeek an aſylum at Orange: but not finding himſelf ſo ſafe there as he imagined, he withdrew privately to Geneva, where he impoſed on the people by his devout preaching and carriage; and from thence was invited to Middleburg, where his ſpirituality made him and his followers conſidered as ſo many ſaints, diſtinguiſhed by the name of LABADISTS. They increaſed ſo much, that he excited the attention of the other churches, whoſe authority he diſputed, till he was formally depoſed by the ſynod of Dort. Inſtead of obeying, he procured a tumultuous ſupport from a crowd of his devotees; and at length formed a little ſettlement between Utrecht and Amſterdam, where he erected a printing-preſs, which ſent forth many of his works. Some of his followers left him, expoſed his private life, and informed the public of his familiarities with his female diſciples, under pretence of uniting them more cloſely to God; and he was finally obliged to retire to Altena in Holſtein, where he died in 1674.

LABADISTS, a ſect of religioniſts in the 17th century, followers of LABADIE. See the laſt article. Some of their opinions were, 1. That God could, and did deceive men: 2. That, in reading the Scriptures, greater attention ſhould be paid to the internal inſpiration of the Holy Spirit than to the words of the text. 3. That baptiſm ought to be deferred till mature age. 4. That the good and the wicked entered equally into the old alliance, provided they deſcended from Abraham; but the new admitted only ſpiritual men. 5. That the obſervation of Sunday was a matter of indifference. 6. That Chriſt would come and reign 1000 years on earth. 7. That the euchariſt was only a commemoration of the death of Chriſt; and that, though the ſymbols were nothing in themſelves, yet that Chriſt was ſpiritually received by thoſe who partook of them in a due manner. 8. That a contemplative life was a ſtate of grace and perfection, &c. 9. That the man whoſe heart was perfectly content and calm, half enjoys God, ſees all things in him, &c. 10. That this ſtate was to be come at by ſelf-abnegation, by the mortification of the ſenſes, &c.

LABARUM, the banner or ſtandard carried before the Roman emperors in the wars. It conſiſted of a long lance, with a ſtaff a-top; croſſing it at right angles; from which hung a rich ſtreamer, of a purple colour, adorned with precious ſtones. Till the time of Conſtantine it had an eagle painted on it; but that emperor, in lieu thereof, added a croſs, with a cipher expreſſing the name of *Jeſus*. This ſtandard the Romans took from the Germans, Dacæ, Sarmatæ, Pannonians, &c. whom they had overcome. The name *labarum* was not known before the time of Conſtantine; but the ſtandard itſelf, in the form we have deſcribed it, abating the ſymbols of Chriſtianity, was uſed by all the preceding emperors. Some derive the word from *labor*, as if this finiſhed their labours; ſome from ευλαβεια, *reverence, piety*; others from λαμβανειν, *to take*; and others from λαφυρα, *ſpoils*.

LABAT, John Baptiſt, a celebrated traveller, of the order of St Dominic, born at Paris. He taught philoſophy at Nancy, and in 1693 went to America in quality of a miſſionary. He returned to France in 1705, ſpent ſeveral years in Italy, and died at Paris in 1738. His principal works are, 1. A new voyage to the American iſlands, 6 vols. 12mo. 2. Travels in Spain and Italy, 8 vols. 12mo. 3. A new account of the weſtern parts of Africa, 5 vols. 12mo. He alſo publiſhed *Chevalier des Marchais's Voyage to Guinea*, in 4 vols. 12mo.; and *An hiſtorical account of the weſtern parts of Æthiopia*, tranſlated from the Italian of Cavazzi: 5 vols. 12mo.

LABBE, Philip, born at Bourges in France, in 1607; profeſſed philoſophy, divinity, and the languages, with great applauſe; and died in 1667, aged 10. He was a laborious writer, and a good critic; and wrote, 1. *Nova Bibliotheca MS. librorum*, in 2 vols. fol. 2. *De Byzantinæ hiſtoriæ Scriptoribus*. 3. *Galeni vita*. 4. *Bibliotheca bibliothecarum*. 5. *Concordantia chronologica*, &c. He began the laſt edition of *The councils*, and died while the 9th volume was printing. They were finiſhed in 17 vols. by F. Coſſart.

(1.) * LABDANUM. *n. ſ.* A reſin, of a ſtrong, not unpleaſant ſmell, and an aromatic, but not agreeable taſte. This juice exudates from a low ſpreading ſhrub in Crete. *Hill*.

(2.) LABDANUM, or LADANUM, exſudes from a tree of the ciſtus kind. It is ſaid to have been formerly collected from the beards of goats who browſed the leaves of the ciſtus: at preſent, a kind of rake, with ſeveral ſtraps or thongs of ſkins fixed to it, is drawn lightly over the ſhrub, ſo as to take up the unctuous juice, which is afterwards ſcraped

ſcraped off with knives. It is rarely met with pure, even in the places which produce it; the duſt, blown upon the plant by the wind, mingling with the tenacious juice: the inhabitants are alſo ſaid to mix with it a certain black ſand. In the ſhops two ſorts are met with. The beſt (which is very rare) is in dark-coloured maſſes, almoſt black, of the conſiſtence of a ſoft plaſter, which grows ſtill ſofter upon being handled; of a very agreeable ſmell, and of a light pungent bitteriſh taſte. The other ſort is harder, not ſo dark coloured, in long rolls coiled up; of a much weaker ſmell than the firſt, and has a large admixture of a fine ſand, which, in the ladanum examined by the French academy, made up 3-4ths of the maſs. It is uſed externally, to attenuate and diſcuſs tumors; internally, it is more rarely uſed, but is greatly extolled by ſome againſt catarrhs and in dyſenteries. Rectified ſpirit of wine almoſt entirely diſſolves pure ladanum, leaving only a ſmall portion of gummy matter, which has no taſte or ſmell; and hence this reſin may be thus excellently purified for internal purpoſes. It is an uſeful ingredient in the ſtomachic plaſter, now ſtyled *emplaſtrum ladani*.

* *To* LABEFY. *v. a.* [*labefacio*, Latin.] To weaken; to impair. *Diſt.*

(1.) * LABEL. *n. ſ.* [*labellum*, Latin.] 1. A ſmall ſlip or ſcrip of writing.—

When wak'd, I found
This *label* on my boſom. *Shak.*

2. Any thing appendent to a larger writing.—On the *label* of lead, the heads of St Peter and St Paul are impreſſed from the papal ſeal. *Ayliffe.*

3. [In law.] A narrow ſlip of paper or parchment affixed to a deed or writing, in order to hold the appending ſeal. So alſo any paper, annexed by way of addition or explication to any will or teſtament, is called a *label* or codicil. *Harris.*

God join'd my heart to Romeo's; thou our hands;
And ere this hand, by thee to Romeo ſeal'd,
Shall be the *label* to another deed,
Or my true heart with treacherous revolt
Turn to another, this ſhall ſlay them both.
*Shak.*

(2.) LABEL is alſo uſed for a long, thin, braſs rule, with a ſmall ſight at one end, and a centre hole at the other; commonly uſed with a tangent line on the edge of a circumferentor to take altitudes, &c.

(3.) LABEL, in heraldry, is a fillet uſually placed in the middle along the chief of the coat, without touching its extremities. Its breadth ought to be a 9th part of the chief. It is adorned with pendants; and when there are above three of theſe, the number muſt be ſpecified in blazoning. It is uſed on the arms of eldeſt ſons while the father is alive, to diſtinguiſh them from the younger; and is eſteemed the moſt honourable of all differences. See HERALDRY.

* LABENT. *adj.* [*labens*, Lat.] Sliding; gliding; ſlipping. *Diſt.*

LABEO, Quintus Fabius, a Roman author, who was conſul A. A. C. 183. He was both a ſoldier and man of letters. He obtained a naval victory over the Cretans, and aſſiſted Terence in writing ſome of his plays.

(1.) LABER, a town of Bavaria, 9 miles W. NW. of Ratiſbon.

(2—4.) LABER, 3 rivers of Bavaria, which all run into the Danube.

LABERIUS, Decimus Junius, a Roman knight, who wrote *Mimes*, or ſhort ſatirical pieces for the ſtage. Julius Cæſar obliged him, contrary to his inclination, to perform one of his own Mimes; whereupon he ſpoke a prologue, in which he threw out ſeveral fine ſtrokes of ſatire againſt Cæſar. This piece is preſerved in Aulus Gellius; and fragments of his other works are alſo extant.

LABIA, a town of Turkey, in Servia.

(1.) * LABIAL. *adj.* [*labialis*, Latin.] Uttered by the lips.—The Hebrews have aſſigned which letters are *labial*, which dental, and which guttural. *Bacon.*—Some particular affection of ſound, in its paſſage to the lips, will ſeem to make ſome compoſition in any vowel which is *labial*. *Holder.*

(2.) LABIAL LETTERS are pronounced chiefly by means of the lips; viz. B, M, and P.

(1.) * LABIATED. *adj.* [*labium*, Latin.] Formed with lips.

(2.) LABIATED FLOWERS, monopetalous flowers, conſiſting of a narrow tube with a wide mouth, divided into two or more ſegments.

LABIAU, a town of Ducal Pruſſia, in a circle ſo named, ſeated at the mouth of the Deime; with a ſtrong caſtle, two ſides of which are ſurrounded with water, and the other defended by a wall and ditch. Lon. 19. 56. E. Lat. 55. 17. N.

* LABIODENTAL. *adj.* [*labium* and *dentalis*.] Formed or pronounced by the co-operation of the lips and teeth.—The dental conſonants are very eaſy; and firſt the *labiodentale*, *f*, *v*, alſo the linguadentals, *t h*, *d h*. *Holder.*

LABO, a town on the W. coaſt of Sumatra.

* LABORANT. *n. ſ.* [*laborans*, Lat.] A chemiſt. Not in uſe.—I can ſhew you a ſort of fixt ſulphur, made by an induſtrious *laborant*. *Boyle.*

(1.) * LABORATORY. *n. ſ.* [*laboratoire*, Fr.] A chemiſt's work-room.—It would contribute to the hiſtory of colours, if chemiſts would in their *laboratory* take a heedful notice, and give us a faithful account, of the colours obſerved in the ſteam of bodies, either ſublimed or diſtilled. *Boyle.* The flames of love will perform thoſe miracles they of the furnace boaſt of, would they employ themſelves in this *laboratory*. *Decay of Piety.*

(2.) *A* LABORATORY, or ELABORATORY, is the place where chemiſts perform their operations, where the furnaces are built, veſſels kept, &c. In general, it is applied to any place where phyſical experiments in pharmacy, chemiſtry, pyrotechny, &c. are performed. As laboratories muſt be of very different kinds, according to the nature of the operations to be performed in them, it is impoſſible to give any directions which will anſwer for every one. Where the purpoſes are merely experimental, a ſingle furnace or two of the portable kind will be ſufficient. Shelves are neceſſary for holding veſſels with the products of the different operations: and it is abſolutely neceſſary to avoid confuſion and diſorder, leſt the products of the operations ſhould be loſt or miſtaken for one another. Mortars, filters, levigating ſtones, &c. muſt alſo be procured: but from a knowledge of the methods of performing the

different

different chemical operations will eaſily be derived the knowledge of a proper place to perform them in; for which ſee CHEMISTRY, FURNACE, and METALLURGY.

(3.) LABORATORY, in military affairs, ſignifies the place where fire-works are prepared, both for actual ſervice and for pleaſure, viz. quick matches, fuzes, port-fires, grape-ſhot, caſe-ſhot, carcaſſes, hand-grenades, cartridges, ſhells filled, and fuzes fixed, wads, &c. &c.

* LABORIOUS. *adj.* [*laborieux*; Fr. *laborioſus*, Lat.] 1. Diligent in work; aſſiduous.—That which makes the clergy glorious, is to be knowing in their profeſſions, unſpotted in their lives, active and *laborious* in their charges. *South.*—

A ſpacious cave, within its farmoſt part,
Was hew'd and faſhion'd by *laborious* art.
*Dryden.*

To his *laborious* youth conſum'd in war,
And laſting age, adorn'd and crown'd with peace. *Prior.*

2. Requiring labour; tireſome; not eaſy.—

Do'ſt thou love watchings, abſtinence, and toil,
*Laborious* virtues all? learn them from Cato.
*Addiſon.*

* LABORIOUSLY. *adv.* [from *laborious*.] With labour; with toil.—The folly of him who pumps very *laboriouſly* in a ſhip, yet neglects to ſtop the leak. *Decay of Piety.*—

I chuſe *laboriouſly* to bear
A weight of woes, and breathe the vital air.
*Pope.*

* LABORIOUSNESS. *n. ſ.* [from *laborious*.] 1. Toilſomeneſs; difficulty.—The parallel holds in the gainleſſneſs, as well as the *laborioufneſs* of the work. *Decay of Piety.* 2. Diligence; aſſiduity.

LABOUER, ST, a town of France, in the dep. of Landes; 18 miles S. of Mont Marſan.

(1.) * LABOUR. *n. ſ.* [*labeur*, French; *labor*, Latin.] 1. The act of doing what requires a painful exertion of ſtrength, or wearieſome perſeverance; pains; toil; travail; work.—If I find her honeſt, I loſe not my *labour*; if ſhe be otherwiſe, it is *labour* well beſtowed. *Shak.*—I ſent to know your faith, leſt the tempter have tempted you, and our *labour* be in vain. 1 *Theſſ.* iii. 5. 2. Work to be done.—Being a *labour* of ſo great difficulty, the exact performance thereof we may rather wiſh than look for. *Hooker.*—

If you had been the wife of Hercules,
Six of his *labours* you'd have done. *Shak.*

3. Exerciſe; motion with ſome degree of violence.—Moderate *labour* of the body conduces to the preſervation of health, and curing many initial diſeaſes; but the toil of the mind deſtroys health, and generates maladies. *Harvey.* 4. Childbirth; travail.

Sith of women's *labours* thou haſt charge,
And generation goodly doeſt enlarge,
Incline thy will to affect our wiſhful vow.
*Spenſer.*

Not knowing 'twas my *labour*, I complain
Of ſudden ſhootings, and of grinding pain.
*Dryden.*

—Not one woman of two hundred dies in *labour*. *Graunt.*—His heart is in continual *labour*; it even travails with the obligation, and is in pangs 'till it be delivered. *South.*

(2.) LABOUR, § 1, *def.* 4. See MIDWIFERY.

(3.) LABOUR, in ſea language. A ſhip is ſaid to be in labour when ſhe rolls and tumbles very much, either a-hull, under ſail, or at anchor.

(1.) * *To* LABOUR. *v. n.* [*laboro*, Lat.] 1. To toil; to act with painful effort.

When ſhall I come to th' top of that ſame hill?
—You do climb up it now; look how we *labour*. *Shak.*

For your highneſs' good I ever *labour'd*,
More than mine own. *Shak.*

Who is with him?
—None but the fool, who *labours* to out-jeſt
His heart-ſtruck injuries. *Shak.*

—Let more work be laid upon the men, that they may *labour* therein. *Exod.* v. 9.—He is ſo touch'd with the memory of her benevolence and protection, that his ſoul *labours* for an expreſſion to repreſent it. *Notes on the Odyſſey.*—Always *labouring* fervently for you in prayers. *Col.* iv, 12. 2. To do work; to take pains.—Light-headed, weak men, whoſe ſatisfaction was not to be *laboured* for. *Clarendon.*—A *labouring* man that is given to drunkenneſs, ſhall not be rich. *Eccluſ.* xix. 1.—That in the night they may be a guard to us, and *labour* on the day. *Neh.* iv. 22.—As a man had a right to all he could employ his labour upon, ſo he had no temptation to *labour* for more than he could make uſe of. *Locke.* 3. To move with difficulty.—

The ſtone that *labours* up the hill,
Mocking the lab'rer's toil, returning ſtill,
Is love. *Granville.*

4. To be diſeaſed with. [*Morbo laborare*, Latin.] Not in uſe.—

They abound with horſe,
Of which one want our camp doth only *labour*,
*B. Jonſon.*

—I was called to another, who in child-bed *laboured* of an ulcer in her left hip. *Wiſeman.* 5. To be in diſtreſs; to be preſſed.—

To this infernal lake the fury flies,
Here hides her heated head, and frees the *lab'ring* ſkies. *Dryden.*

Trumpets and drums ſhall fright her from the throne,
As ſounding cymbals aid the *lab'ring* moon.
*Dryden.*

—This exerciſe will call down the favour of Heaven upon you, to remove thoſe afflictions you now *labour* under from you. *Wake.* 6. To be in child-birth; to be in travail.—

There lay a log unlighted on the earth,
When ſhe was *lab'ring* in the throws of birth.
*Dryden.*

Here, like ſome furious prophet, Pindar rode,
And ſeem'd to *labour* with th' inſpiring God.
*Pope.*

(2.) * *To* LABOUR. *v. a.* 1. To work at; to move with difficulty; to form with labour; to proſecute with effort.—To uſe brevity, and avoid much *labouring* of the work, is to be granted to him that will make an abridgment. 2 *Mac.*—

Th' artificer and art you might command,
To *labour* arms for Troy. *Dryden.*

—An eager desire to know something concerning him, has occasioned mankind to *labour* the point, under these disadvantages, and turn on all hands to see if there were any thing left which might have the least appearance of information. *Pope.*

2. To beat; to belabour.—

Take, shepherd, take a plant of stubborn oak,
And *labour* him with many a sturdy stroke.
*Dryden.*

LABOURD, a late district of France, on the Bay of Biscay, in the ci-devant prov. of Basques; now included in the dep. of the Lower Pyrenees. It abounds in fruit. The ancient inhabitants are said to have been the first who engaged in the whale fishing. Bayonne was the capital.

* LABOURER. *n. s.* [*labourer*, French.] 1. One who is employed in coarse and toilsome work.—If a state run most to noblemen and gentlemen, and that the husbandmen be but as their work-folks and *labourers*, you may have a good cavalry, but never good stable foot. *Bacon.*—

The sun but seem'd the *lab'rer* of the year.
*Dryden.*

—*Labourers* and idle persons, children and striplings, old men and young men, must have divers diets. *Arbuthnot.*—

Not balmy sleep to *lab'rers* faint with pain,
Not show'rs to larks, or sun-shine to the bee,
Are half so charming, as thy sight to me.
*Pope.*

Health to himself, and to his infants bread,
The *lab'rer* bears. *Pope.*

—The prince cannot say to the merchant, I have no need of thee; nor the merchant to the *labourer*, I have no need of thee. *Swift.* 2. One who takes pains in any employment.—Sir, I am a true *labourer*; I earn that I eat; get that I wear; owe no man hate; envy no man's happiness. *Shak.*—

Mocking the *lab'rer's* toil, returning still.
*Granville.*

(1.) LABOUREUR, Claud le, provost of the abbey of L'Isle Barbe, wrote a *history* of that abbey, and published notes and corrections upon the breviary of Lyons with some other pieces.

(2.) Laboureur, John Le, nephew of Claud, almoner to the K. of France, and prior of Juvigne, was born at Montmorency, near Paris, in 1623. At 18, he distinguished himself by publishing "A collection of the monuments of illustrious persons buried in the church of the Celestines at Paris, with their elogies, genealogies, arms, and mottoes," 4to. He afterwards published an excellent edition of *The Memoirs of Michael de Castelnau*, with several genealogical histories; and died in 1675.

(3.) Laboureur, Lewis le, brother to John, was bailiff of Montmorency, and author of several pieces of poetry.

* LABOURSOME. *adj.* [from *labour*.] Made with great labour and diligence. Not in use.—

Forget
Your *labour'some* and dainty trims. *Shak. Cymb.*

He hath, my lord, by *labour'some* petition,
Wrung from me my slow leave. *Shakespeare.*

* LABRA. *n. s.* [Span.] A lip. Not used. *Hanm.*

Word of denial in thy *labras* here. *Shak.*

(1.) LABRADOR, the same with New Britain, or the country round Hudson's Bay. See Britain, N° III.; Esquimaux, N° 1; and Hudson's Bay, N° 1. The climate, though only in Lat. 57° N. is excessively cold during winter. Wine freezes in a solid mass; brandy coagulates; and the very breath falls on the blankets of a bed, in the form of a hoar-frost. The ice begins to disappear in May; and about the middle of June commences hot weather, which, at times, is so violent as to scorch the faces of the hunters. Mock suns and halos are frequent, very bright, and richly tinged with all the colours of the rainbow. The sun rises and sets with a large cone of yellowish light; and the night is enlivened by the aurora borealis, which spreads many different lights and colours over the whole sky. The animals are mooseedeers, stags, reindeers, bears, tigers, buffaloes, wolves, foxes, beavers, otters, martens, squirrels, ermines, wild cats, and hares. The feathered kinds are geese, bustards, ducks, partridges, and all kinds of wild fowls. The fish are whales, morses, seals, cod-fish, and a white fish preferable to herrings; and in their rivers and fresh waters are pike, perch, carp, and trouts. In summer there is the usual variety in the colour of the several animals; but when that season is over, which lasts only for 3 months, they all assume the livery of winter; and every sort of beasts, and most of the fowls, are of the colour of the snow; every thing animate and inanimate is white. But one of the most striking things, that draws the most inattentive to an admiration of the wisdom and goodness of Providence, is, that the dogs and cats from Great Britain, that have been carried to Hudson's Bay, on the approach of winter have changed their appearance, and acquired a much longer, softer, and thicker coat of hair than they originally had.

(2.) Labrador, a large lake of Cape Breton, which, by its numerous branches, forms a communication with the greater part of the island: Some geographers call it St Peter's Lake.

(3.) Labrador stone, a curious species of felt-spar, or Rhombic Quartz, which exhibits all the colours of a peacock's tail. It was discovered some years ago by the Moravians, who have a colony among the Esquimaux, in Labrador. It is found of a light or deep grey colour, but for the most part of a blackish grey. When held in the light in various positions, it discovers a variety of colours, such as the blue of lapis lazuli, grass-green, apple-green, pea-green, and sometimes, but more seldom, a citron yellow. Sometimes it has a colour between that of red copper and tombuck-grey; at other times the colours are between grey and violet. For the most part these colours are in spots, but sometimes in stripes on the same piece. The stones are found in pretty large angular pieces, appear foliated when broken, and the fragments are of a rhomboidal figure. Their specific gravity is about 2·755, and in other respects they agree with the felt-spar. Werner informs us, that he has seen a piece of felt-spar at Gayer, which showed a great variety of colours, but very pale.

LABRUM, in antiquity, a great tub which stood at the entrance of the temples, containing water

water for the priests to wash themselves in previous to their sacrifices. It was also the name of a bathing tub used in the baths of the ancients.

LABRUS, in ichthyology, a genus of fishes belonging to the order of thoracici. The characters are these: The covers of the gills scaly; the branchiostegous rays unequal in number; teeth conic, long, and blunt at their ends; one tuberculated bone in the bottom of the throat; two above, opposite to the other; one dorsal fin reaching the whole length of the back; a slender skin extending beyond each ray, with a rounded tail. There are 41 species, which vary from each other, even those of the same species, almost infinitely in colour; some of them being of a dirty red mixed with a certain duskmess; others most beautifully striped, especially about the head, with the richest colours, such as blue, red, and yellow. Care must therefore be taken not to multiply the species from these accidental teints, but to attend to the form, which never varies. Mr Pennant mentions his having seen a species of labrus taken about the Giant's Causeway in Ireland, of a most beautiful vivid green, spotted with scarlet; and others at Bandooran, in the county of Sligo, of a pale green. To this genus belongs the fish called by the English the *old wife*.

LABURNUM, in botany. See CYTISUS, N° 4.

LABUSSIA, a river of Russia, in Tobolskoi.

LABY, a town of Sweden, in Upland.

(1.) * LABYRINTH. *n. f.* [*labyrinthus*, Latin.] A maze; a place formed with inextricable windings.—

Thou may'st not wander in that *labyrinth*;
There Minotaurs and ugly treasons lurk. *Shak.*

Words, which would tear
The tender *labyrinth* of a maid's soft ear. *Donne.*

The ear's soft *labyrinth*. *Sandys.*

—The earl of Essex run into *labyrinths*, from whence he could not disentangle himself. *Clarend.*

My soul is on her journey; do not now
Divert or lead her back, to lose herself
I' th' maze and winding *labyrinths* o' th' world. *Denham.*

(2.) *A* LABYRINTH, among the ancients, was a large intricate edifice cut out into various aisles and meanders running into each other, so as to render it difficult to get out of it. Mention is made of several of those edifices among the ancients; but the most celebrated are the Egyptian and the Cretan labyrinths. The word literally signifies a circumscribed space, intersected by a number of passages, some of which cross each other in every direction, like those in quarries and mines, and others make larger or smaller circuits round the place from which they depart, like the spiral lines on certain shells. In a figurative sense, it was applied to obscure and captious questions, to indirect and ambiguous answers, and to those discussions which, after long digressions, bring us back to the point from which we set out.

(3.) *The* LABYRINTH OF CRETE is the most famed in history or fable; having been rendered particularly remarkable by the story of the Minotaur, and of Theseus, who found his way through all its windings by Ariadne's clue. Diodorus Siculus relates as a conjecture, and Pliny as a certain fact, that DÆDALUS constructed this labyrinth on the model of that of Egypt, though on a smaller scale. They add, that it was formed by the command of Minos, who kept the Minotaur shut up in it: and that in their time it no longer existed. Diodorus and Pliny, therefore, considered this labyrinth as a large edifice; while other writers represent it simply as a cavern hollowed in the rock, and full of winding passages. But if this labyrinth had been constructed by Dædalus under Minos, it is surprising that we find no mention of it, neither in Homer, who more than once speaks of Minos and Crete; nor in Herodotus, who describes that of Egypt, after having said that the monuments of the Egyptians are much superior to those of the Greeks; nor in the more ancient geographers; nor in any of the writers of the ages when Greece flourished. Diodorus and Pliny suppose, that in their time no traces of the labyrinth existed in Crete, and that even the date of its destruction had been forgotten. Yet it is said to have been visited by the disciples of Apollonius of Tyana, who was cotemporary with those two authors. The Cretans, therefore, then believed that they possessed the labyrinth. "I would request the reader (says Abbé Barthelemi) to attend to the following passage in Strabo. At Napulia, near the ancient Argos (continues that judicious writer), are still to be seen vast caverns, in which are constructed labyrinths that are believed to be the work of the Cyclops: the meaning of which is, that the labours of men had opened in the rock passages which crossed and returned upon themselves, as is done in quarries. Such is the idea we ought to form of the labyrinth of Crete. Were there several labyrinths in that island? Ancient authors speak only of one, which the greater part place at Cnossus, and some at Gortyna. Belon and Tournefort have given us the description of a cavern at the foot of mount Ida, on the S. side of the mountain, at a small distance from Gortyna. This was only a quarry, according to the former; and the ancient labyrinth, according to the latter, whose opinion I have followed." The Abbé has some farther conjectures on this subject, for which see his *Travels of Anacharsis*, Vol. vi. p. 441.

(4.) *The* LABYRINTH OF EGYPT, according to Pliny, was the oldest of all the known labyrinths, and was subsisting in his time after having stood 3600 years. He says it was built by king Petesuchus, or Tithoes, but Herodotus makes it the work of several kings. It stood on the banks of the lake Mœris, and consisted of 12 large contiguous palaces, containing 3000 chambers, 1500 of which were under ground. Strabo, Diodorus Siculus, Pliny, and Mela, speak of this monument with the same admiration as Herodotus: but not one of them says it was constructed to bewilder those who went into it; though it is manifest that, without a guide, they would be in danger of losing their way. It was this danger, no doubt, which introduced a new term into the Greek language.

(5.) LABYRINTH OF THE EAR. See ANATOMY, § 557.

(1.) LAC, [Lat.] Milk. See MILK.

(2.) * LAC. *n. f.* *Lac* is usually distinguished by the name of a gum, but improperly, because it is inflammable, and not soluble in water. We have three sorts of it, which are all the product of the same

ſame tree. 1. The ſtick *lac*. 2. The ſeed *lac*. 3. The ſhell *lac*. Authors leave us uncertain whether this drug belongs to the animal or the vegetable kingdom. *Hill*.

(3.) LAC, GUM. See LACCA.

LACARRY, Giles, a learned Jeſuit of the 17th century, born in the dioceſe of Caſtres, in Languedoc, in 1605. He taught philoſophy, theology, and the holy Scriptures in his ſociety; was rector of the college of Cahors, and well ſkilled in hiſtory. He wrote many works; among which are, 1. *Hiſt. Galliarum ſub Præfectis Prætorii Galliarum*, 4to. a work which is much eſteemed, and extends from the reign of Conſtantine to that of Juſtinian. 2. *Hiſtoria Romana a Julio Cæſare ad Conſtantinum Magnum, per numiſmata et marmora antiqua*, an excellent work. 3. *Epitome hiſtoriæ Reg. Franciæ, ex Dionyſio Petavio excerpta*, alſo much eſteemed. 4. An edition of Velleius Paterculus, with learned notes.

LACAS, or LAS LACAS, a town of Cuba.

(1.) LACCA, LAC, or GUM LAC, is a kind of wax, of which a ſpecies of inſects form cells upon trees, like honeycomb. See COCCUS, N° 4. In theſe cells remain ſome of the dead inſects, which give a red colour to the whole ſubſtance of the lac. That called *ſtick lac* is the wax adhering to ſome of the ſmall branches of the tree, and which is unprepared. This lac, when ſeparated from the adhering ſticks, groſsly powdered, and deprived of its colour by digeſtion with menſtruums, for the ſake of the dyes and other purpoſes, is called *ſeed lac*; when the ſtick lac is freed from impurities by melting it over a gentle fire, and formed into cakes, it is called *lump lac*; and laſtly, that called *ſhell lac* is the cells liquefied, ſtrained, and formed into thin tranſparent laminæ in the following manner: Separate the cells from the branches, break them into ſmall pieces, throw them into a tub of water for one day, waſh off the red water and dry the cells, and with them fill a cylindrical tube of cotton cloth 2 feet long, and 1 of 2 inches in diameter; tie both ends, turn the bag above a charcoal fire; as the lac liquefies twiſt the bag, and when a ſufficient quantity has tranſuded the pores of the cloth, lay it upon a ſmooth junk of the plantain tree (MUSA PARADISIACA of Linnæus), and with a ſtrip of the plantain leaf draw it into a thin lamella; take it off while flexible, for in a minute it will be hard and brittle. The value of ſhell lac is according to its tranſparency. The lac inſect is one of the moſt uſeful of that tribe yet diſcovered, particularly to the natives of the countries where it is found. They conſume a great quantity of ſhell lac in making ornamental rings, painted and gilded in various taſtes, to decorate the arms of the ladies; and it is formed into beads, ſpiral and linked chains for necklaces, and other female ornaments. The following are recipes for various purpoſes to which they apply this ſubſtance: 1. *For* SEALING WAX. Take a ſtick, and heat one end of it upon a charcoal fire; put upon it a few leaves of the ſhell lac ſoftened above the fire; keep alternately heating and adding more ſhell lac until you have got a maſs of 3 or 4 lb. of liquefied ſhell lac upon the end of your ſtick; in which manner lump lac is formed from ſeed lac. Knead this upon a wetted board with 3 oz. of levigated cinnabar; form it into cylindrical pieces; and to give them a poliſh, rub them while hot with a cotton cloth. 2. *For* JAPANNING. Take a lump of ſhell lac, prepared in the manner of ſealing wax, with whatever colour you pleaſe, fix it upon the end of a ſtick, heat the poliſhed wood over a charcoal fire, and rub it over with the half melted lac, and poliſh by rubbing it even with a piece of folded plantain leaf held in the hand; heating the lacquer and adding more lac as occaſion requires. Their figures are formed by lac, charged with various colours in the ſame manner. 3. *For* VARNISH. In ornamenting their images and religious houſes, &c. they make uſe of very thin beat lead, which they cover with various varniſhes, made of lac charged with colours. The preparation of them is kept a ſecret. The leaf of lead is laid upon a ſmooth iron heated by fire below while they ſpread the varniſh upon it. 4. *For* GRINDSTONES. Take of river ſand three parts, of ſeed lac waſhed one part, mix them over the fire in a pot, and form the maſs into the ſhape of a grindſtone, having a ſquare hole in the centre, fix it on an axis with liquefied lac, heat the ſtone moderately, and by turning the axis it may eaſily be formed into an exact orbicular ſhape. Poliſhing grindſtones are made only of ſuch ſand as will paſs eaſily through fine muſlin, in the proportion of two parts ſand to one of lac. This ſand is found at Ragimaul. It is compoſed of ſmall angular cryſtalline particles tinged red with iron, two parts to one of black magnetic ſand. The ſtone-cutters, inſtead of ſand, uſe powder of a very hard granite called *corune*. Theſe grindſtones cut very faſt. When they want to increaſe their power, they throw ſand upon them, or let them occaſionally touch the edge of a vitrified brick. The ſame compoſition is formed upon ſticks, for cutting ſtones, ſhells, &c. by the hand. 5. *For* PAINTING. Take one gallon of the red liquid from the firſt waſhing for ſhell lac, ſtrain it through a cloth, and let it boil for a ſhort time, then add half an ounce of ſoap earth (foſſil alkali); boil an hour more, and add 3 oz. of powdered load (bark of a tree); boil a ſhort time, let it ſtand all night, and ſtrain next day. Evaporate 3 quarts of milk without cream to 2 quarts upon a ſlow fire, curdle it with ſour milk, and let it ſtand for a day or two; then mix it with the red liquid above mentioned; ſtrain them through a cloth, add to the mixture 1½ oz. of alum, and the juice of 8 or 10 lemons: mix the whole, and throw it into a cloth-bag ſtrainer. The blood of the inſect forms a coagulum with the caſeous part of the milk, and remains in the bag, while a limpid acid water drains from it. The coagulum is dried in the ſhade, and is uſed as a red colour in painting and colouring. 6. *For* DYEING. Take one gallon of the red liquid prepared as before without milk, to which add 3 oz. of alum. Boil 3 or 4 oz. of tamarinds in a gallon of water, and ſtrain the liquor. Mix equal parts of the red liquid and tamarind water over a brisk fire. In this mixture dip and wring the ſilk alternately until it has received a proper quantity of the dye. To increaſe the colour, increaſe the proportion of the red liquid, and let the ſilk boil a few minutes in the mixture. To make ſilk hold the colour, boil a handful of the bark called *load*

in

in water, ſtrain the decoction, and add cold water to it; dip the dried ſilk into this liquor ſeveral times, and then dry it. Cotton cloths are dyed in this manner; but the dye is not ſo laſting as in ſilk. The lac colour is preſerved by the natives upon flakes of cotton dipped repeatedly into a ſtrong ſolution of the lac inſect in water, and then dried. Among us, lac is alſo uſed in various arts; being employed in the preparation of ſpirit varniſhes, for making ſealing wax, and as a colouring material for dying ſcarlet; ſee VARNISH, WAX, &c. It is inſoluble in water, and difficultly ſoluble in ſpirit of wine, which, for that purpoſe, muſt be well dephlegmated. According to Neumann, 16 ounces of ſeed-lac, diſtilled in an open fire, yielded 9 oz. 6 dr. of a butter or thick oil, 1 oz. 6 dr. of a watery liquor neither acid nor alkaline, and a refiduum weighing 2¼ oz. The colour given by lac is leſs beautiful, but more durable, than that given by cochineal. To render the colouring matter of the lac diffuſible in water, ſo as to be applied to the ſtuffs to be dyed, Mr Hellot directs the following proceſs: Let ſome powdered gum lac be digeſted 2 hours in a decoction of comfry root, by which a fine crimſon colour is given to the water, and the gum is rendered pale or ſtraw-coloured. To this tincture, poured off clear, let a ſolution of alum be added; and when the colouring matter has ſubſided, let it be ſeparated from the clear liquor and dried. It will weigh about one 5th of the quantity of lac employed. This dried fecula is to be diſſolved or diffuſed in warm water, and ſome ſolution of tin is to be added to it, by which it acquires a vivid ſcarlet colour. This liquor is to be added to a ſolution of tartar in boiling water; and thus the dye is prepared. The method of obtaining the fine red lac uſed by painters from this ſubſtance, is by the following ſimple proceſs. Boil the ſtick lac in water, filter the decoction, and evaporate the clear liquor to dryneſs over a gentle fire. The reaſon of this eaſy ſeparation is, that the beautiful red colour thus ſeparated adheres only ſlightly to the outſides of the ſticks broke off the trees along with the gum-lac, and readily communicates itſelf to boiling water. Some of this ſticking matter alſo adhering to the gum itſelf, it is proper to boil the whole together; for the gum does not at all prejudice the colour, nor diſſolve in boiling water: ſo that after this operation the gum is as fit for making ſealing wax as before, and for all other uſes which do not require its colour. Lac is likewiſe employed for medicinal purpoſes. The ſtick lac is the ſort uſed. It is of great eſteem in Germany, and other countries, for laxity and ſponginеſs of the gums proceeding from cold or a ſcorbutic habit: for this uſe the lac is boiled in water, with the addition of a little alum, which promotes its ſolution; or a tincture is made from it with rectified ſpirit. This tincture is recommended alſo internally in the fluor albus, and in rheumatic and ſcorbutic diſorders: it has a grateful ſmell, and not unpleaſant, bitteriſh, aſtringent taſte. The gum lac has been alſo uſed as an electric, inſtead of glaſs for electrical machines. See LACKER, § 12. LAKE, N° 3; and VARNISH.

(2.) LACCA, ARTIFICAL, or ARTIFICIAL LACQUE, a coloured ſubſtance drawn from ſeveral flowers: as the yellow from the flower of the juniper, the red from the poppy, and the blue from the iris or violet. The tinctures of theſe flowers are extracted by digeſting them ſeveral times in aqua-vitæ, or by boiling them over a ſtove, in a lixivium of pot-aſhes and alum. An artificial lacca is alſo made of Brazil wood, boiled in a lixivium of the branches of the vine, adding a little cochineal, turmeric, calcined alum, and arſenic, incorporated with the bones of the cuttle-fiſh pulverized and made up into little cakes and dried. If it be to be very red, they add the juice of lemon to it; to make it brown, they add oil of tartar. Dove-coloured or columbine lacca is made with Brazil of Fernambuc, ſteeped in diſtilled vinegar for a month, and mixed with alum incorporated in cuttle-fiſh bone. For other proceſſes, ſee COLOUR-MAKING, *Index*.

LACCADIVE ISLANDS, a group of ſmall iſlands in the Indian Ocean. The neareſt is about 120 miles from the coaſt of Malabar. Lon. from 71° 15′ to 73° 30′ E. Lat. from 10° to 11° 46′ N.

(1.) * LACE. *n. ſ.* [*lacet*, French; *laqueus*, Lat.]

1. A ſtring; a cord.—

Striving more, the more in *laces* ſtrong
Himſelf he tied. *Spenſer.*

2. A ſnare; a gin.—

The king had ſnared been in love's ſtrong *lace*.
*Fairfax.*

3. A plaited ſtring, with which women faſten their clothes.—

O! cut my *lace*, leſt my heart cracking, it
Break too. *Shakeſpeare.*

Doll ne'er was call'd to cut her *lace*,
Or throw cold water in her face. *Swift.*

4. Ornaments of fine thread curiouſly woven.—

Our Engliſh dames are much given to the wearing of coſtly *laces*; and, if they be brought from Italy, they are in great eſteem. *Bacon.* 5. Textures of thread, with gold or ſilver.—

He wears a ſtuff, whoſe thread is coarſe and round,
But trimm'd with curious *lace*. *Herbert.*

6. Sugar. A cant word; now out of uſe.—

He takes up their myſterious face,
He drinks his coffee without *lace*. *Prior.*

(2.) LACE, in commerce, (§ 1. *def.* 4, 5.) is compoſed of many threads of gold, ſilver, or ſilk, interwoven the one with the other, and worked upon a pillow with ſpindles according to the pattern deſigned. The open work is formed with pins, which are placed and diſplaced as the ſpindles are moved. The importation of gold and ſilver lace is prohibited.

(3.) LACE, BLOND, a lace made of fine linen thread or ſilk, much in the ſame manner as that of gold and ſilver. The pattern of the lace is fixed upon a large round pillow, and pins being ſtuck into the holes or openings in the patterns, the threads are interwoven by means of a number of bobbins made of bone or ivory, each of which contains a ſmall quantity of fine thread, in ſuch a manner as to make the lace exactly reſemble the pattern. Several towns in England, particularly in Buckinghamſhire, carry on this manufacture; but vaſt quantities of the fineſt lace have been imported from Flanders. By an act of parliament lately paſſed (April 1802), impoſing new duties

ties inſtead of the *convoy duties* on various imports and exports, a duty of 14s. is payable upon every dozen of yards of bone lace of thread imported.

(4.) LACE, GOLD, METHOD OF CLEANING, WHEN TARNISHED. The method of cleaning gold lace or embroidery, is the ſame with that recommended for brocade. See BROCADE, § 5. But though ſpirit of wine is the moſt innocent material that can be employed for this purpoſe, it is not in all caſes proper. The golden covering may be in ſome parts worn off; or the baſe metal with which it had been alloyed, may be corroded by the air, ſo as to leave the particles of the gold diſunited; while the ſilver underneath, tarniſhed to a yellow hue, may continue a tolerable colour to the whole: in which caſes it is apparent, that the removal of the tarniſh would be prejudicial to the colour, and make the lace or embroidery leſs like gold than it was before. A piece of old tarniſhed gold-lace, cleaned by ſpirit of wine, was deprived, with its tarniſh, of the greateſt part of its golden hue, and looked almoſt like ſilver lace. The fact is, that what is called *Gold Lace* ſhould rather be called *Gilt Lace*, being only ſilver lace gilded. There is no ſuch thing as real gold lace.

(5.) LACE, METHOD OF SEPARATING THE GOLD AND SILVER FROM, WITHOUT BURNING IT. Cut the lace in pieces, and (having ſeparated the thread from it by which it was ſewed to the garment) tie it up in a linen cloth, and boil it in ſoap ley, diluted with water, till it be diminiſhed in bulk; which will take up but a little time, unleſs the quantity of lace be very great. Then take out the cloth, and waſh it ſeveral times in cold water, ſqueezing it pretty hard with your foot, or beating it with a mallet, to clear it of the ſoap ley; then untie the cloth, and the metallic part of the lace will remain pure, nowhere altered in colour or diminiſhed in weight. This method is more convenient and leſs troubleſome than the common way of burning; and as a ſmall quantity of the ley will be ſufficient, the expenſe will be trifling, eſpecially as the ſame ley may be uſed ſeveral times, if cleared of the filky calcination. It may be done in either an iron or copper veſſel. The ley may be had at the ſoap-boilers, or it may be made of pearl-aſh and quick-lime boiled together in a ſufficient quantity of water. The reaſon of this ſudden change in the lace will be evident to ſuch as are acquainted with chemiſtry: for ſilk, on which all laces are wove, is an animal ſubſtance, and all animal ſtubſtances are ſoluble in alkalies, eſpecially when rendered more cauſtic by the addition of quick-lime; but the linen you tie it in, being a vegetable, will remain unaltered.

* *To* LACE. *v. a.* [from the noun.] 1. To faſten with a ſtring run through eilet holes.—I cauſed a fomentation to be made, and put on a *laced* ſock, by which the weak parts were ſtrengthened. *Wiſem.*

At this, for new replies he did not ſtay,
But *lac'd* his creſted helm, and ſtrode away.
*Dryden.*

Meſſapus' helm he finds among the reſt,
And *laces* on, and wears the weaving creſt. *Dryd.*

—Like Mrs Primly's great belly, ſhe may *lace* it down before, but it burniſhes on her hip. *Congreve.*

When Jenny's ſtays are newly *lac'd*,
Fair Alma plays about her waiſt. *Prior.*

2. To adorn with gold or ſilver textures ſewed on. —It is but a night-gown in reſpect of yours; cloth of gold and coats, and *lac'd* with ſilver. *Shak.*

3. To embelliſh with variegations.—

Look, love, what envious ſtreaks
Do *lace* the ſev'ring clouds in yonder eaſt. *Shak.*
Then clap four ſlices of pilaſter on't,
That, *lac'd* with bits of ruſtic, makes a front.
*Pope.*

4. To beat; whether from the form which *L'Eſtrange* uſes, or by corruption of *laſh*.—Go you, and find me out a man that has no curioſity at all, or I'll *lace* your coat for ye. *L'Eſtrange.*

(1.) LACEDÆMON, in fabulous hiſtory, a ſon of Jupiter and Taygete, the daughter of Atlas. He married Sparta the daughter of Europa, by whom he had Amyclas and Eurydice the wife of Acriſius. He was the firſt who introduced the worſhip of the Graces into Laconia, and built them a temple. From Lacedæmon and his wife, the capital of Laconia was called *Lacedæmon* and *Sparta*.

(2.) LACEDÆMON, in ancient geography, a noble city of Peloponneſus, called alſo SPARTA; theſe names differing in this, that the latter is the proper and ancient name of the city, the former of the country, which afterwards came to be applied to the city *(Strabo, Stephanus)*. Homer alſo makes this diſtinction; who calls the country *holy*, becauſe encompaſſed with mountains. It has alſo been ſeverally known by the name of LELEGIA, from the Leleges, the firſt inhabitants of the country, or from Lelex, one of their kings; and OEBALIA, from *Oebalus*, the 6th king from Eurotas. It was alſo called HECATOMPOLIS, from 100 cities which the whole province once contained. This city was the capital of Laconia, ſituated on the right or weſt ſide of the Eurotas: it was leſs in compaſs than Athens, however equal, or even ſuperior to it in power. Polybius makes it 48 ſtadia, a circuit much inferior to that of Athens. LELEX is ſuppoſed to have been the firſt king of Lacedæmon. His deſcendants, 13 in number, reigned ſucceſſively after him, till the reign of the ſons of Oreſtes, when the Heraclidæ recovered the Peloponneſus about 80 years after the Trojan war. Procles and Euryſthenes, the deſcendants of the Heraclidæ, uſurped the crown together; and after them it was decreed that the two families ſhould always ſit on the throne together. The monarchial power was aboliſhed, and the race of the Heraclidæ extinguiſhed at Sparta, about A. A. C. 219. Lacedæmon in its flouriſhing ſtate had no walls, the bravery of its citizens ſerving inſtead of them *(Nepos)*. At length in Caſſander's time, or after, when the city was in the hands of tyrants, diſtruſting the defence by arms and bravery, a wall was built round it, at firſt ſlight, and in a tumultuary or haſty manner; which the tyrant Nabis made very ſtrong *(Livy, Juſtin.)* Pauſanias aſcribes the firſt walls to the times of Demetrius and Pyrrhus, under Nabis. They were pulled down A. A. C. 188, by Philopœmen, who was then at the head of the Achæan league, and Laconia ſome time after became a Roman province, when reduced by Mummius. See SPARTA. Lacedæmon is now called MISITRA. Lon. 23. 0. E. Lat. 36. 55. N.

LA-

LACEDÆMONIANS, the people of SPARTA.

* LACED MUTTON. An old word for a whore.—Ay, Sir, I, a loft mutton, gave your letter to her, a *lac'd mutton*, and ſhe gave me nothing for my labour. *Shak.*

LACEDOGNA. See CEDOGNA.

* LACEMAN. *n. ſ.* [*lace* and *man.*] One who deals in lace.—I met with a nonjuror, engaged with a *laceman*, whether the late French king was moſt like Auguſtus Cæſar or Nero. *Addiſon.*

* LACERABLE. *adj.* [from *lacerate.*] Such as may be torn.—Since the lungs are obliged to a perpetual commerce with the air, they muſt neceſſarily lie open to great damages, becauſe of their thin and *lacerable* compoſure. *Harvey.*

* *To* LACERATE. *v. a.* [*lacero*, Latin.] To tear; to rend; to ſeparate by violence.—And my ſons *lacerate* and rip up, viper-like, the womb that brought them forth. *Howel's England's Tears.*—The heat breaks through the water, ſo as to *lacerate* and lift up great bubbles too heavy for the air to buoy up, and cauſeth boiling. *Denham.*—Here *lacerated* friendſhip claims a tear. *Vanity of Human Wiſhes.*

* LACERATION. *n. ſ.* [from *lacerate.*] The act of tearing or rending; the breach made by tearing.—The effects are, extenſion of the great veſſels, compreſſing of the leſſer, and *lacerations* upon ſmall cauſes. *Arbuthnot.*

* LACERATIVE. *adj.* [from *lacerate.*] Tearing; having the power to tear.—Some depend upon the intemperament of the part ulcerated, others upon the continual afflux of *lacerative* humours. *Harvey on Conſumptions.*

LACERNA, a coarſe thick garment worn by the Romans over their gowns like a cloak. It was firſt uſed in the camp, but afterwards admitted into the city. The emperors wore the lacerna of a purple dye. It was at firſt very ſhort, but it lengthened after it became faſhionable, which was not till the civil wars and the triumvirate; before this time it was confined to the ſoldiers. Senators were forbidden wearing it in the city by Valentinian and Theodoſius. Martial mentions lacernæ worth 10,000 ſeſterces. Some confound this garment with the penula; but it ſeems rather to have reſembled the CHLAMYS, or BIRRUS.

(I.) LACERTA, the LIZARD, in aſtronomy, a conſtellation of the Northern Hemiſphere. See ASTRONOMY, § 556.

(II.) LACERTA, the LIZARD, in zoology, a genus of amphibious animals, belonging to the order of reptilia, the characters of which are theſe: The body is naked, with four feet, and a tail. See *Plates* CXCVI. and CXCVII. There are about 80 ſpecies; the moſt remarkable are theſe:

1. LACERTA AGILIS has a pretty long verticillated tail, with ſharp ſcales, and a ſcaly collar. This is the common green lizard, and is a native both of Europe and India. This ſpecies is extremely nimble: in hot weather it baſks on the ſides of dry banks or old trees; but, on being obſerved, immediately retreats to its hole. The food of this ſpecies as well as of all the other Britiſh lizards, is inſects; and they themſelves are devoured by birds of prey. They are all perfectly harmleſs; yet their form ſtrikes one with diſguſt, and has occaſioned great obſcurity in their hiſtory. Mr Pennant mentions a lizard killed in Worceſterſhire, in 1714, which was 2 feet 6 inches long, and 4 inches in girth. The fore legs were placed 8 inches from the head; the hind legs 5 inches beyond theſe: the legs were two inches long; the feet divided into 4 toes, each furniſhed with a ſharp claw. Another of the ſame kind was afterwards killed in that county; but whether theſe large lizards were natives of other countries and imported into England, or whether they were of Britiſh growth, is uncertain.

2. LACERTA ALLIGATOR, *the Alligator*, or *American crocodile*, has a vaſt mouth, furniſhed with ſharp teeth; from the back to the end of the tail, ſerrated; ſkin tough and brown, and covered on the ſides with tubercles. This dreadful ſpecies, which grows to the length of 17 or 18 feet, is found in the warmer parts of North America; and moſt numerous, fierce, and ravenous, towards the S. Yet in Carolina it never devours the human ſpecies, but on the contrary ſhuns mankind; it, however, kills dogs as they ſwim the rivers, and hogs which feed in the ſwamps. It is often ſeen floating like a log of wood on the ſurface of the water, and is miſtaken for ſuch by dogs and other animals, which it ſeizes, draws under water, and devours. Like the wolf, when preſſed by long hunger, it will ſwallow mud, and even ſtones and pieces of wood. They often get into the weirs in purſuit of fiſh, and do much miſchief by breaking them to pieces. They are torpid during winter in Carolina; and retire into their dens, which they form by burrowing far under ground. They make the entrance under water, and work upwards. In ſpring they quit their retreats, and reſort to the rivers; and chiefly ſeek their prey near the mouth, where the water is brackiſh. They roar and make a dreadful noiſe at firſt leaving their dens, and againſt bad weather. The female lays a vaſt number of eggs in the ſand, near the banks of lakes and rivers, and leaves them to be hatched by the ſun: multitudes are deſtroyed as ſoon as hatched, either by their own ſpecies or by fiſh of prey. In S. America, the carrion vulture is the inſtrument of Providence to deſtroy multitudes; and thus prevents the country from being rendered uninhabitable.

3. LACERTA BASILISCUS has a long cylindrical tail, a radiated fin on the back, and a creſt on the throat. It is a native of the Indies. It is a very harmleſs creature; and altogether deſtitute of thoſe wonderful qualities which have been attributed to the fabulous animal of the ſame name. See BASILISK, § 2.

4. LACERTA BIPES, the *two-footed lizard*, is transferred to this genus, in the laſt edition of the Syſtema Naturæ, from the *Anguis* of former editions, where it was called ANGUIS BIPES. See ANGUIS, N° 2.

5. LACERTA BULLARIS, *the green lizard of Jamaica*, is about ſix inches long, of a ſhining graſs-green colour. It is common in Jamaica, frequenting hedges and trees. When approached, theſe animals, by filling their throat with wind, ſwell it into a globular form with a ſcarlet colour; which,

which, when contracted, the ſcarlet diſappears, and the part returns to the colour of the reſt of the body. The figure repreſents the animal with its throat thus inflated. This ſwelling action ſeems to proceed from menacing, or deterring one from coming near them, though they are very inoffenſive.

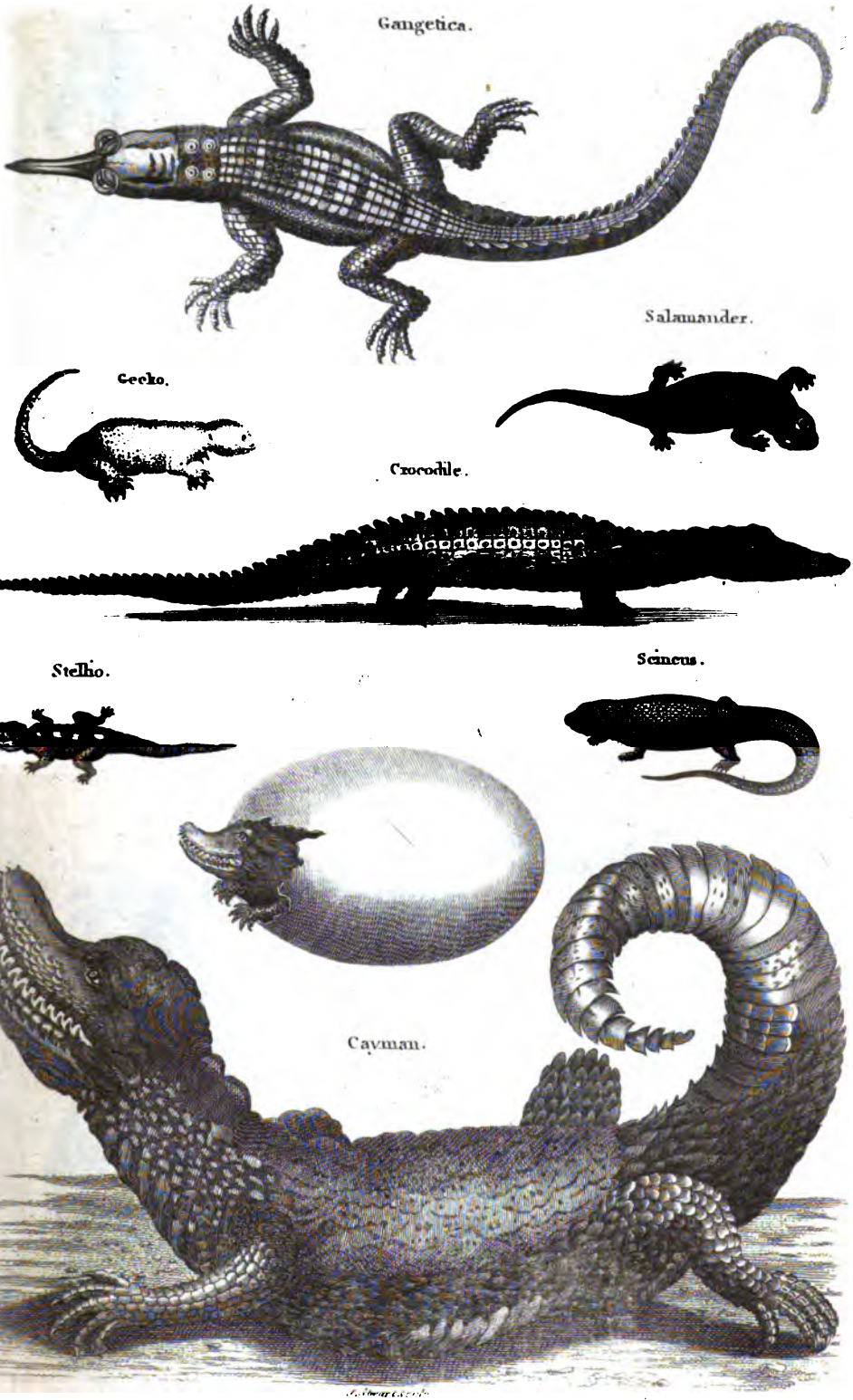
6. LACERTA CAROLINENSIS, *the green lizard of Carolina*, is ſo denominated from its colour. This ſpecies is very ſlender; the tail is near double the length of the body, and the whole length about 5 inches. It inhabits Carolina; where it is domeſtic, familiar, and harmleſs. It ſports on tables and windows, and amuſes with its agility in catching flies. Cold affects the colour; in that uncertain climate, when there is a quick tranſition in the ſame day from hot to cold, it changes inſtantly from the moſt brilliant green to a dull brown. They are a prey to cats and ravenous birds. They appear chiefly in ſummer; and at the approach of cold weather they retire to their winter receſſes, and lie torpid in the hollow crevices of rotten trees. A few warm ſun-ſhiny days often ſo invigorate them, that they will come out of their holes and appear abroad; when on a ſudden the weather changing to cold, ſo enfeebles them, that they are unable to return to their retreats, and die of cold.

7. LACERTA CAUDIVERBERA has a depreſſed pinnatified tail, and palmated feet. It is larger than the common green lizard, is found in Peru, and has got its name from its beating the ground with its tail.

8. LACERTA CAYMAN, or the *Antilles crocodile*, has been confounded with the ALLIGATOR and GANGETICA (N° 12.), but is evidently different from both; and has accordingly been properly diſtinguiſhed by the Abbé Bonaterre in the *Encyclopedie Methodique*. See the figures in *Plate* CXCVI. The greateſt ſtrength of this animal, according to M. Merian, conſiſts in its teeth, of which there are two rows croſſing one another, by means of which it grinds with the greateſt eaſe whatever it ſeizes upon. But it muſt not be underſtood from this that there is a double row of teeth, as Seba pretends, on each ſide of the under jaw; but only that there are two rows on each jaw, one on the right and the other on the left ſide.—The *Cayman* is ſo called from ſome ſmall iſles of that name among the Antilles, where theſe creatures are ſaid to be very numerous. They are of exceeding ſtrength, and equally the dread both of men and animals; for they live on land as well as in the water, and devour every creature they meet with. On *Pl.* CXCVI is repreſented an egg with the young one at the time of breaking the ſhell.

9. LACERTA CHALCIDES. See N° 21.

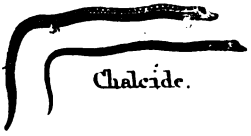
10. LACERTA CHAMÆLEON, the *chamæleon*, has a crooked cylindrical tail. The head of a large chamæleon is almoſt two inches long, and from thence to the beginning of the tail it is 4½. The tail is 5 inches long, and the feet 2¾. The thickneſs of the body is different at different ſeaſons; for ſometimes, from the back to the belly it is two inches, and ſometimes but one; for he can blow up and contract himſelf at pleaſure. This ſwelling and contraction is not only of the back and belly, but alſo the legs and tail. Theſe different motions do not, like thoſe of other animals, proceed from a dilatation of the breaſt in breathing, which riſes and falls ſucceſſively; but they are very irregular, as in tortoiſes and frogs. The chamæleon will continue blown up for two hours together, and then grow leſs and leſs inſenſibly; for the dilatation is always more quick and viſible than the contraction. In this laſt ſtate he appears extremely lean; the ſpine of the back is ſharp, and all his ribs might be told; the tendons of the arms and legs might alſo be ſeen diſtinctly. The ſkin is very cold to the touch; and notwithſtanding he ſeems ſo lean, there is no feeling the beating of the heart. The ſurface of the ſkin is unequal, and has a grain not unlike ſhagreen, but very ſoft, becauſe each eminence is as ſmooth as if it was poliſhed. Some of theſe are as large as a middling pin's head on the arms, legs, belly, and tail; but on the ſhoulders and head they are of an oval figure, and a little larger. Thoſe under the throat are ranged in the form of a chaplet, from the lower lip to the breaſt. Some of the head and back are amaſſed together in cluſters, with ſpaces between them, on which are almoſt imperceptible ſpots of a pale red and yellow colour, as well as the ground of the ſkin itſelf, which plainly appears between theſe cluſters. This ground changes colour when the animal is dead, becoming of a greyiſh brown, and the ſmall ſpots are whitiſh. (See CHAMELEON, N° 2.) The head is like that of a fiſh, being joined to the breaſt by a very ſhort neck, covered on each ſide with cartilaginous membranes reſembling gills. There is a creſt directly on the top of the head, and two others on each ſide above the eyes, and between theſe there are two cavities near the top of the head. The muzzle is blunt, like that of a frog: at the end there is a hole on each ſide for the noſtrils; but there are no ears, nor any ſign of any. The jaws are furniſhed with teeth, or rather with a bone in the form of teeth, which he makes little or no uſe of, becauſe he lives by ſwallowing flies and other inſects without chewing them; and hence aroſe the vulgar notion of his living upon air, becauſe he was never ſeen to eat. The tongue, which Linnæus ſays reſembles an earthworm, is of conſiderable length, and is enlarged and ſomewhat flattened at the end. From this member there continually oozes out a very glutinous liquor, by means of which it catches ſuch inſects as come within its reach, and it is ſurpriſing to ſee with what quickneſs it retracts its tongue the inſtant it has arreſted any prey. The form, ſtructure, and motion of the eyes, have ſomething very particular; for they are very large, being almoſt half an inch in diameter. They are of a globous figure; which may be eaſily ſeen, becauſe they ſtand out of the head. They have a ſingle eye-lid like a cap, with a ſmall hole in the middle, through which the ſight of the eye appears, no bigger than a pin's head, and a ſhining brown, encircled by a little ring of a gold colour. This eye-lid has a gram like ſhagreen, as well as the other parts of the ſkin; and when the reſt of the body changes colour and aſſumes ſpots of different ſhape, thoſe on the lid always keep the ſame form, though they are tinctured with the ſame colour as the ſkin. But the moſt extraordinary thing relating to the eyes


Gangetica.
Salamander.
Gecko.
Crocodile.
Stellio.
Scincus.
Cayman.

Green.

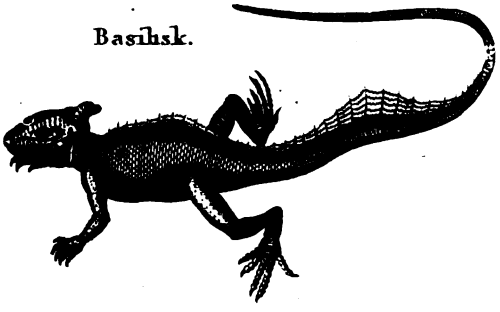
Bullaris.

Seps.



Chalcide.

Basilisk.

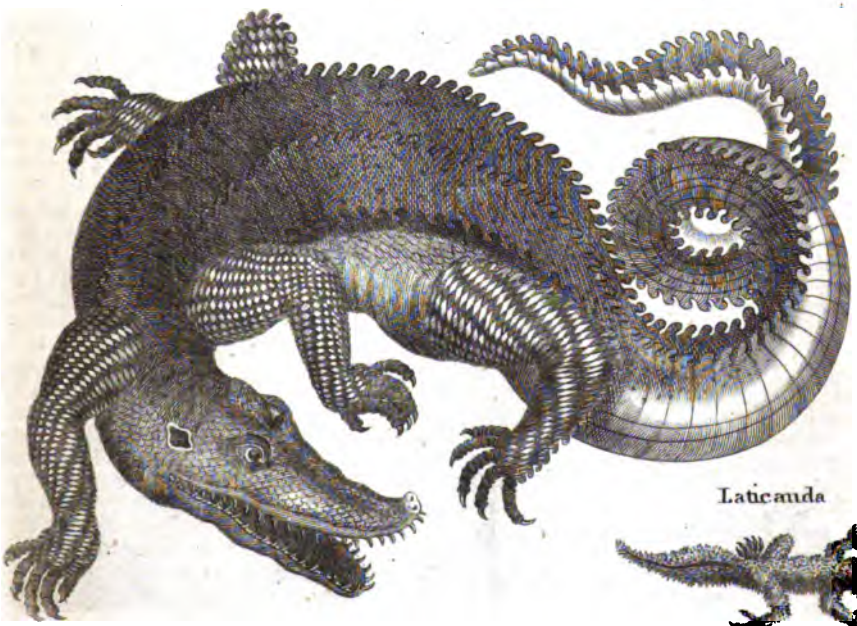


Muricata.

Chamæleon.

Iguana.

Alligator.



Laticauda

eyes is, that this animal often moves one when the other is entirely at reſt; nay, ſometimes one eye will ſeem to look directly forward and the other backward, and one will look up to the ſky when the other regards the earth. The trunk of the body comprehends the thorax and the belly, but is almoſt all thorax, with little or no belly. The 4 feet are all of equal length; but thoſe before are turned backwards, and thoſe behind forwards. There are 5 toes on each paw, which have a greater reſemblance to hands than feet. They are all divided into two, which gives the appearance of two hands to each arm, and two feet to each leg; and though one of theſe parts have three toes, and the other but two, yet they ſeem to be all of the ſame ſize. Theſe toes lie together under the ſame ſkin as in a mitten; however, their ſhape may be ſeen through the ſkin. With theſe paws the chamæleon can lay hold of the ſmall branches of trees like a parrot. When he is about to perch, he parts his toes differently from birds, becauſe he puts two behind and two before. The claws are little, crooked, very ſharp, and of a pale yellow, proceeding but half way out of the ſkin, while the other half is hid beneath it. His walk is ſlower than that of a tortoiſe, and he ſeems to move along with an affectation of gravity. He ſeems to ſeek for a proper place to ſet his feet upon; and when he climbs up trees, he does not truſt to his feet like a ſquirrel, but endeavours to find out clefts in the bark, that he may get a ſurer hold. His tail is like that of a viper when it is puffed up and round; at other times the bones may be ſeen in the ſame manner as on the back. He always wraps his tail round the branches of trees, and it ſerves him inſtead of a 5th hand. He is a native of Africa and Aſia. Mr Haſſelquiſt is of opinion, that the change of colour in the chamæleon is owing to its being exceedingly ſubject to the jaundice, which particularly happens either when it is expoſed to the ſun or when it is made angry. The mixture of the bile with its blood is then very perceptible, and, as the ſkin is tranſparent, makes it ſpotted with green and yellow. He never ſaw it coloured with red, blue, or purple; and does not believe that ever it aſſumes theſe colours.

11. LACERTA CROCODYLUS, *the crocodile*, has a compreſſed jagged tail, 5 toes on the fore, and 4 on the hind feet. This is the largeſt animal of the genus. One that was diſſected at Siam, an account of which was ſent to the Royal Academy at Paris, was 18½ feet long, of which the tail was no leſs than 5½ feet, and the head and neck above 2½. He was 4 feet 9 inches in circumference where thickeſt. The hinder legs, including the thigh and the paw, were 2 feet 2 inches long; the paws from the joint to the extremity of the longeſt claws, were above 9 inches. They were divided into 4 toes; of which 3 were armed with large claws, the longeſt of which was an inch and a half, and 7½ lines broad at the root. The 4th toe was without a nail, and of a conical figure; but was covered with a thick ſkin like ſhagreen leather. Theſe toes were united with membranes like thoſe of ducks, but much thicker. The fore legs had the ſame parts and conformation as the arms of a man, but were ſomewhat ſhorter than thoſe behind. The hands had 5 fingers, the two laſt of which had no nails, and were of a conical figure, like the 4th toe on the hind paws. The head was long, and had a little riſing at the top; but the reſt was flat, eſpecially towards the extremity of the jaws. It was covered with a ſkin, which adhered firmly to the ſkull and jaws. The ſkull was rough and unequal in ſeveral places; and about the middle of the forehead there were two bony creſts, about 2 inches high. They were not quite parallel, but ſeparated from each other in proportion as they mounted upwards. The eye was very ſmall in proportion to the reſt of the body; and ſo placed within its orbit, that the outward part, when ſhut, was only a little above an inch in length, and run parallel to the opening of the jaws. The noſe was placed in the middle of the upper jaw, near an inch from its extremity, and was perfectly round and flat, being two inches in diameter, of a black, ſoft, ſpongy ſubſtance, like the noſe of a dog. The form of the noſtrils was ſomewhat like the Greek Σ; and there were two caruncles which filled and cloſed them very exactly, and which opened as often as he breathed through the noſe. The jaws ſeemed to ſhut one within another by means of ſeveral apophyſes, which proceeded from above downwards, and from below upwards, there being cavities in the oppoſite jaw to receive them. They had 27 dog-teeth in the upper jaw and 15 in the lower, with ſeveral void ſpaces between them. Theſe were thick at the bottom, and ſharp at the point; being all of different ſizes, except ten large hooked ones, 6 of which were in the lower jaw, and 4 in the upper. The mouth was 15 inches long, and 8½ broad where broadeſt; and the diſtance of the two jaws, when opened as wide as poſſible, was 15 inches and a half. The ſkull, between the two creſts, was proof againſt a muſket ball, for it only rendered the part a little white that it ſtruck againſt. The colour of the body was dark brown on the upper part, and whitiſh citron below, with large ſpots of both colours on the ſides. From the ſhoulders to the extremity of the tail he was covered with large ſquare ſcales, diſpoſed like parallel girdles, 52 in number; but thoſe near the tail were not ſo thick as the reſt. In the middle of each girdle were 4 protuberances, which became higher as they approached the end of the tail, and compoſed 4 rows; of which the two in the middle were lower than the other two, forming three channels, which grew deeper the nearer they came to the tail, and were confounded with each other about two feet from its extremity. The ſkin was defended by a ſort of armour, which, however, was not proof againſt a muſket-ball, contrary to what has been commonly ſaid However, the attitude in which it was placed might contribute thereto; for probably, if the ball had ſtruck obliquely againſt the ſhell, it would have flown off. Beſides, allowance muſt be made for the animal being dead. The parts of the girdles under the belly were whitiſh, and made up of ſcales of divers ſhapes. They were about one 6th of an inch thick, and not ſo hard as thoſe on the back. Some crocodiles have meaſured 25 feet in length. They have no tongue, but in place of it a membrane, attached by its edges to the two ſides

of the under jaw. The crocodile lays eggs, which ſhe covers over with ſand, and leaves to be hatched by the heat of the ſun. They are met with in the Nile, Niger, and Ganges, beſides moſt other large rivers in the S. parts of Aſia, Africa, and America. Mr Haſſelquiſt ſays, that the crocodile ſwallows ſtones to aſſiſt digeſtion, after the manner of ſeed-eating birds, which commit to the ſtomach the work of maſtication as well as concoction, being deſtitute of the inſtruments adapted to that purpoſe. The Egyptians ſay, that his excrements do not paſs by the anus: this ſeems to be confirmed by the ſtructure of the gut, which is near the pylorus; for it cannot eaſily be conceived that excrements ſhould paſs through ſuch a narrow paſſage, ſeemingly deſtined for the conveyance of the chyle only; but the ſtructure of the parts, and the gut being ſo near the pylorus, ſeem to indicate that the excrements paſs through it into the ventricle, and are vomited up. The inhabitants above Cairo ſay they ſee this daily; and obſerve, that the crocodile is obliged to come on ſhore for this purpoſe. There is a folliculus, of the bigneſs of a hazel-nut, under the ſhoulders of the old crocodiles, which contains a thick matter ſmelling like muſk. The Egyptians are very anxious to get this when they kill a crocodile, it being a perfume much eſteemed by the grandees. When the male copulates with the female, he turns her with his ſnout on her back. The Egyptians uſe the fat againſt the rheumatiſm and ſtiffneſs of the tendons, eſteeming it a powerful external remedy. They ſay the gall is good for the eyes; they uſe it as a certain remedy for barrenneſs in women, taking about 6 grains internally, nd outwardly they apply a peſſus made of cotton and the gall of a crocodile. The eyes of the crocodile are the beſt aphrodiſiacs of any known by the Arabs; who preſer them to all confections, dea-fatyrii, hyacinthi, &c. and even to ambergris. The crocodile is a very dangerous and terrible animal in ſome countries. It does a great deal of miſchief among the people of Upper Egypt, often devouring women who come to the river to fetch water, and children playing on the ſhore or ſwimming in the river. In the ſtomach of one diſſected before Mr Barton the Engliſh conſul, they found the bones of the legs and arms of a woman, with the rings which they wear in Egypt as ornaments. Theſe animals are ſeen in ſome places lying for hours, and even whole days, ſtretched in the ſun, and motionleſs; ſo that one not uſed to them might miſtake them for trunks of trees covered with rough and dry bark: but the miſtake would ſoon be fatal: for the ſeemingly torpid animal, at the near approach of any living creature, inſtantly darts upon it, and carries it to the bottom. In the times of an inundation they ſometimes enter the cottages of the natives, where they ſeize the firſt animal they meet with. There have been inſtances of their taking a man out of a canoe in the ſight of his companions, without their being able to aſſiſt him. The crocodile, however, except when preſſed with hunger, or with a view of depoſiting its eggs, ſeldom leaves the water. Its uſual method is to float along upon the ſurface, and ſeize whatever animals come within its reach; but when this method fails, it then goes cloſe to the bank. There it waits in patient expectation of ſome land animal that comes to drink; the dog, the bull, the tiger, or man himſelf. Nothing is to be ſeen as the animal approaches, nor is its retreat diſcovered till too late. It ſeizes the victim with a ſpring, and goes at a bound much faſter than ſuch an unwieldy animal could be ſuppoſed to do; then having ſecured the creature both with teeth and claws, it drags it into the water, inſtantly ſinks with it to the bottom, and in this manner quickly drowns it. Sometimes it happens that the creature wounded by the crocodile makes its eſcape; in which caſe, the latter purſues with great celerity, and often takes it a ſecond time. In theſe depredations, however, this terrible animal often ſeizes on another as formidable as itſelf, and meets with deſperate reſiſtance. Combats often occur between the crocodile and the tiger. All tigers are continually oppreſſed by a parching thirſt, that makes them frequent great rivers, whither they deſcend to drink. On theſe occaſions they are ſeized by the crocodile, upon whom they inſtantly turn with the greateſt agility, and force their claws into his eyes, while he plunges with his fierce antagoniſt into the river. There they continue to ſtruggle, till at laſt the tiger is drowned. Notwithſtanding all this, we are aſſured by Labat, that a negro, with no other weapon than a knife in his right hand, and his left arm wrapped round with a cow-hide, will venture boldly to attack this animal in its own element. As ſoon as he approaches the crocodile, he preſents his left arm, which the animal ſwallows, but as it ſticks in his throat, the negro has time to give it ſeveral ſtabs below the chin, where it is eaſily vulnerable; and the water alſo getting in at the mouth, which is held involuntarily open, the creature is ſoon bloated up as big as a tun, and expires. The natives of Siam are particularly fond of the capture of crocodiles, which they take by throwing 3 or 4 ſtrong nets acroſs a river, at proper diſtances; ſo that if the animal breaks through the firſt, it may be caught by one of the reſt. When firſt taken, it employs the tail, which is the grand inſtrument of ſtrength, with great force; but after many unſucceſsful ſtruggles, the animal's ſtrength is at laſt exhauſted. Then the natives approach their priſoner in boats, and pierce him in the moſt tender parts till he is weakened by loſs of blood. When he has done ſtirring, they begin by tying up his mouth, and with the ſame cord tie his head to his tail, which laſt they bend back like a bow. They alſo tie his feet to the top of his back. Were they to omit theſe precautions, the crocodile would ſoon recover ſtrength enough to do a great deal of miſchief. When thus brought into ſubjection, or when taken young and tamed, this formidable animal is uſed to entertain the great men of the eaſt. It is often managed like a horſe, a curb is put into its mouth, and the rider directs it as he thinks proper. Though awkwardly formed, it proceeds with conſiderable ſwiftneſs; and is thought to move as faſt as ſome of the moſt unwieldy of our own animals, the hog or the cow. Some indeed aſſert, that no animal could eſcape it, but for its ſlowneſs in turning; but this ſeems very improbable,

bable, as its back-bone is full of articulations, and seemingly as flexible as that of other large animals. All crocodiles breed near fresh waters, though they are sometimes found in the sea. They produce their young by eggs, and for this purpose, the female chooses a place by the side of a river, or some fresh water lake, to deposit her brood in. She always pitches upon an extensive sandy shore, where she may dig a hole without danger of detection from the ground being fresh turned up. The shore must be gentle and shelving to the water, for the greater convenience of her going and returning; and a convenient place must be found near the edge of the stream, that the young may have a shorter way to go. When all these requisites are adjusted, the animal is seen cautiously stealing up on shore to deposit her burden. The presence of a man, a beast, or even a bird, is sufficient to deter her at that time; and if she perceives any creature looking on, she infallibly returns. If, however, nothing appears, she then goes to work, scratching up the sand with her fore-paws, and making a hole pretty deep in the shore. There she deposits from 80 to 100 eggs, of the size and form of a tennis-ball, covered with a tough white skin like parchment. She takes above an hour to perform this task; and then, covering up the place so artfully that it can scarcely be perceived, she goes back to return again the next day. Upon her return, with the same precaution as before, she lays about the same number of eggs; and the day following also a like number. Thus having deposited her whole quantity, and having covered them close up in the sand, they are soon vivified by the heat of the sun; and at the end of 30 days the young ones begin to break open the shell. At this time the female is instinctively taught that her young ones want relief; and she goes upon land to scratch away the sand and set them free. Her brood quickly avail themselves of their liberty; a part run unguided to the water; another part ascend the back of the female, and are carried thither in greater safety. But the moment they arrive at the water, all natural connection is at an end; when the female has introduced her young to their natural element, both she and the male become their formidable enemies, and devour as many of them as they can. The whole brood scatters into different parts at the bottom; by far the greatest number are destroyed, and the rest find safety in their agility or minuteness. But it is not the parents alone that thus thin their numbers; the eggs of this animal are not only a delicious feast to the savage, but are eagerly sought after by every beast and bird of prey. The ICHNEUMON was erected into a deity among the ancients, for its success in destroying the eggs of these monsters: at present the *gallinazo*, a species of VULTURE, is their most prevailing enemy. All along the banks of great rivers, for thousands of miles, the crocodile propagates in such numbers as would soon over-run the earth, were not the vulture appointed by Providence to abridge its fecundity. These birds are ever found in great numbers where the crocodile is most numerous; and hiding themselves within the thick branches of the trees that shade the banks of the river, they watch the female in silence, and permit her to lay her eggs without interruption. Then when she has retired, they flock all together upon the hidden treasure, tear up the eggs, and devour them in a much shorter time than they were deposited. Nor are they less diligent in attending the female while she is carrying her young to the water; for such as drop by the way are sure to receive no mercy. Such is the extraordinary account given us by late travellers of the propagation of this animal; an account adopted by Linnæus and the most learned naturalists. Yet from the general analogy of nature, the crocodile's devouring her own young, when she gets to the water, seems doubtful. This may be a story raised from the general idea of this animal's rapacious cruelty; but it is probably not more divested of parental affection than other creatures; and we are the more led to think so, from the peculiar formation of another species. (See N° 12.) How long the crocodile lives we are not certainly informed: if we may believe Aristotle, it lives as long as a man. Among the various animals that were produced to fight in the amphitheatre at Rome, the combat of the crocodile was one. Marcus Scaurus produced them living in his unrivalled exhibitions.

(12.) LACERTA GANGETICA, the *open-bellied crocodile of the Ganges*, is furnished with a false belly like the opossum, where the young creep out and in, as their dangers or necessities require. This species, thus furnished, cannot be said to be an enemy to her own young, since she thus gives them more than parental protection. It is probable also that this open-bellied crocodile is viviparous, and fosters her young, that are prematurely excluded, in this second womb, until they come to proper maturity. This species was not described by Linnæus; but has been inserted in the *Systema Naturæ* since his death. Mr Edwards tells us, that 3 of them were sent from Bengal, about 1747, to the celebrated Dr MEAD. Two of them he preserved in his collection, and presented the 3d to the late ingenious Mrs Kennon. Since the decease of these worthy persons, they became the property of Mr James Lemon of London, who gave Mr Edwards one of them to present to the Royal Society. The narrowness of the beak is the most extraordinary circumstance in this crocodile, which appears like the bill of the GOOSE-ANDER. It has small sharp teeth. In other respects it has all the marks common to alligators or crocodiles. The beak was finely creased transversely. The animal, appeared in the spirits, all over of a yellowish olive colour, the under side lighter than the upper, the latter having some dusky marks and spots. This species inhabits the banks of the Ganges; and it is strange that they should never have been described before, as our India company have been so long settled there, and the animal is, at full growth, nearly, if not altogether, as large as the common crocodile.

(13.) LACERTA GECKO has a cylindrical tail, concave ears, and a warty body. It is the *Indian salamander* of Bontius. "This animal is very frequent in Cairo (says Hasselquist), both in the houses and without them. Its poison is very singular, as it exhales from the lobuli of the toes.

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The animal ſeeks all places and things impregnated with ſea-ſalt, and, paſſing over them ſeveral times, leaves this very noxious poiſon behind. In July 1750, I ſaw two women and a girl in Cairo at the point of death, from eating cheeſe new ſalted, bought in the market, and on which this animal had dropt its poiſon. Once, at Cairo, I had an opportunity of obſerving how acrid the exhalations of the toes of this animal are, as it ran over the hand of a man who endeavoured to catch it; there immediately roſe little puſtules over all thoſe parts the animal had touched; theſe were red, inflamed, and ſmarted a little, greatly reſembling thoſe occaſioned by the ſtinging of nettles. It emits an odd ſound, eſpecially in the night, from its throat, not unlike that of a frog."

(14.) LACERTA IGUANA, or *guana*, has the top of the back and tail, and the gullet, ſtrongly ſerrated, and is ſometimes found 5 feet long. It has ſmall teeth, and bites hard. It inhabits the rocks of the Bahama iſlands, and lurks in cliffs or hollow trees. It feeds entirely on vegetables; and the fat of the abdomen aſſumes the colour of that which it has laſt eaten. It is ſlow of motion, and has a moſt diſguſting look; yet it is eſteemed a moſt delicate and wholeſome food, noxious only to venereal patients, according to Linnæus. It is not amphibious, yet on neceſſity will continue long under water; it ſwims by means of the tail, keeping its legs cloſe to the body. Guanas are the ſupport of the natives of the Bahama iſlands, who go in their ſloops from rock to rock in ſearch of them. They are taken with dogs trained for the purpoſe; and as ſoon as caught, their mouths are ſewed up, to prevent them from biting. Some are carried alive for ſale to Carolina; others ſalted and barrelled for home conſumption.

(15.) LACERTA LATICAUDA, the *broad-tailed lizard*, has a flattened lanceolate tail, ſomewhat ſpiny on the margin. It is about four inches and a half in length. The head is diſproportionably large. The upper ſurface of the body is of a duſky grey colour, and beſet with ſmall tubercles, which in ſome parts ſharpen to a point. The colour of the under ſurface of the body is pale, or almoſt white. This and the next ſpecies are inhabitants of New South Wales.

(16.) LACERTA MURICATA, the *prickly lizard*, has a long rounded tail; its body, which is of a browniſh grey colour, is covered with ſharp-pointed ſcales, and the whole upper part marked with tranſverſe duſky bars. The ſcales are furniſhed with a prominent line on the upper ſurface, and toward the back part of the head almoſt run into a ſort of weak ſpines.

(17.) LACERTA NILOTICA has a long tail with a triangular edge, and four lines of ſcales on the back. It is met with in Egypt near the Nile. The Egyptians ſay that this lizard proceeds from the eggs of the crocodile laid in the ſand, but that the crocodile proceeds from thoſe laid in the water. Mr Haſſelquiſt detected the fallacy of this account.

(18.) LACERTA PALUSTRIS has a lanceolated tail, and 4 toes on the fore feet; and inhabits the ſtagnant waters of Europe. It has a ſlow and crawling pace. Mr Pennant more than once found, under ſtones and old logs, ſome very minute lizards that had much the appearance of this kind: they were perfectly formed, and had not the leaſt veſtiges of fins; which circumſtance, joined to their being found in a dry place remote from water, ſeems to indicate, that they had never been inhabitants of that element, as many of our lizards are in their firſt ſtate. At that period they have a fin above and below their tail; that on the upper part extends along the back as far as the head; but both drop off as ſoon as the animal takes to the land, being then no longer of any uſe. Mr Ellis has remarked certain pennated fins at the gills of one very common in moſt of our ſtagnating waters, and which is frequently obſerved to take a bait like a fiſh.

(19.) LACERTA SALAMANDRA, the *ſalamander*, has a ſhort cylindrical tail, 4 toes on the fore feet, and a naked porous body. This animal has been ſaid, even in the *Philoſ. Tranſ.* to live in the fire: but this is a miſtake. It is found in the ſouthern countries of Europe. The following account of this ſpecies is extracted from the Count de la Cepede's *Natural Hiſtory of Serpents*. Whilſt the hardeſt bodies cannot reſiſt the violence of fire, the world have endeavoured to make us believe that a ſmall lizard can not only withſtand the flames, but even extinguiſh them. As agreeable fables readily gain belief, every one has been eager to adopt that of a ſmall animal ſo highly privileged, ſo ſuperior to the moſt powerful agent in nature, and which could furniſh ſo many objects of compariſon to poetry, ſo many pretty emblems to love, and ſo many brilliant devices to valour. The ancients believed this property of the ſalamander; wiſhing that its origin might be as ſurpriſing as its power; and deſirous of realizing the fictions of the poets, pretended that it owes its exiſtence to the pureſt of elements, which cannot conſume it; and they called it *the daughter of fire*, giving it however a body of ice. The moderns have followed the ridiculous tales of the ancients; and ſome have gone ſo far as to think that the moſt violent fire could be extinguiſhed by the land ſalamander. Quacks ſold this ſmall lizard, affirming, that when thrown into the greateſt conflagration, it would check its progreſs. It was neceſſary that philoſophers ſhould prove by facts what reaſon might have demonſtrated; but it was not till after the light of ſcience was diffuſed abroad, that the world gave over believing in this wonderful property of the ſalamander. This lizard, which is found in ſo many countries of the ancient world, and even in very high latitudes, has been very little noticed, becauſe it is ſeldom ſeen out of its hole, and becauſe for a long time it has inſpired much terror. Even Ariſtotle ſpeaks of it as of an animal with which he was ſcarcely acquainted. One of the largeſt of this ſpecies, preſerved in the late French king's cabinet, is 7 inches 5 lines in length, from the end of the muzzle to the root of the tail, which is 3 inches 8 lines. The ſkin does not appear to be covered with ſcales, but it is furniſhed with a number of excreſcences like teats, containing many holes, ſeveral of which may be very plainly diſtinguiſhed by the naked eye, and through which a kind of milk oozes, that generally ſpreads itſelf in ſuch a manner

ther as to form a transparent coat of varnish above the skin of this oviparous quadruped, naturally dry. The eyes are placed in the upper part of the head, which is a little flatted; their orbit projects into the interior part of the palate, and is there almost surrounded by a row of very small teeth, like those in the jaw bones: these teeth establish a near relation between lizards and fishes; many species of which have also several teeth placed in the bottom of the mouth. The colour of this species is very dark: upon the belly it has a bluish cast, intermixed with pretty large irregular yellow spots, which extend over the whole body, and even to the feet and eye-lid; some of these spots are besprinkled with small black specks; and those which are upon the back often touch without interruption, and form two long yellow bands. The colour must, however, be various; and some salamanders are found in the marshy forests of Germany, which are quite black above, and yellow below. To this variety we must refer the black salamander, found by Mr Laurenti in the Alps, which he considered as a distinct species. The salamander has no ribs; neither have frogs, to which is has a great resemblance in the general form of the anterior part of its body. When touched, it suddenly covers itself with that kind of coat of which we have spoken, and it can also very rapidly change its skin from a state of humidity to a state of dryness. The milk which issues from the small holes in its surface is very acrid; when put upon the tongue, one feels as it were a kind of scar at the part which it touched. This milk, which is considered as an excellent substance for taking off hair, has some resemblance to that which distils from the ESULA and EUPHORBIUM. When the salamander is crushed, or when it is only pressed, it exhales a peculiar bad smell. Salamanders are fond of cold damp places, thick shades, tufted woods, high mountains, and the banks of streams that run through meadows: they sometimes retire in great numbers to hollow trees, hedges, and below old rotten stumps; and they pass the winter, in places of high latitude, in a kind of burrows, where they are found joined and twisted together. The salamander being destitute of claws, having only four toes on each of the fore feet, and no advantage of conformation making up its deficiencies, its manner of living must be very different from that of other lizards. It walks very slowly; far from being able to climb trees with rapidity, it often appears to drag itself with great difficulty along the surface of the earth. It seldom goes far from its place of shelter; it passes its life under the earth, often at the bottom of old walls during summer; it dreads the heat of the sun, which would dry it; and it is only when rain is about to fall that it comes forth from its asylum, to bathe itself, and to imbibe an element to which it is analogous. Perhaps it finds then with greatest facility those insects upon which it feeds. It lives upon flies, beetles, snails, and earth worms; when it reposes, it rolls up its body in several folds like serpents. It can remain some time in the water without danger, and it casts a very thin pellicle of a greenish grey colour. Salamanders have even been kept more than six months in water without food; care only was taken to change the water often. Every time a salamander is plunged into the water, it attempts to raise its nostrils above the surface as if to seek for air, which is a new proof of the need that all oviparous quadrupeds have to breathe during the time they are not in a state of torpor. The salamander has apparently no ears, and in this it resembles serpents. It has even been said that it does not hear, and on this account it has got the name of *sourd* in some provinces of France. This is very probable, as it has never been heard to utter any cry, and silence in general is coupled with deafness. Having then perhaps one sense less than other animals, and being deprived of the faculty of communicating its sensations to those of the same species, even by imperfect sounds, it must be reduced to a much inferior degree of instinct; it is therefore very stupid; and not bold, as has been reported: it does not brave danger, but it does not perceive it. Whatever gestures one makes to frighten it, it always advances without turning aside; however, as no animal is deprived of that sensation necessary for its preservation, it suddenly compresses its skin when tormented, and spurts forth upon those who attack it, that corrosive milk which is under it. If beat, it begins to raise its tail; afterwards it becomes motionless, as if stunned by a kind of paralytic stroke; for we must not, with some naturalists, ascribe to an animal so devoid of instinct, so much art and cunning as to counterfeit death. In short, it is difficult to kill it; but when dipped in vinegar, or surrounded with salt reduced to powder, it expires in convulsions, as is the case with several other lizards and worms. The ancients, and even Pliny, have affirmed, that the poison of the salamander is the most dangerous of all, and that it might even cause the destruction of *whole nations*. The moderns also for a long time believed the salamander to be very poisonous; but they have at length had recourse to observation, by which they ought to have begun. The famous Bacon wished naturalists would endeavour to ascertain the truth respecting the poison of the salamander. Gesner proved by experiment, that it did not bite, whatever means were used to irritate it; and Wurfbainus showed that it might safely be touched, and that one might without danger drink the water of those wells which it inhabited. M. de Maupertuis studied also the nature of this lizard. In making researches to discover what might be its pretended poison, he demonstrated experimentally, that fire acted upon the salamander in the same manner as upon all other animals. He remarked, that it was scarcely upon the fire, when it appeared to be covered with the drops of its milk, which, rarefied by the heat, issued through all the pores of the skin, but in greater quantity from the head and dugs, and that it immediately became hard. It is needless to say, that this milk is not sufficiently abundant to extinguish even the smallest fire. M. de Maupertuis, in the course of his experiments, in vain irritated several salamanders; none of them ever opened their mouths; he was obliged to open them by force. As the teeth of this lizard are very small, it was very difficult to find an animal with a skin sufficiently

ciently fine to be penetrated by them: he tried without ſucceſs to force them into the fleſh of a chicken ſtripped of its feathers; he in vain preſſed them againſt the ſkin: they were diſplaced, but they could not enter. He, however, made a ſalamander bite the thigh of a chicken, after he had taken off a ſmall part of the ſkin. He made ſalamanders newly caught bite alſo the tongue and lips of a dog, as well as the tongue of a turkey; but none of theſe animals received the leaſt injury. M. de Maupertuis afterwards made a dog and a turkey ſwallow ſalamanders whole, or cut into pieces; and yet neither of them appeared to be ſenſible of the leaſt uneaſineſs.—Mr Laurenti ſince made experiments with the ſame view: he forced grey lizards to ſwallow the milk proceeding from the ſalamander, and they died very ſuddenly. The milk, therefore, of the ſalamander, taken internally, may hurt, and even be fatal to certain animals, eſpecially thoſe which are ſmall; but it does not appear to be hurtful to large animals. It was long believed that the ſalamander was of one ſex; and that each individual had the power of engendering its like, as ſeveral ſpecies of worms. This is not the moſt abſurd fable which has been imagined with reſpect to the ſalamander; but if the manner in which they come into the world is not ſo marvellous as has been written, it is remarkable in this, that it differs from that in which moſt other lizards are brought forth, as it is analogous to that in which the chalcide and the ſeps, as well as vipers and ſeveral kinds of ſerpents, are produced. On this account the ſalamander merits the attention of naturaliſts much more than on account of the falſe and brilliant reputation it has ſo long enjoyed. M. de Maupertuis having opened ſome ſalamanders, found eggs in them, and at the ſame time ſome young perfectly formed; the eggs were divided into two long bunches like grapes, and the young were enclofed in two tranſparent bags; they were equally well formed as the old ones, and much more active. The ſalamander, therefore, brings forth young from an egg hatched within its belly, as the viper; and her fecundity is very great: naturaliſts have long ſaid that ſhe has 40 or 50 at once; and M. de Maupertuis found 42 young ones in the body of a female ſalamander, and 54 in another. The young ſalamanders are generally black, almoſt without ſpots; and this colour they preſerve ſometimes during their whole lives in certain countries, where they have been taken for a diſtinct ſpecies. Mr Thunberg has given, in the Memoirs of the Academy of Sweden, the deſcription of a lizard, which he calls the *Japaneſe lizard*, and which appears not to differ from our ſalamander but in the arrangement of its colours. This animal is almoſt black, with ſeveral whitiſh and irregular ſpots, both on the upper part of the body and below the paws; on the back there is a ſtrip of dirty white, which becomes narrow to the point of the tail. This whitiſh ſtripe is interſperſed with very ſmall ſpecks, which form the diſtinguiſhing characteriſtic of our land ſalamander. We, therefore, may conſider this Japaneſe lizard, as a variety of our land ſalamander, modified a little by the climate of Japan. It is found in Niphon, the largeſt iſland of that empire, inhabiting mountains and rocky places. The Japaneſe conſider it as a powerful ſtimulant, and a very active remedy. In the neighbourhood of Jedo, a number of theſe Japaneſe ſalamanders may be ſeen dried, hanging from the ceiling of the ſhops.

10. LACERTA SCINCUS has a cylindrical tail compreſſed at the point, and blunt marginated toes. It is found in Arabia Petræa near the Red Sea, and in Upper Egypt near the Nile. It is much uſed by the inhabitants of the eaſt as an aphrodiſiac, but not by the Europeans. The fleſh is given in powder, with ſome ſtimulating vehicle; broth made of the recent fleſh is likewiſe uſed by the Arabs. It is brought from Upper Egypt and Arabia to Alexandria, whence it is carried to Venice and Marſeilles, and from thence to all the apothecaries ſhops of Europe.

11. LACERTA SEPS and LACERTA CHALCIDES, being very different from all the other ſpecies, and approaching in form to the ſerpent tribe, figures of them are added in *Plate* CXCVI.

12. LACERTA SEX-LINEATA, the LION LIZARD, is about ſix inches long; the body of a grey colour, marked lengthwiſe on each ſide with 3 whitiſh lines: the legs are long; and it has a very long tail, which curls up, and looks fierce, whence probably it has received its Engliſh name. It inhabits S. Carolina and the Greater Antilles. It is very inoffenſive, and remarkably agile; but is a prey to rapacious birds.

13. LACERTA STELLIO has a verticillated tail, and dentated ſcales. It is a native of Africa, and the warm parts of Aſia. It frequents the ruinous walls of Natolia, Syria, and Paleſtine. The Arabs call it *hardum*. The Turks kill it, for they imagine, that, by declining the head, it mimics them while they ſay their prayers.

LACERTULI. See ANATOMY, § 181.

LACFODERY, mountains of Ireland, on the E. ſide of Kerry, where it joins Limeric and Cork.

(1.) LACHAWANNOCK, a mountain in the NE. part of Pennſylvania.

(2.) LACHAWANNOCK, a townſhip of Pennſylvania, in Luzerne county.

LACHE, a river of Upper Saxony.

LACHELLO, a town of Italy, in the ci-devant lordſhip of Vercelli, lately in the K. of Sardinia's dominions, now annexed, with the Piedmonteſe, &c. to France.

LACHEN, a town of Switzerland, in the canton of Schweitz, S. of the lake of Zurich, and 8 miles W. of Utznach. Near it are ſome mineral waters, cryſtals, and petrifactions.

LACHES. *n. ſ.* [from *laſcher*, Fr. i. e. *To ſlacken*; or *laſche*, idle;] in the Engliſh law, ſignifies ſlackneſs or negligence, as it appears, in Littleton, where *laches of entry* is a neglect of the heir to enter. It ſeems to be an old Engliſh word for LACK.

LACHESIS, in mythology, [from λαχειν, *to meaſure out by lot.*] one of the *Fates*. She preſided over futurity, and was repreſented as ſpinning the thread of life; or, according to others, holding the ſpindle. She is painted covered with a garment variegated with ſtars, and holding ſpindles in her hand.

LACHISH, in ancient geography, a city S. of the tribe of Judah. Euſebius and St Jerome tell us, that in their time there was a village called *Lachiſh*,

*Lachiſh*, 7 miles S. of Eleutheropolis. Sennacherib beſieged Lachiſh, but did not take it. From thence he ſent Rabſhakeh againſt Jeruſalem. Here king Amaziah was ſlain by his rebel ſubjects.

LACHNEA, in botany, a genus of the monogynia order, belonging to the octandria claſs of plants; and in the natural method, to the 31ſt order, *Vepreculæ*. There is no calyx; the corolla is quadrifid, with the limb unequal; there is one ſeed, a little reſembling a berry.

LACHOW, a town of Poland, in Volhynia.

(1.) * LACHRYMAL. *adj.* [*lachrymal*, French.] Generating tears.—It is of an exquiſite ſenſe, that, upon any touch, the tears might be ſqueezed from the *lachrymal* glands, to waſh and clean it. *Cheyne.*

(2.) LACHRYMAL, } in anatomy, is an appella-
LACHRYMALIS, } tion given to ſeveral parts of the eye. See ANATOMY, § 568.

* LACHRYMARY. *adj.* [*lachryma*, Latin.] Containing tears.—How many dreſſes are there for each particular deity? what a variety of ſhapes in the ancient urns, lamps, and *lachrymary* veſſels! *Addiſon.*

* LACHRYMATION. *n. ſ.* [from *lachryma*, Lat.] The act of weeping, or ſhedding tears.

(1.) * LACHRYMATORY. *n. ſ.* [*lachrimatoire*, Fr.] A veſſel in which tears are gathered to the honour of the dead.

(2.) *The* LACHRYMATORY, in antiquity, was a veſſel wherein the tears of a deceaſed perſon's friends were preſerved along with the aſhes and urn. They were ſmall glaſs or earthen bottles, chiefly in the form of phials. At the Roman funerals, the friends of the deceaſed, or the PRÆFICÆ, women hired for that purpoſe, uſed to fill them with their tears, and depoſit them very carefully with the aſhes, in teſtimony of their ſorrow, imagining the manes of the deceaſed were thereby greatly comforted. Many ſpecimens of them are preſerved in the cabinets of the curious, particularly in the Britiſh Muſeum.

LACHSA, or HADSJAR, a prov. of Arabia Felix, bounded on the N. by Arabia Deſerta, E. by the Perſian Gulf, S. by Oman, and W. by Nedsjed. Its camels and aſſes are much valued, and ſome thouſands annually ſold into Syria. It has alſo a pearl fiſhery and ſome foreign trade. It is chiefly inhabited by the Bedouins. See BEDOUINS.

LACATE, a river of Saxony, which runs into the Allier, 4 miles E. of Zell.

LACHWA, a town of Lithuania, in Brzeſk.

LACINIA, a ſurname of Juno.

* LACINIATED. *adj.* [from *lacinia*, Latin.] Adorned with fringes and borders.

LACINIUM, in ancient geography, a noble promontory of the Bruttii, in Italy, the S. boundary of the Sinus Tarentinus and the Adriatic; all to the S. of it being deemed the Ionian Sea. It was famous for a rich temple of JUNO LACINIA, with a pillar of ſolid gold ſtanding in it; which Hannibal intending to carry off, was, according to Cicero, diſſuaded by a dream. It is now called *Capo delle Colonne*, from the columns of Juno's temple ſtill ſtanding on the NE. coaſt of Calabria Ultra.

(1.) LACISA, } or LAZISE, a ſtrong, rich, and
(1.) LACIZE, } populous town and fort of Maritime Auſtria, on the E. ſide of Lake Garda; one of the frontier towns mentioned in the treaty of Campo Formio.

(2.) LACIZE, or LAZISE, a populous and fertile, though hilly diſtrict of Maritime Auſtria, extending W. from Verona to Lake Garda, and containing 5 pariſhes in its vicarage.

(1.) * LACK. *n. ſ.* [from the verb.] 1. Want; need; failure.—In the ſcripture there neither wanteth any thing, the *lack* whereof might deprive us of life. *Hooker.*—

Many that are not mad
Have ſure more *lack* of reaſon. *Shak.*

—He was not able to keep that place three days, for *lack* of victuals. *Knolles.*—

The trenchant blade, Toledo truſty,
For want of fighting was grown ruſty,
And eat into itſelf, for *lack*
Of ſomebody to hew and hack. *Hudibras.*

2. *Lack*, whether noun or verb, is now almoſt obſolete.

(2.) LACK, in geography, a town of Auſtria, capital of Carniola, called alſo *Biſchoff's Lack*. It has a linen manufacture, and a great trade in iron, ſteel, quickſilver, and corn.

(3.) LACK, a townſhip of Pennſylvania, in Mifflin county.

(4.) *A* LACK OF RUPEES, is 100,000 rupees; which ſuppoſing them *ficcas*, or ſtandard, at 2s. 6d. each, amount to 12,500l. Sterling.

(1.) * *To* LACK. *v. a.* [*laecken*, to leſſen, Dutch.] To want; to need; to be without.—Every good and holy deſire, though it *lack* the form, hath notwithſtanding in itſelf the ſubſtance, and with him the force of prayer who regardeth the very moanings, groans, and ſighs of the heart. *Hook.*—A land wherein thou ſhalt eat bread without ſcarceneſs; thou ſhalt not *lack* any thing in it. *Deut.* viii. 9.—

One day we hope thou ſhalt bring back,
Dear Bolingbroke, the juſtice that we *lack*.
*Daniel.*

Intreat they may; authority they *lack*. *Daniel.*

(2.) * *To* LACK. *v. n.* 1. To be in want.—The lions do *lack* and ſuffer hunger. *Common Prayer.* 2. To be wanting.—Peradventure they ſhall *lack* five of the fifty righteous; wilt thou deſtroy all the city for lack of five? *Geneſis* viii. 28.—There was nothing *lacking* to them: David recovered all, 1 *Sam.* xxx. 19.—That which was *lacking* on your part, they have ſupplied. 1 *Cor.* xvi. 17.

LACKAH, a river of Ireland, in Donegal.

LACKARI, a town of Perſia, in Irak Agemi.

* LACKBRAIN. *n. ſ.* [*lack* and *brain*.] One that wants wit.—What a *lackbrain* is this? Our plot is as good a plot as ever was laid. *Shak.*

(1.) * LACKER. *n. ſ.* A kind of varniſh, which, ſpread upon a white ſubſtance, exhibits a gold colour.

(2.) LACKERS, or LACQUERS, are varniſhes applied upon tin, braſs, and other metals, to preſerve them from tarniſhing, and to improve their colour. The baſis of lacquers is a ſolution of the reſinous ſubſtance called *ſeed lac* in ſpirit of wine. (See LACCA, § 1.). The ſpirit ought to be very much dephlegmated, to diſſolve much of the lac. For this purpoſe, ſome authors direct dry potaſh to be thrown into the ſpirit. This alkali attracts the water, with which it forms a liquid that ſub-

fides distinctly from the spirit at the bottom of the vessel. From this liquid the spirit may be separated by decantation. The spirit is thus greatly dephlegmated, but becomes impregnated with part of the alkali, which depraves its colour, and communicates a property to the lacquer of imbibing moisture from the air. These inconveniences may be prevented by distilling the spirit; or, if the artist has not an opportunity of performing that process, he may cleanse the spirit in a great measure from the alkali, by adding to it some calcined alum; the acid of which uniting with the alkali remaining in the spirit, forms with it a vitriolated tartar, which, not being soluble in spirit of wine, falls to the bottom, together with the earth of the decomposed alum. To a pint of the dephlegmated and purified spirit, about 3 oz. of powdered shell lac are to be added; and the mixture to be digested during same day with a moderate heat. The liquor ought then to be poured off, strained, and cleared by settling. This clear liquor is now fit to receive the required colour from certain resinous colouring substances, the principal of which are gamboge and annotto; the former of which gives a yellow, and the latter an orange colour. To give a golden colour, two parts of gamboge are added to one of annotto; but these colouring substances may be separately dissolved in the tincture of lac, and the colour required may be adjusted by mixing the two solutions in different proportions. When silver leaf or tin are to be lacquered, a larger quantity of the colouring materials are requisite than when the lacquer is intended to be laid on brass.

* *To* LACKER. *v. a.* [from the noun.] To smear over with lacker.—

What shook the stage, and made the people stare?
Cato's long wig, flower'd gown, and *lacker'd* chair. *Pope.*

* LACKEY. *n. s.* [*laequais*, Fr.] An attending servant; a foot-boy.—

A fellow-counsellor,
'Mong boys, and grooms, and *lackeys!* *Shak.*
He's cautious to avoid the coach and fix,
And on the *lackeys* will no quarter fix. *Dryden.*

—*Lacqueys* were never so saucy and pragmatical as they are now-a-days. *Addison's Spect.*

(1.) * *To* LACKEY. *v. a.* [from the noun.] To attend servilely. I know not whether *Milton* has used this word very properly.—

This common body
Goes to, and back, *lacqueying* the varying tide,
To rot itself with motion. *Shak.*
A thousand liveried angels *lackey* her,
Driving far off each thing of sin and guilt. *Milt.*

(2.) * *To* LACKEY. *v. n.* To act as a foot-boy; to pay servile attendance.—

Oft have I servants seen on horses ride,
The free and noble *lacquey* by their side. *Sandys.*

—Our Italian translator of the Æneis is a foot poet; he *lackeys* by the side of Virgil, but never mounts behind him. *Dryden.*

* LACKLINEN. *adj.* [*lack* and *linen.*] Wanting shirts.—You poor, base, rascally, cheating, *lacklinen* mate; away you mouldy rogue, away. *Shakespeare.*

* LACKLUSTRE. *adj.* [*lack* and *lustre.*] Wanting brightness.—

And then he drew a dial from his poke,
And looking on it with *lacklustre* eye,
Says very wisely, It is ten o'clock. *Shak.*

LAC LEMAN. See LEMAN.

(1.) LACOMBE, James, a French historian, born at Paris in 1724. He published several useful abridgments of histories; but his best work is *Histoire de Christine Reine de Suede:* 12mo, 1762.

(2.) LACOMBE DE PREZEL, Honorius, brother to James (N° 1.), was born at Paris in 1725. He published, 1. *Dictionnaire du Citoyen;* 2 vols 8vo, 1761: 2. *Dictionnaire de Jurisprudence;* 3 vols 8vo, 1763: 3. *Les Pensées de Pope, avec sa vie;* 12mo, 1766: 4. *Dictionnaire de Portraits et d'Anecdotes des Hommes Celebres;* 2 vols 8vo.

LACONIA, or } a country in the S. of Pelo-
LACONICA, } ponnesus, having Argos and Arcadia on the N. Messenia on the W. the Mediterranean on the S. and the bay of Argos on the E. Its extent from N. to S. was about 50 miles. It was watered by the Eurotas. The capital was called Sparta, or Lacedæmon: See LACEDÆMON, N° 2, and SPARTA. The brevity with which the Laconians always expressed themselves became proverbial, See LACONICK.

* LACONICALLY. *adv.* [from *laconick.*] Briefly; concisely.—Alexander Nequam, a man of great learning, and desirous to enter into religion there, writ to the abbot *laconically*. *Camden's Rem.*

LACONICISM. See LACONISM. *Laconicism* is certainly preferable, both in respect of *sound* and sense, as well as regularity of derivation.

* LACONICK. *adj.* [*laconicus*, Lat. *laconique*, Fr.] Short; brief; from *Lacones*, the Spartans, who used few words.—I grow *laconick* even beyond laconicism; for sometimes I return only yes, or no, to questionary or petitionary epistles of half a yard long. *Pope.*

LACONICUM, a short pithy sententious speech, such as the Lacedæmonians were remarkable for. See LACONIA.

* LACONISM, *n. s.* [*laconisme*, Fr. *laconismus*, Lat.] A concise style; called by *Pope*, *laconicism*. See LACONICK.—As the language of the face is universal, so it is very comprehensive: no *laconism* can reach it. It is the short-hand of the mind, and crowds a great deal in a little room. *Collier of the Aspect.*

LACOVIA, a town of Jamaica, 55 miles W. of Kingston.

LACQUER. See LACKER, § 1, 2.

LACSUR, a town of Persia, in Chorasan.

LACTANTIUS FIRMIANUS, Lucius Cœlius, a celebrated author in the beginning of the 4th century. According to Baronius, he was an African; but others say, he was born at Fermo in Ancona, whence he was called *Firmianus*. He studied rhetoric under Arnobius; and was afterwards a professor of that science in Africa and Nicomedia, where he was so admired, that the emperor Constantine appointed him preceptor to his son Crispus Cæsar. Lactantius was so far from seeking the pleasures and riches of the court, that he lived there in poverty. His works are written in elegant Latin. The principal are, 1. *De ira divina.*

*divina.* 2. *De operibus Dei*, in which he treats of creation and providence. 3. *Divine Inſtitutions*, in 7 books. This is his principal work: he there proves the truth of Chriſtianity, and refutes all the objections that had been raiſed againſt it; and he ſolidly, and with great ſtrength, attacks the illuſions of paganiſm. His ſtyle is pure, clear, and natural, and his expreſſions noble and elegant, on which account he has been called the *Cicero of the Chriſtians*. There is alſo attributed to him a treatiſe *De mortis perſecutorum*; but ſeveral of the learned doubt its being written by Lactantius. The moſt copious edition of his works is that of Paris in 1748, 2 vols 4to.

(1.) * LACTARY. *adj.* [*lactarius*, Lat.] Milky; full of juice like milk.—From *lactary*, or milky plants, which have a white and lacteous juice diſperſed through every part, there ariſe flowers blue and yellow. *Brown.*

(2.) * LACTARY. *n. ſ.* [*lactarium*, Lat.] A dairy houſe.

(1.) LACTATIC, or } among medical writers,
(2.) LACTATION, } denotes NURSING, or *giving ſuck*. The mother's breaſt, if poſſible, ſhould be allowed the child, at leaſt during the firſt month; for thus the child is more peculiarly benefited by what it ſucks, and the mother is preſerved from more real inconveniences than the falſely delicate imagine they would ſuffer by compliance herewith; but if by an infirm conſtitution, or other cauſes, the mother cannot ſuckle her child, let dry nurſing under the mother's eye be purſued. When women loſe their appetite by giving ſuck, both the children and themſelves are thereby injured; wet nurſes are to be preferred, who, during the time they give the breaſt, have rather an increaſed appetite, and digeſt more quickly: the former are apt to waſte away, and ſometimes die conſumptive. Thoſe nurſes with whom lactation may for a while agree, ſhould wean the child as ſoon as their appetite leſſens, their ſtrength ſeems to fail, or a tendency to hyſteric ſymptoms are manifeſt. When the new-born child is to be brought up by the mother's breaſt, apply it thereto in 10 or 12 hours after delivery; thus the milk is ſooner and more eaſily ſupplied, and there is leſs hazard of a fever than when the child is not put to it before the milk begins to flow of itſelf. If the mother does not ſuckle her child, her breaſts ſhould be ſo kept warm with flannels, or a hare ſkin, that a conſtant perſpiration may be ſupported; which will prevent much inconvenience from the milk. The child, notwithſtanding all care in dry nurſing, ſometimes pines if a breaſt is not allowed. In this caſe a wet nurſe ſhould be provided, if poſſible one that has not been long delivered of a child. She ſhould be young, of a healthy habit, an active diſpoſition, a mild temper, and whoſe breaſts are well filled with milk. If the milk be good, it is ſweetiſh to the taſte, and totally free from ſaltneſs; to the eye it appears thin, and of a bluiſh caſt. That the woman hath her menſes, if otherwiſe healthy, need not be any objection: and as to the cuſtom of abſtaining from venery while ſhe continues to ſuckle a child, it is ſo far without reaſon to ſupport it, that in fact, a rigorous chaſtity is as hurtful, and often more pernicious, than an immoderate uſe of venery. Among the vulgar errors, is that of red-haired women being improper for wet nurſes. If the menſes do not appear during the firſt months, but after 6 or 8 months ſuckling, the child ſhould be weaned. Wet nurſes ſhould eat at leaſt one hearty meal of animal food every day; with this a proper quantity of vegetables ſhould be mixed. Broth or milk are proper for their breakfaſts and ſuppers. But if the ſtrength ſhould ſeem to fail, a bottle of ſtrong ale or porter ſhould be allowed, or a moderate quantity of ſpiritous liquors; a quartern of rum, for inſtance, may be allowed in a quart of milk and water, *i. e.* a pint of each. Even pure ſpirits ſhould be given the nurſe immediately before ſhe gives the child the breaſt, in caſes where the infant is troubled with gripes or flatulence.

(2.) * LACTATION. *n. ſ.* [*lacto*, Lat.] The act or time of giving ſuck.

(1.) * LACTEAL. *adj.* [from *lac*, Lat.] Milky; conveying chyle of the colour of milk.—As the food paſſes, the chyle, which is the nutritive part, is ſeparated from the excrementitious by the *lacteal* veins; and from thence conveyed into the blood. *Locke.*

(2.) * LACTEAL. *n. ſ.* The veſſel that conveys chyle.—The mouths of the *lacteals* may permit aliment, acrimonious or not ſufficiently attenuated, to enter in people of lax conſtitutions, whereas their ſphincters will ſhut againſt them in ſuch as have ſtrong fibres. *Arbuthnot.*

(3.) LACTEALS. See ANATOMY, *Index.*

* LACTEOUS. *adj.* [*lacteus*, Latin.] 1. Milky.—Though we leave out the *lacteous* circle, yet are there more by four than Philo mentions. *Brown.* 2. Lacteal; conveying chyle.—The lungs are ſuitable for reſpiration, and the *lacteous* veſſels for the reception of the chyle. *Bentley.*

LACTER, a cape of the iſland of Coos.

* LACTESCENCE. *n. ſ.* [*lacteſco*, Lat.] Tendency to milk, or milky colour.—This *lacteſcence* does commonly enſue, when wine, being impregnated with gums, or other vegetable concretions, that abound with ſulphureous corpuſcles, fair water is ſuddenly poured upon the ſolution. *Boyle.*

(1.) * LACTESCENT. *adj.* [*lacteſcens*, Latin.] Producing milk, or a white juice.—Amongſt the pot-herbs are ſome *lacteſcent* plants, as lettuce and endive, which contain a wholeſome juice. *Arbuth.*

(2.) LATESCENT. See next article, § 2.

(1.) * LACTIFEROUS, *adj.* [*lac* and *fero.*] What conveys or brings milk.—He makes the breaſts to be nothing but glandules, made up of an infinite number of little knots, each whereof hath its excretory veſſel, or *lactiferous* duct. *Ray.*

(2.) LACTIFEROUS and LACTESCENT are appellations given to plants abounding with a milky juice, as the ſow-thiſtle and the like. It is applied to all thoſe plants which abound with a thick-coloured juice, without regarding whether it is white or not. Moſt lactiferous plants are poiſonous, except thoſe with compound flowers, which are generally innocent. Of the poiſonous lacteſcent plants, the moſt remarkable are ſumach, agaric, maple, burning thorny-plant, caſſada, celandine, puccoon, prickly poppy, and the plants of the natural order *contortæ*, as ſwallow wort, apocynum, cynanchum, and cerbera. The bell-

shaped flowers are partly noxious, as cardinal flower; partly innocent, as campanula. Among the lacteſcent plants with compound flowers that are innocent, may be mentioned dandelion, picris, hyoſeris, wild lettuce, gum-ſuccory, hawk-weed, baſtard hawk-weed, hypochæris, goat's beard, and moſt ſpecies of lettuce: we ſay moſt ſpecies, becauſe the prickly ſpecies of that genus are ſaid to be of a very virulent and poiſonous nature; though Mr Lightfoot denies this, and affirms that they are a ſafe and gentle opiate, and that a ſyrup made from the leaves and ſtalks is much preferable to the common diacodium.

LACTUCA, in botany, a genus of the polygamia æqualis order, belonging to the ſyngeneſia claſs of plants; and in the natural method ranking under the 49th order, *Compoſitæ*. The receptacle is naked; the calyx imbricated, cylindrical, with a membranaceous margin; the pappus is ſimple, ſtipated, or ſtalked. There are ſeveral ſpecies, moſt of which are of no uſe, and never cultivated but in botanic gardens for variety. Thoſe commonly cultivated in the kitchen garden for uſe, are, 1. The common or garden lettuce. 2. Cabbage lettuce. 3. Sileſia lettuce. 4. Dutch brown lettuce. 5. Aleppo lettuce. 6. Imperial lettuce. 7. Green capuchin lettuce. 8. Verſailles or upright white Cos lettuce. 9. Black Cos. 10. Red Cos. 11. Red capuchin lettuce. 12. Roman lettuce. 13. Prince lettuce. 14. Royal lettuce. 15. Egyptian Cos lettuce.—The firſt ſort is very common in gardens, and is ſown for cutting very young, to mix with other ſalads in ſpring. The 2d is the ſame, only improved by culture. It may be ſown in all ſeaſons, but in the hot months requires ſhady borders. To have it in continuation, the firſt crop ſhould be ſown in Feb. in an open ſituation; the others at three weeks diſtance; the later ones under covert, but not under the drippings of trees. The Sileſia, imperial, royal, black, white, and upright Cos lettuces, may be firſt ſown in the end of Feb. or beginning of March, on a warm light ſoil, and in an open ſituation; when they come up, they muſt be thinned to 15 inches diſtance every way, they will then require no farther care than to be kept clear of weeds. The black Cos, as it grows large, ſhould have its leaves tied together to whiten the inner part. Succeeding crops of theſe ſhould be ſown in April, May, and June; and toward the end of Auguſt, for a winter crop, to be preſerved under glaſſes, or in a bed arched with hoops and covered with mats. The moſt valuable of all the Engliſh lettuces are the white Cos or the Verſailles, the Sileſia, and the black Cos. The brown Dutch and the green capuchin are very hardy, and may be ſown late under walls, where they will ſtand the winter, and be valuable when no others are to be had. The red capuchin, Roman, and prince lettuces, are very early, and are ſown for variety; as are alſo the Aleppo ones for their beauty. The ſeveral ſorts of garden lettuces are very wholeſome, emollient, cooling ſalads, eaſy of digeſtion, and ſomewhat laxative. Moſt writers ſuppoſe that they have a narcotic quality; and indeed in many caſes they contribute to procure reſt, by abating heat, and relaxing the fibres. The ſeeds are in the number of the 4 leſſer cold ſeeds.

LACTUCA VIROSA, the *ſtrong-ſcented wild lettuce*, which is indigenous in Britain, and grows in ſome places in conſiderable abundance, differs very eſſentially in its qualities from the garden lettuce. Although it has not been introduced into any of the modern pharmacopœias, yet it has of late been highly extolled for ſome purpoſes in medicine. It ſmells ſtrongly of opium, and reſembles it in ſome of its effects; and its narcotic power, like that of the poppy, reſides in its milky juice. An extract from the expreſſed juice is recommended in ſmall doſes in dropſy. In dropſies of long ſtanding, proceeding from viſceral obſtructions, it has been given to the extent of half an ounce a-day. It is ſaid to agree with the ſtomach, to quench thirſt, to be gently laxative, powerfully diuretic, and ſomewhat diaphoretic. Plentiful dilution is allowed during its operation. Dr Collin of Vienna aſſerts, that out of 24 dropſical patients, all but one were cured by this medicine.

LACUNA, [Latin.] in old records, a ditch; a furrow for a drain; a blank in a writing. *Aſh.*

LACUNÆ, among anatomiſts, certain excretory canals in the genital parts of women.

LACUNAR, *n. ſ.* in architecture, an arched roof or ceiling, more eſpecially the planking or flooring above porticos or piazzas.

LACY, John, an Engliſh actor and play-writer, in the reign of Charles II. with whom he was a favourite. He wrote, 1. The Dumb Lady: 2. The Old Troop, or Monſieur Ragou: 3. Sir Hercules Buffoon.

LACYDAS, or LACYDES, a Greek philoſopher, born at Cyrene, who was the diſciple of Arceſilaus, and his ſucceſſor in the academy. He taught in a garden given him by Attalus king of Pergamus; but that prince ſending for him to court, he replied, "That the pictures of kings ſhould be viewed at a diſtance." He imitated his maſter in doing good without caring to have it known. He had a gooſe which followed him every where by night as well as by day; and when ſhe died, he made a magnificent funeral for her! He taught the ſame doctrine as Arceſilaus; and, like ſome moderns, ſaid, that we ought to determine nothing, but always to ſuſpend our opinion. He died A. A. C. 212.

* LAD. *n. ſ.* [*leode*, Saxon, which commonly ſignifies people, but ſometimes, ſays Mr *Lye*, a boy.] 1. A boy; a ſtripling, in familiar language.

We were
Two *lads*, that thought there was no more behind. *Shak.*

—The poor *lad* who wants knowledge, muſt ſet his invention on the rack, to ſay ſomething where he knows nothing. *Locke.*—Too far from the ancient forms of teaching ſeveral good grammarians have departed, to the great detriment of ſuch *lads* as have been removed to other ſchools. *Watts.* 2. A boy; a young man, in paſtoral language.—

For grief whereof the *lad* would after joy,
But pin'd away in anguiſh. *Spenſer.*
The ſhepherd *lad*,
Whoſe offſpring on the throne of Judah ſat
So many ages. *Milton.*

(1.) * LADDER. *n. ſ.* [*bladre*, Saxon.] 1. A frame made with ſteps placed between two upright pieces.—

Whoſe

Whoſe compoſt is rotten, and carried in time,
And ſpread as it ſhould be, thrift's *ladder* may climb. *Tuſſer.*

Some cut the pipes, and ſome the engines play,
And ſome more bold mount *ladders* to the fire. *Dryden.*

Eaſy in words thy ſtyle, in ſenſe ſublime;
'Tis like the *ladder* in the patriarch's dream,
Its foot on earth, its height above the ſkies. *Prior.*

—I ſaw a ſtage erected about a foot and a half from the ground, capable of holding four of the inhabitants with two or three *ladders* to mount it. *Gulliver's Travels.* 2. Any thing by which one climbs.—Such a one, who wanting true ſufficiency to raiſe him, would make a *ladder* of any miſchief. *Sidney.*—

I muſt climb her window,
The *ladder* made of cords. *Shak.*

Northumberland, thou *ladder*, by the which
My couſin Bolingbroke aſcends my throne. *Shak.*

Lowlineſs is young ambition's *ladder*,
Whereto the climber upward turns his face. *Shak.*

3. A gradual riſe.—Endowed with all theſe accompliſhments, we leave him in the full career of ſucceſs, mounting faſt towards the top of the *ladder* eccleſiaſtical, which he hath a fair probability to reach. *Swift.*

(2.) LADDERS, SCALING, in the military art, are uſed in ſcaling, when a place is to be taken by ſurpriſe. They are made ſeveral ways: here we make them of flat ſtaves, ſo that they may move about their pins, and ſhut like a parallel ruler, for conveniently carrying them: the French make them of ſeveral pieces, ſo as to be joined together, and to be made of any neceſſary length: ſometimes they are made with ſingle ropes, knotted at proper diſtances, with iron hooks at each end; one to faſten them upon the wall above, and the other in the ground; and ſometimes they are made with two ropes, and ſtaves between them, to keep the ropes at a proper diſtance to tread upon. When they are uſed in ſcaling walls, they ought to be rather too long than too ſhort, and to be given in charge only to the ſtouteſt of the detachment. The ſoldiers ſhould carry them with the left arm paſſed through the ſecond ſtep, taking care to hold them upright cloſe to their ſides, and very ſhort below to prevent any accident in leaping into the ditch. The firſt rank of each diviſion, provided with ladders, ſhould ſet out with the reſt at the ſignal, marching reſolutely with their firelocks ſlung, to jump into the ditch; when they arrive, they ſhould apply their ladders againſt the parapet, obſerving to place them towards the ſalient angles rather than the middle of the curtain, becauſe the enemy have leſs force there. The ladders muſt be placed within a foot of each other, without too much nor too little ſlope, that they may not be overturned or broke by the weight of the ſoldiers mounting upon them. The ladders being applied, thoſe who have carried them, and thoſe who follow, ſhould mount up, and ruſh upon the enemy ſword in hand: if he who goes firſt, happens to be overturned, the next ſhould take care not to be thrown down by his comrade; but immediately mount himſelf, ſo as not to give the enemy time to load his piece. As the ſoldiers who mount firſt may be eaſily tumbled over, and their fall may cauſe the attack to fail, their breaſts ſhould be protected by the fore parts of cuiraſſes; for if they can penetrate, the reſt may eaſily follow. The ſucceſs of an eſcalade is infallible, if they mount the 4 ſides at once, and ſhower a number of grenades amongſt the enemy, eſpecially when ſupported by ſome grenadiers and picquets, who ſhare the enemy's fire.

* LADE. *n. ſ. Lade* is the mouth of a river, and is derived from the Saxon *lade*, which ſignifies a purging or diſcharging; there being a diſcharge of the waters into the ſea, or into ſome greater river. *Gibſon's Camden.*

* *To* LADE. *v. a.* preter. *laded*; and part. paſſive, *laded* or *laden*. [from *bladen*, Saxon.] It is now commonly written *load*. 1. To load; to freight; to burthen.—And they *laded* their aſſes with corn, and departed thence. *Geneſis* xlii. 26.—The experiment which ſheweth the weights of ſeveral bodies in compariſon with water, is of uſe in *lading* of ſhips, and ſhewing what burthen they will bear. *Bacon.*—

The veſſels, heavy *laden*, put to ſea
With proſperous winds; a woman leads the way. *Dryden.*

—Though the peripatetick doctrine does not ſatisfy, yet it is as eaſy to account for the difficulties he charges on it, as for thoſe his own hypotheſis is *laden* with. *Locke.* 2. [*bladan*, to draw, Saxon.] To heave out; to throw out.—

He chides the ſea that ſunders him from them,
Saying, he'll *lade* it dry to have his way. *Shak.*

—They never let blood; but ſay, if the pot boils too faſt there is no need of *lading* out any of the water, but only of taking away the fire; and ſo they allay all heats of the blood by abſtinence and cooling herbs. *Temple.*—If there be ſprings in the ſlate marl, there muſt be help to *lade* or pump it out. *Temple.*

(1.) LADEN, *part. adj.* in the ſea language, the ſtate of a ſhip when ſhe is charged with a weight or quantity of any ſort of merchandiſes, or other materials, equal to her tonnage or burden. If the cargo with which ſhe is laden is extremely heavy, her burden is determined by the weight of the goods; and if light, ſhe carries as much as ſhe can *ſtow*, to be fit for the purpoſes of navigation. As a ton in meaſure is generally eſtimated at 2000lb. in weight, a veſſel of 200 tons ought accordingly to carry a weight equal to 400,000lb. when the matter of which the cargo is compoſed is ſpecifically heavier than the water in which ſhe floats; or, in other words, when the cargo is ſo heavy that ſhe cannot float high enough with ſo great a quantity of it as the hold will contain.

(2.) LADEN IN BULK, the ſtate of being freighted with a cargo which is neither in caſks, boxes, bales, nor caſes, but lies looſe in the hold; being defended from the moiſture or wet of the hold, by a number of mats and a quantity of *dunage*. Such are uſually the cargoes of corn, ſalt, or ſuch materials.

LADENAW, a town of Auſtria, 2 m. S. of Tuln.

(1.) LADENBURG, a town of Germany, in the Palatinate of the Rhine, ſeated on the Neckar, on the E. bank of the Rhine, 6 miles E. of Manheim,

heim, and 40 SE. of Mentz. It belongs to the elector Palatine. Lon. 8. 42. E. Lat. 49. 27. N.

(2.) LADENBURG, a town of Osnaburg.

*LADING. *n. f.* [from *lade.*] Weight; burthen.—

Some we made prize, while others burnt, and rent
With their rich *lading*, to the bottom went. *Waller.*

—The storm grows higher and higher, and threatens the utter loss of the ship: there is but one way to save it, which is, by throwing its rich *lading* overboard. *South.*—It happened to be foul weather, so that the mariners cast their whole *lading* overboard to save themselves. *L'Estrange.*—

Why should he sink where nothing seem'd to press?
His *lading* little, and his ballast less. *Swift.*

LADIKIEH, a town of Asiatic Turkey, in Caramania, anciently called LAODICEA; 60 miles W. of Cogni.

LADISLAUS, the name of several kings of Poland. See POLAND.

LADIZIN, a town of Poland, in Braclaw.

*LADLE. *n. f.* [*hladle*, Saxon, from *hladan*; *lamgh*, Erse.] 1. A large spoon; a vessel with a long handle, used in throwing out any liquid from the vessel containing it.—

Some stirr'd the molten ore with *ladles* great. *Spenser.*

—When the materials of glass have been kept long in fusion, the mixture casts up the superfluous salt, which the workmen take off with *ladles*. *Boyle.*—

A *ladle* for our silver dish
Is what I want, is what I wish. *Prior.*

2. The receptacles of a mill wheel, into which the water falling turns it.

*LADLE-FULL. *n. f.* [*ladle* and *full.*] If a footman be going up with a dish of soup, let the cook with a *ladle-full* dribble his delivery all the way up stairs. *Swift.*

(1.) LADOGA, a great lake of the Russian empire, in Finland, which has a communication with the gulf of Finland, by the Nieva; and abounds in fish, particularly salmon. It is 120 miles long, and from 50 to 60 broad. Lon. 33. 29. E. Lat. 60. 0. N.

(2.) LADOGA, a town of the Russian empire, seated on the above lake.

(1.) LADON, in ancient geography, a river of Arcadia, falling into the ALPHEUS. The metamorphosis of Daphne into a laurel, and of Syrinx into a reed, were fabled to have happened near its banks.

(2.) LADON, in modern geography, a town of France, in the dep. of Loiret; 9 miles ENE. of Orleans.

LADRONE, or MARIAN ISLANDS, a cluster of 12 islands in the Pacific Ocean, in about 145° Lon. E. and between 11° and 21° Lat. N. They were first discovered by Magellan, who sailed round the world through the Straits which bear his name. He gave them the name of *Ladrone Islands*, or the *Islands of Thieves*, from the thievish disposition of the inhabitants. When these islands were discovered, the natives were totally unacquainted with any other country besides their own; and having no accounts of their own origin, supposed that the author of their race was formed of a piece of the rock of Funa, one of their smallest islands. Many things looked upon by us as absolutely necessary to our existance, were utterly unknown to them. They had no animals, but one species of birds, resembling turtle-doves, which they never killed, but only tamed them, and taught them to speak. They were much astonished on seeing a horse which a Spanish captain left among them, in 1673. But what is most incredible is, that they were utterly unacquainted with fire till Magellan, provoked by their repeated thefts, burned one of their villages. When they saw their wooden houses blazing, they thought that the fire was a beast which fed upon the wood; and some of them who came too near, being burnt, the rest stood at a distance, left they should be devoured or poisoned by the breathings of that terrible animal. The inhabitants are olive-coloured, but not of such a deep dye as those of the Philippines; their stature is good, and their limbs well proportioned. Though their food consists entirely of fish, fruits, and roots, yet they are so fat, that to strangers they appear swelled, but this does not render them less nimble and active. They often live to 100 years or more, yet retain the health and vigour of men of 50. The men go stark naked, but the women are covered. They are not ill looked, and take great care of their beauty, though their ideas on that subject are very different from ours. They admire black teeth and white hair. Hence one of their principal occupations is to keep their teeth black by the help of certain herbs, and to whiten their hair, by sprinkling upon it a certain water. The women have their hair very long; but the men generally shave it close, except a single lock on the crown of the head, after the Japanese manner. Their language much resembles that of the *Tagales* in the Philippine islands. It is agreeable to the ear, having a soft and easy pronunciation. One of its chief graces consists in the facility of transposing words, and even all the syllables of one word; and thus furnishing a variety of double meanings, with which these people are greatly delighted. Though plunged in the deepest ignorance, and destitute of every thing valued by the rest of mankind, no nation ever showed more presumption, or a greater conceit of themselves. They have their tables which serve them for history, and some poems which they greatly admire. A poet is with them a character of the first eminence, and greatly respected. As Japan lies within 6 or 7 days sail of them, some think that the first inhabitants of the Ladrones came from Japan. But from their greater resemblance to the inhabitants of the Philippines, it is more probable that they came from the latter. Formerly most of the islands were inhabited; and about 90 years ago, the 3 principal islands, Guam, Tinian, and Rota, are said to have contained 50,000 people; but since that time, TINIAN has been entirely depopulated, and only 200 of 300 Indians left at Rota, to cultivate rice for the island of Guam, which alone is inhabited by Europeans, and where the Spaniards have a governor and a garrison: here also the annual Manilla ship touches for refreshments in her passage from Acapulco to the Philippines.

LADVOCAT,

LADVOCAT, John Baptiſt, an ingenious French lexicographer, who was a profeſſor and librarian in the Sorbonne. He publiſhed, 1. *Dictionnaire Geographique portatif*, 8vo. under the fictitious name of *Volgien*, and pretended it to be a tranſlation from the Engliſh, to give credit to it. 2. *Dictionnaire Hiſtorique portatif*; 2 vols 8vo. 3. A Hebrew Grammar; 8vo, 1744. He died in 1766.

(1.)* LADY. *n. ſ.* [*hlæfdig*, Sax.] 1. A woman of high rank: the title of *lady* properly belongs to the wives of knights, of all degrees above them, and to the daughters of earls, and all of higher ranks.—I am much afraid, my *lady*, his mother, play'd falſe with a ſmith. *Shakeſp.*—I would thy huſband were dead; I would make thee my *lady*.—I your *lady*, Sir John? alas, I ſhould be a pitiful *lady*. *Shak.*—I am ſorry my relation to ſo deſerving a *lady*, ſhould be any occaſion of her danger and affliction. *King Charles*. 2. An illuſtrious or eminent woman.—

Were it not better I that *lady* had;
Than that thou hadſt repented it too late? *Spenſ.*

—Before Homer's time this great *lady* was ſcarce heard of. *Raleigh.*—

May every *lady* an Evadne prove,
That ſhall divert me from Aſpaſia's love. *Waller.*

With ſcorn the Trojans would reward my paines,
And their proud *ladies* with their ſweeping traines.
*Dryden.*

—We find on medals the repreſentations of *ladies*, that have given occaſion to whole volumes on the account only of a face. *Addiſon*. 3. A word of complaiſance uſed of women.—

Say, good Cæſar,
That I ſome *lady* trifles have reſerv'd. *Shakeſp.*

—I hope I may ſpeak of women without offence to the *ladies*. *Guardian*. 4. Miſtreſs, importing power and dominion; as, *lady* of the manor.—

Of all theſe bounds, even from this line to this,
With plenteous rivers, and wide-ſkirted meads,
We make thee *lady*. *Shak. King Lear.*

(2.) LADY is derived from two Saxon words (ſee § 1.) which ſignify *loaf-day*. The original application of this expreſſion was to the miſtreſs of the manor, who once a week, or oftener, diſtributed to her poor neighbours, *with her own hands*, a certain quantity of bread; and perhaps it is from that hoſpitable cuſtom, that to this day the ladies in this kingdom alone ſerve the meat at their own tables.

(1.)* LADY BEDSTRAW. *n. ſ.* [Galium.] It is a plant of the ſtellate kind. *Miller.*

(2.) LADY BEDSTRAW. See GALIUM, N° 2.

* LADY-BIRD. } LADY-FLY. *n. ſ.* [A ſmall red
* LADY-COW. } inſect vaginopennous.]

Fly, *lady-bird*, north, ſouth, or eaſt or weſt,
Fly where the man is found that I love beſt. *Gay.*

This *lady-fly* I take from off the graſs,
Whoſe ſpotted back might ſcarlet red ſurpaſs.
*Gay.*

(1.)* LADY-DAY. *n. ſ.* [*lady* and *day*.] The day on which the annunciation of the bleſſed virgin is celebrated.

(2.) LADY-DAY, (a term in Engliſh law), the 25th of March. See ANNUNCIATION.

LADY-FLY. See LADY-BIRD.

LADY ISLAND, an iſland of Ireland, in Wexford.

LADY ISLE, an iſlet in the Frith of Clyde, 5 miles SW. by S. of Irvine, and 5 NNW. of Ayr. Two pillars are erected on it, to direct mariners.

(1.) LADYKIRK, a pariſh of Scotland, in Berwickſhire, on the banks of the Tweed, anciently called UPSETTINGTOUN, but changed to *Ladykirk*, in honour of the bleſſed virgin, by K. James IV.; who built a handſome church in it, which he dedicated to her. In this church the ſupplemental treaty to that of *Chateau Cambreſis* was concluded between the Engliſh and Scots commiſſioners. It is 2½ miles long and one broad. The ſoil is fertile and produces good crops, huſbandry being much improved. The population, in 1792, was 600, and had increaſed 204 ſince 1755. The average number of horſes generally in the pariſh is 80; of black cattle 280, and of ſheep from 1500 to 2500.

(2.) LADYKIRK, a pariſh of Orkney, in the Iſle of SANDAY, extending about 8 ſquare miles. The population in 1792 was about 803, and had increaſed 53 ſince 1755.

* LADY-LIKE. *adj.* [*lady* and *like*.] Soft; delicate; elegant.—

Her tender conſtitution did declare,
Too *lady-like* a long fatigue to bear. *Dryd.*

(1.)* LADY-MANTLE. *n. ſ.* [Alchemilla.] A plant. *Miller.*

(2.) LADY-MANTLE. See ALCHEMILLA.

LADY'S BOWER. See CLEMATIS.

LADY'S COMB. See SCANDIX.

LADY'S CUSHION. See SAXIFRAGA.

LADY'S FINGER. See ANTHYLLIS.

* LADYSHIP. *n. ſ.* [from *lady*.] The title of a lady.—

Madam, he ſends your *ladyſhip* this ring. *Shak.*

If they be nothing but mere ſtateſmen,
Your *ladyſhip* ſhall obſerve their gravity,
Fitting their perſons. *Ben Jonſon.*

I the wronged pen to pleaſe,
Make it my humble thanks expreſs
Unto your *ladyſhip* in theſe. *Waller.*

'Tis Galla; let her *ladyſhip* but peep. *Dryd.*

LADY'S ISLAND, an iſland of the United States, between Port Royal Iſland and St Helena. Lon. 80. 42. W. Lat. 32. 30. N.

LADY'S SEAL. See TAMUS.

(1.)* LADY'S SLIPPER. *n. ſ.* [Calceolus.] A plant. *Miller.*

(2.) LADY'S SLIPPER. See CYPRIPEDIUM.

(1.)* LADY'S-SMOCK. *n. ſ.* [Cardamine.] A plant. *Miller.*—

When daiſies pied, and violets blue,
And *lady's-ſmocks*, all ſilver white,
Do paint the meadows much bedight. *Shakeſp.*

—See here a boy gathering lilies and *lady-ſmocks*, and there a girl cropping culverkeys and cowſlips, all to make garlands. *Walton's Angler.*

(2.) LADY'S SMOCK. See CARDAMINE.

LADY'S TRESSES. See OPHRYS, N° 6.

LÆLIUS, Caius, ſurnamed *Sapiens*, i. e. *the Wiſe*, a Roman conſul and orator, who diſtinguiſhed himſelf in Spain in the war againſt Viriathus. He is highly praiſed by Cicero, who gives an admirable deſcription of the intimate friendſhip which ſubſiſted between Lælius and Scipio Africanus the Younger. His eloquence, his modeſty, and

and his abilities, acquired him a great reputation; and he is said to have assisted Terence in his comedies. He died about 126 B. C.

LÆNA, in antiquity, a gown worn by the Roman augurs, and peculiar to their office. In this gown they covered their heads when they made their observations on birds, &c. See AUGUR.

LÆNEUS, a river of ancient Crete.

LAER, Peter Van. See BAMBOCCIO.

LAERN, a town of France, in the dep. of Escaut; 5 miles N. of Ghent.

(1.) LAERTES, in fabulous history, king of Ithaca, the son of Arcesius and Chalcomedusa, and father of Ulysses. Apollodorus says he was one of the ARGONAUTS.

(2.) LAERTES, or LAERTA, a city of Cilicia, the birth-place of Diogenes the biographer.

LAERTIUS, DIOGENES. See DIOGENES, N° 3.

LAERWOLDE, a town of Germany, in Bentheim; 3 miles SSE. of Covorden.

LÆSTRYGONES, in fabulous history, the most ancient inhabitants of Sicily. Some suppose them to be the same as the people of Leontium, and to have been neighbours to the Cyclops. They fed on human flesh: and when Ulysses came on their coasts, they sunk his ships and devoured his companions. They were of a gigantic stature, according to Homer's description. A colony of them, as some suppose, passed over into Italy with LAMUS at their head, where they built the town of Formiæ, whence the epithet of *Læstrygonia* is often used for that of *Formiana*.

LAET, John DE, a writer in the 17th century, born at Antwerp. He was director of the West India company, and acquired great skill in languages, history, and geography. He wrote, 1. A description of the East Indies, in French; 2. *Novus Orbis*; Leyd. 1633, fol. 3. *De Hispaniæ regibus et Opibus*: 4. *Respublica Belgarum*: 5. *Gallia*: 6. *Turcici imperii Status*: 7. *Persici imperii Status*: and other works. He died in 1749.

LAETIA, in botany, a genus of the monogynia order, belonging to the polyandria class of plants; and in the natural method, to the doubtful order. The corolla is pentapetalous, or none; the calyx is pentaphyllous; the fruit unilocular and trigonal; the seeds have a pulpy arillus or coat. There are two species, both natives of America.

LAETIA APETALA, the *gum wood*, Dr Wright informs, is very common in the woodlands and copses of Jamaica, where it rises to a considerable height and thickness. The trunks are smooth and white; the leaves are three inches long, a little serrated, and somewhat hairy. The stamina are yellow, without petals: the fruit is as large as a plum; and when ripe, opens and shows a number of small seeds in a reddish pulp. Pieces of the trunk or branches, suspended in the heat of the sun, discharge a clear turpentine or balsam, which concretes into a white resin, and which seems to be the same as gum sandarach. Pounce is then made of it: and our author is of opinion, that it might be useful in medicine, like other gums of the same nature.

LAEUANGER, a town of Norway, in the diocese of Drontheim, from whence it is distant 46 m. ENE.

LÆVINUS TORRENTINUS, called also VANDER BEKIN, or TORRENTIN, a native of Ghent, bred at the university of Louvain. He afterwards made the tour of Italy, where he obtained the friendship of the most illustrious personages of his time. On his return to the Low Countries, he was made canon of Liege, and vicar-general to Ernest de Baviere, bishop of that see. Having executed a successful embassy to Philip II. of Spain, he was rewarded with the bishopric of Antwerp; whence he was translated to the metropolitan church of Mechlin, where he died in 1595. He founded a college of Jesuits at Louvain, to which he left his library, medals, and curiosities. He wrote several poems, that procured him the character of being, after Horace, the prince of the lyric poets.

LÆVIUS, a Latin poet, who is supposed to have lived before the time of Cicero. He wrote a poem entitled, *Erotopagnia*, i. e. *love games*. Aulus Gellius quotes two lines of it. Apuleius quotes six lines, but does not tell from what work he borrowed them. Lævius also composed a poem entitled *The Centaurs*, which Festus quotes under the title of *Petrarum*.

LAFITAU, a French Jesuit, who was a missionary in America. He wrote *Mœurs des Sauvages Ameriqains, comparées aux Mœurs des premiers Temps*. Paris; 1723, 2 vols 4to. He died about 1775.

LAFVENSARI, a small island in the gulf of Finland. Lon. 45. 32. E. Lat. 59. 57. N.

(1.) * LAG. *adj.* [*læng*, Saxon, long; *lagg*, Swedish, the end.] 1. Coming behind; falling short.—

I could be well content
To entertain the *lag* end of my life
With quiet hours. *Shakespeare's Henry IV.*

—The slowest footed, who come *lag*, supply the show of a rear-ward. *Carew's Survey.*—

I am some twelve or fourteen moonshines
*Lag* of a brother. *Shakespeare's King Lear.*

2. Sluggish; slow; tardy. It is out of use, but retained in Scotland.—

Some tardy cripple had the countermand,
That came too *lag* to see him buried. *Shak.*

We know your thoughts of us, that laymen are;
*Lag* souls, and rubbish of remaining clay. *Dryd.*

3. Last; long delayed.—

They may, *cum privilegio*, wear away
The *lag* end of their lewdness. *Shak.*

(2.) * LAG. *n. s.* 1. The lowest class; the rump; the fag end.—The rest of your foes, O gods, the senators of Athens, together with the common *lag* of people, what is amiss in them, make suitable for destruction. *Shak.* 2. He that comes last, or hangs behind.—

The last, the *lag* of all the race. *Dryd.*

What makes my ram the *lag* of all the flock?
*Pope.*

* *To* LAG. *v. n.* 1. To loiter; to move slowly.

She pass'd, with fear and fury wild;
The nurse went *lagging* after with the child. *Dryd.*

The remnant of his days he safely past,
Nor found they *lagg'd* too slow, nor flow'd too fast. *Prior.*

2. To stay behind; not to come in.—

Behind her far away a dwarf did *lag*. *F. Q.*

I shall not *lag* behind, nor err
The way, thou leading. *Milton.*

The knight himself did after ride,
And tow'd him if he *lagg'd* behind,
Like boat against the tide and wind. *Hudibras.*

If he finds a fairy *lag* in light,
He drives the wretch before, and lashes into night. *Dryden.*

Ideas came into her mind
So fast, his lessons *lagg'd* behind. *Swift.*

LAGA, *s. f.* in antiquity, denotes LAW.

(1.) LAGAN, or LAGOM, [from *legan*, Sax. to lie.] in sea laws, shipwrecked goods, left on the sand, or ashore. *Chomb.* Or goods cast overboard by seamen in danger of shipwreck. *Bailey.*

(2.) LAGAN. See DRUID, § 6.; and STONE, N° 15.

(3.) LAGAN-WATER, a river of Ireland, which runs into Belfast lough at Belfast.

LAGBEN, a town of Germany, in Feldkirch.

LAGEMAN, [*lagamannus.*] *homo habens legem*, or *homo legalis seu legitimus*, such as we call now "good men of the jury." The word is often used in Domesday Book, and the laws of Edward the Confessor, cap. 38.

LAGEN, } in antiquity, a measure of wine,
LAGENA, } containing six sextarii: whence some derive the word *flagon*. The lieutenant of the tower has the privilege to take *unam lagenam vini ante malum et retro*, of all wine ships that come upon the Thames; and Sir Peter Leicester, in his Antiquities of Cheshire, interprets *lagena vini* "a bottle of wine."

LAGERSTROEMIA, in botany; a genus of the monogynia order, belonging to the polyandria class of plants. The corolla is hexapetalous, and curled; the calyx sexfid, and campanulated; there are many stamina, and of these the six exterior ones are thicker than the rest, and longer than the petals.

LAGGA, a town of Sweden, in Upland.

(1.) LAGGAN, or LUGGAN, [Gael. *i. e.* a hollow place.] a parish of Inverness-shire, 20 miles long from NE. to SW. and about 3 broad. The Spey runs through it from W. to E. The air is moist and cold, but healthy; the soil various; the crops, oats, barley, rye, and potatoes: The population, in 1791, was 1512; decrease 12, since 1755. The number of sheep were 20,000.

(2.) LAGAN, LOCH, a lake in the above parish, abounding with char, trouts, &c.

* LAGGER. *s. f.* [from *lag.*] A loiterer; an idler; one that loiters behind.

LAGHI, a town of Ireland, in Donegal.

LAGIDA, a river of the isle of Cuba, which rises in the hills on the SW. side of Havannah, and divides into 3 streams, one of which falls into the sea on the E. side of it, and the other two enter near the middle, and run through it.

(1.) LAGNASCO, a town of France, in the new military prov. of Piedmont; 5 m. W. of Savigliano, and 24 S. of Turin.

(2.) LAGNASCO, a town of the Ligurian republic, 11 miles NW. of Genoa.

LAGNIEU, a town of France, in the dep. of the Ain; 22½ miles S. of Lyons.

LAGNY, a town of France, in the dep. of Seine, Marne, and late prov. of the isle of France, with a famous benedictine abbey. It is seated on the Marne, 15 miles E. of Paris. Lon. 2. 45. E. Lat. 48. 50. N.

(1.) LAGO, a market town of Italy, in the dep. of the Lower Po, and district and late duchy of Ferrara.

(2.) LAGO LIASTRO, a gulf or bay on the east coast of Sardinia.

(3.) LAGO MAGGIORA, a large lake of Italy, between the bailiwics and the Milanese. It is nearly 50 miles long and 4 broad; and in many places it is 80 feet deep. The bottom is stony, and the water, like most of that which issues from the Alps, is clear and of a greenish colour. On every side it is surrounded with hills adorned with vineyards and plantations of chesnuts, interspersed with villas. It contains several islands; two of which, viz. Isolabella, and Isola Madre, called Boromæan islands, are laid out in gardens and pleasure grounds, having palaces erected on them, adorned with painting, sculptures, &c.—It also abounds with fish—trout and perch especially.

(4.) LAGO NERO, a town of Naples, at the foot of the Appenines, near a lake from which it derives its name.

LAGOECIA, in botany, BASTARD or WILD CUMIN; a genus of the monogynia order, belonging to the pentandria class of plants. The involucrum is universal and partial; the petals bifid; the seeds solitary, inferior.

LAGOON ISLAND, an island in the South Sea, of an oval form, with a lake in the middle, which occupies the greatest part of it. It abounds with trees. The natives are tall, copper-coloured, and have long black hair. Their weapons are poles or spikes, twice as long as themselves. Their habitations are under clumps of palm-trees, which form very beautiful groves. This island was discovered by Capt. Cook in April 1769. See COOK, N° III. § 8. Lon. 139. 28. W. Lat. 18. 47. S.

LAGOPUS, in ornithology. See TETRAO, N° 1.

LAGOR, a town of France, in the dep. of the Lower Pyrenees, 7½ miles SE. of Orthez.

LAGOS, a sea-port town of Portugal, in the province of Algara, with a castle near the sea, where there is a great harbour, and where the English fleets bound to the Straits usually take in fresh water. Lon. 8. 5. W. Lat. 34. 45. N.

LAGULLAS, CAPE, the most southerly point of Africa, E. of the Cape of Good Hope. The name, says Gov. Phillips, in his *Voyage to Botany Bay*, is corrupted from the original Portuguese *Das Agulhas*, i. e. *Needle Cape*, which is descriptive of its form.

(1.) LAGUNA, or *San Christoval de Laguna*, a considerable town in the island of Teneriffe, near a lake so named, on the declivity of a hill. It has very handsome buildings, and a fine square. Lon. 16. 24. W. Lat. 28. 30. N.

(2.) LAGUNA, Andrew, M. D. a Spanish physician, born at Segovia, in 1499. He was a favourite of the emperor Charles V. and resided at his court. He published, 1. Annotations on Dioscorides: 2. An epitome of Galen's Works: and, 3. A Treatise on Weights and Measures. He died in 1560.

LAGUNES OF VENICE, are marſhes or lakes in Italy, on which Venice is ſeated. They communicate with the ſea, and are the ſecurity of the city. There are about 60 iſlands in them, which together make a biſhop's ſee. Eurano is the moſt conſiderable, next to thoſe on which Venice ſtands.

LAGURUS, in botany, a genus of the digynia order, belonging to the triandria claſs of plants; and in the natural method to the 4th order, *Gramina*. The calyx is bivalved, with a villous awn; the exterior petal of the corolla terminated by two awns, with a third on its back retorted.

LAGUSELLO, a village of Italy, in the dep. of the Mella, and late Breſciano.

LAHALL, a town of Sweden, in Weſt Gothland.

LAHIGIAN, or LANIGIEN, a town of Perſia, in the province of Ghilan, on the Iſperud, ſituated on an eminence. It was once the metropolis of the province. It was taken by Shah Abbas the Great. Soon after, in the reign of Shah Sheffia, the inhabitants revolted, and elected one of the natives to be their king. After a ſhort defence, the new elected king was taken priſoner, and carried to Caſbin, where, after being cruelly tortured for ſeveral days, he was ſhot to death with arrows.

(1.) LAHN, a town of Sileſia, in Jauer.

(2.) LAHN, or LOHN, a river of Germany, which riſes in Siegen, 10 miles ENE. of Siegen, and after paſſing Laaſphe, Marburg, Gieſſen, Wetzlar, Weilburg, Limburg, Dietz, Naſſau, &c. falls into the Rhine, near Lohnſtein.

LAHOLM, a ſea-port town of Sweden, in the prov. of Gothland, and territory of Halland, near the Baltic, with a caſtle and a harbour. Lon. 13. 33. E. Lat. 56. 35. N.

LAHORE, a large town of Indoſtan, and capital of a province of the ſame name, one of the moſt conſiderable in the Mogul's dominions. It is of a vaſt circumference, and contains a great number of moſques, public baths, caravanſeras, and pagods. It was the reſidence of the Great Mogul; but ſince the removal of the court, the fine palace is going to decay. There is a magnificent walk, or rather road of ſhady trees, from this to Agra, upwards of 300 miles long. Here they have manufactures of cotton cloths and ſtuffs of all kinds, and they make very curious carpets. Lon. 75. 55. E. Lat. 32. 40. N.

LAHR, a town of Germany, in Naſſau Saarbruck, capital of a lordſhip on the E. bank of the Rhine; 18 miles SSE. of Straſburg.

* LAICAL. *adj.* [*laique*, Fr. *laicus*, Lat. λαϊκὸς.] Belonging to the laity, or people, as diſtinct from the clergy.—In all ages the clerical will flatter as well as the *laical*. *Camden*.

* LAID. Preterite participle of *lay*.—Money *laid* up for the relief of widows and fatherleſs children. 2 *Mac.* iii. 10.—A ſcheme which was writ ſome years ſince, and *laid* by to be ready on a fit occaſion. *Swift*.

LAIGNE, a town of France, in the dep. of Maine, 13¼ miles S. of Laval.

LAIGNES, a town of France, in the dep. of Cote d'Or; 9 miles WSW. of Chatillon.

LAILLY, a town of France, in the dep. of the Loiret; 12 miles E. of Beaugency, and 18 SW. of Orleans.

* LAIN. Preterite participle of *lye*.—Mary ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had *lain*. *John* xx. 12. The parcels had *lain* by, before they were opened, between four and five years. *Boyle*.

LAINEZ, James, a Spaniard, companion of Ignatius Loyola, 2d general of the Jeſuits, and a more daring political character. Having procured from the pope Paul IV. the perpetual generalſhip of the order, he got the following privileges ratified by the pontiff, which ſhow that he was in fact the founder of the worſt part of their inſtitution: 1. The right of making all ſorts of contracts (without the privity of the community) veſted in the generals and their delegates. 2. That of giving authenticity to all comments and explanations of their conſtitutions. 3. The power of making new, and altering the old: this opened the door to their bloody political tenets, which are not to be attributed to Loyola. 4. That of having priſons independent of the ſecular authority, in which they put to death refractory brethren. Lainez died in 1565, aged 53.

LAINO, a town of Naples, in Calabria Citra.

* LAIR. *n. ſ.* [*lai*, in French, ſignifies a wild ſow, or a foreſt: the derivation is eaſy in either ſenſe; from *leger*, Dutch.] The courſe of a boar, or wild beaſt.—

Out of the ground uproſe,
As from his *lair*, the wild beaſt. *Milton.*
Nature ſhall provide
Green graſs and fatt'ning clover for your fare,
And moſſy caverns for your noon-tide *lair*. *Dryd.*

* LAIRD. *n. ſ.* [*blaford*, Saxon.] The lord of a manor, in the Scottiſh dialect.—

A *laird* and twenty pence, pronounc'd with noiſe,
When conſtru'd, but for a plain yeoman go.
*Cleaveland.*

LAIRESSE, Gerard, an eminent Flemiſh painter, born at Liege in 1640. He received his chief inſtructions from his father Reniere de Laireſſe, though he was alſo a diſciple of Bartolet. He firſt ſettled at Utrecht, where he lived in diſtreſs; but removing to Amſterdam, he ſoon roſe to affluence and reputation. His hiſtorical deſigns are diſtinguiſhed by grandeur of compoſition; and the back-grounds are rich in architecture. He had a ſingular method of working, playing on the violin, and dancing alternately. He loſt his ſight ſeveral years before his death, ſo that his treatiſe on deſign and colouring, was not wrote by him, but collected from his obſervations after he was blind, and publiſhed after his death. He had three ſons, two of whom were painters; and three brothers, Erneſt, James, and John: Erneſt and John painted animals, and James was a flower-painter. He engraved a good deal in aquafortis: his works conſiſt of 256 plates, above half of which were done with his own hand. He wrote an excellent book on the art, which has been tranſlated into Engliſh, and printed at London both in 4to and 8vo. He died at Amſterdam, in 1711.

LAIRG, [Gael. *La ri leig*, i. e. beſide the lake.]

A barren parish of Scotland, in Sutherlandshire, seated on Loch-Shin; 24 miles long from E. to W. and about 8 broad. Not above a 20th part is arable; the rest consisting of hills and heath. But as it abounds in lime-stone, it might be improved by industry. The air is damp. The population, in 1793, was 1350; increase since 1755, 340.

LAIS, a celebrated courtezan, daughter of Timandra, the mistress of Alcibiades, born at Hyccara in Sicily. She sold her favours first at Corinth for 10,000 drams, and the vast number of her lovers of all ranks sufficiently prove her personal charms. The extravagant price of her embraces became proverbial;

*Non cuivis homini contingit adire Corinthum.*

Demosthenes himself, the celebrated orator, paid a visit to Corinth for her sake; but when he was informed, that admittance to her bed would cost about 200l. ster. he departed, saying he would not purchase *repentance* at so dear a price. But her charms had no influence upon Xenocrates, whom she visited herself, but had no reason to boast of victory. Diogenes, however, though filthy in his dress and manners, enjoyed her favours, which Myron the sculptor solicited in vain. She justly ridiculed the austerity of those sages who pretended to have gained a superiority over their passions, and yet were at her door as often as others. She went into Thessaly, to enjoy the company of a favourite called Hippostratus. But the Thessalian women, afraid of her corrupting the fidelity of their husbands, assassinated her in the temple of Venus, about A. A. C. 350.

LAISON, a river of France, which runs into the Dive, in the dep. of Calvados, 3 miles ESE. of Troarn.

(1.) LAISSE, a town of France, in the dep. of Mont Blanc, and late duchy of Savoy; 3 miles E. of Chambery.

(2.) LAISSE, a river of France, which rises near Montmelian, in the dep. of Mont Blanc, runs through lake Bourget, and falls into the Rhone near Chanas, in the dep. of Isere.

LAI-TCHEOU, a city of China, of the 1st rank, in the prov. of Chan-tong, built on a promontory; 225 miles SE. of Peking.

(1.) * LAITY. *n. s.* [λαὸς.] 1. The people, as distinguished from the clergy.—An humble clergy is a very good one, and an humble *laity* too, since humility is a virtue that equally adorns every station of life. *Swift.* 2. The state of a layman.—The more usual cause of this deprivation is a mere *laity*, or want of holy orders. *Ayliffe's Parergon.*

(2.) LAITY. See CLERGY. The lay part of his majesty's subjects is divided into three distinct states; the civil, the military, and the maritime. See CIVIL, MILITARY, and MARITIME.

LAI-VOU, a town of China, in Chan-tong.

LAI-YANG, 2 towns of China, of the 3d rank, in the provinces of Chan-tong and Hou-quang.

(1.) LAIZE, a river of France, in the dep. of Calvados, which falls into the Orne, 2 m. SW. of St Martin.

(2.) LAIZE, a town of France, in the dep. of Saone and Loire; 6 miles N. of Macon.

LAK, a town of Hungary, 18 m. SE. of Canisca.

(1.) * LAKE. *n. s.* [*lac*, Fr. *lacus*, Lat.] 1. A large diffusion of inland water.—

He adds the running springs and standing *lakes*,
And bounding banks for winding rivers makes.
*Dryden.*

2. Small plash of water. 3. A middle colour betwixt ultramarine and vermilion, yet it is rather sweet than harsh. It is made of cochineal. *Dryden.*

(2.) *A* LAKE, (§ 1, *def.* 1.) is a collection of waters contained in some cavity in an inland place, of a large extent, surrounded with land, and having no communication with the ocean. Lakes may be divided into four kinds. 1. Such as neither receive nor send forth rivers. 2. Such as emit rivers, without receiving any. 3. Such as receive rivers, without emitting any. And, 4. Such as both receive and send forth rivers. Of the first kind, some are temporary and others perennial. Most of those that are temporary, owe their origin to the rain, and the cavity or depression of the place in which they are lodged: thus, in India there are several such lakes made by the industry of the natives, of which some are a mile, and some two, in circuit; these are surrounded with a stone wall, and being filled in the rainy months, supply the inhabitants in dry seasons, who live at a great distance from springs or rivers. There are also several of this kind formed by the inundations of the Nile and Niger; and in Muscovy, Finland, and Lapland, many lakes are formed, partly by the rains, and partly by the melting of the ice and snow; but the perennial lakes, which neither receive nor emit rivers, are supposed to arise from subterraneous springs, by which they are constantly supplied. The second kind of lakes, which emit without receiving rivers, is very numerous. Many rivers flow from these as out of cisterns; where their springs being situated low within a hollow place, first fill the cavity and make it a lake, which not being capacious enough to hold all the water, it overflows and forms a river. Of this kind are Lake WOLGA, at the head of the river Wolga; lake ODIUM, at the head of the Tanais; lake Adac, whence a head water of the Tigris flows; and lake Ozero, or white lake, in Muscovy, the source of the Shakma: and the great lake Chiamay, whence flow 4 very large rivers, which water the countries of Siam, Pegu, &c. *viz.* the Menan, the Asa, the Caiponmo, and the Laquia, &c. The 3d species of lakes, which receive rivers but emit none, apparently owe their origin to those rivers, which, in their progress from their source, falling into some extensive cavity, are collected together, and forth a lake of such dimensions as may lose as much by exhalation as it continually receives from these sources: of this kind is that great lake improperly called the CASPIAN SEA; the lake ASPHALTITES, also called the *Dead Sea*; the lake of GENEVA, and several others. Of the 4th species, which both receive and emit rivers, are reckoned 3 kinds, as the quantity they emit is greater, equal, or less, than they receive. If it be greater, they must be supplied by springs at the bottom; if less, the surplus of the water is probably spent in exhalations; and if equal, their springs just supply as much water as runs off, and is evaporated by the sun. Lakes are also divided into *fresh-water* and *salt-water* lakes. Dr Halley

is of opinion, that all great perennial lakes are ſaline, either in a greater or leſs degree; and that this ſaltneſs increaſes with time. Large lakes anſwer the moſt valuable purpoſes in the northern regions, the warm vapours that ariſe from them moderating the extreme cold; and in warmer climates, at a great diſtance from the ſea, the exhalations raiſed from them by the ſun cauſe the countries that border upon them to be refreſhed with frequent ſhowers, and conſequently prevent their becoming barren deſerts.

(3.) LAKE, or LAQUE, a preparation of different ſubſtances into a kind of magiſtery for the uſe of painters: one of the fineſt and firſt invented of which was that of *gum lacca*, or *lacque*, from which all the reſt, as made by the ſame proceſs, are called by the common name *laques*. See LACCA, § 1. The method of preparing theſe is much the ſame with that of the curcuma root or TURMERIC ROOT; the proceſs is this: Take a pound of turmeric root in fine powder, 3 pints of water, and an ounce of ſalt of tartar; put all into a glazed earthen veſſel, and let them boil together over a clear gentle fire, till the water appears highly impregnated with the root, and will ſtain a paper to a beautiful yellow. Filter this liquor, and gradually add to it a ſtrong ſolution of rock alum in water, till the yellow matter is all curdled together and precipitated; after this pour the whole into a filter of paper, and the water will run off and leave the yellow matter behind. It is to be waſhed many times with freſh water, till the water comes off inſipid, and then is obtained the beautiful yellow called *laeque of turmeric*, and uſed in painting. In this manner may a lake be made of any of the tinging ſubſtances that are of a ſtrong texture, as madder, logwood, &c. but it will not ſucceed in tender ſpecies, as the flowers of roſes, violets, &c. as it deſtroys the nice arrangement of parts in thoſe ſubjects on which the colour depends. A yellow lake for painting is made from broom flowers thus: Make a ley of pot-aſhes and lime pretty ſtrong; in this boil, at a gentle fire, freſh bloom flowers till they are white, the ley having extracted all their colour; then take out the flowers, and put the ley to boil in earthen veſſels over the fire; add as much alum as the liquor will diſſolve; then empty this ley into a veſſel of clean water, and it will give a yellow colour at the bottom. Let all ſettle, and decant off the clear liquor. Waſh the powder found at the bottom with more water, till all the ſalts of the ley are waſhed off; then ſeparate the yellow matter, and dry it in the ſhade. It proves a very valuable yellow. Lake is ſeldom prepared from any other ſubſtance than ſcarlet rags, cochineal, and Brazil wood. The beſt of what is commonly ſold is made from the colour extracted from ſcarlet rags, and depoſited on the cuttle-bone; and this may be prepared in the following manner: Diſſolve a pound of the beſt pearl aſhes in two quarts of water, and filter the liquor through paper; add to this two more quarts of water, and a pound of clean ſcarlet ſhreds, and boil them in a pewter boiler till the ſhreds have loſt their ſcarlet colour; take out the ſhreds and preſs them, and put the coloured water yielded by them to the other: in the ſame ſolution boil another pound of the ſhreds, proceeding in the ſame manner; and likewiſe a 3d and 4th pound. Whilſt this is doing, diſſolve a pound and a half of cuttle-fiſh bone in a pound of ſtrong aquafortis in a glaſs receiver; adding more of the bone, if it appear to produce any ebullition in the aquafortis; and pour this ſtrained ſolution gradually into the other; but if any ebullition be occaſioned, more of the cuttle-fiſh bone muſt be diſſolved, as before, and added till no ebullition appears in the mixture. The crimſon ſediment depoſited by the liquor thus prepared is the lake: pour off the water; ſtir the lake in two gallons of hard ſpring water, and mix the ſediment in two gallons of freſh water; let this method be repeated 4 or 5 times. If no hard water can be procured, or the lake appears too purple, half an ounce of alum ſhould be added to each quantity of water before it be uſed. Having thus ſufficiently freed the lake from the ſalts, drain off the water through a filter, covered with a worn linen cloth. When it has been drained to a proper dragueſs, let it be dropped through a proper funnel on clean boards, and the drops will become ſmall cones or pyramids, in which form the lake muſt be ſuffered to dry, and the preparation is completed. Lake may be prepared from cochineal, by gently boiling of cochineal in a quart of water; filtering the ſolution through paper, and adding a oz. of pearl-aſhes diſſolved in half a pint of warm water and filtered through paper. Make a ſolution of cuttle-bone, as above, and to a pint of it add 2 oz. of alum diſſolved in half a pint of water. Put this mixture gradually to that of the cochineal and pearl aſhes, as long as any ebullition appears to ariſe, and proceed as above.—A beautiful lake may be prepared from Brazil wood, by boiling 3 lb. of it for an hour in a ſolution of 3 lb. of common ſalt in 3 gallons of water, and filtering the hot fluid through the paper; add to this a ſolution of 5 lb. of alum in 3 gallons of water. Diſſolve 3 lb. of the beſt pearl aſhes in a gallon and a half of water, and purify it by filtering; put this gradually to the other, till the whole of the colour appear to be precipitated, and the fluid be left clear and colourleſs. But if any appearance of purple be ſeen, add a freſh quantity of the ſolution of alum by degrees, till a ſcarlet hue be produced. Then purſue the directions given in the firſt proceſs with regard to the ſediment. If half a pound of ſeed lac be added to the ſolution of pearl aſhes, and diſſolved in it before its purification by the filter, and a lb. of the wood, and a proportional quantity of the common ſalt and water be uſed in the coloured ſolution, a lake will be produced that will ſtand well in oil or water, but is not ſo tranſparent in oil as without the ſeed lac. The lake with Brazil wood may be alſo made by adding half an ounce of anotto to each pound of the wood; but the anotto muſt be diſſolved in the ſolution of pearl aſhes. There is a kind of beautiful lake brought from China; but as it does not mix well with either water or oil, though it diſſolves entirely in ſpirit of wine, it is of no uſe in our painting. This has been erroneouſly called *ſafflower*.

(4.) LAKE, ORANGE, is the tinging part of anotto precipitated together with the earth of alum.

This

This pigment, which is of a bright orange colour, and fit for varnish painting, where there is no fear of flying, and also for putting under crystal to imitate the vinegar garnet, may be prepared by boiling 4 oz. of the best anotto and 1 lb. of pearl ashes half an hour in a gallon of water, and straining the solution through paper. Mix gradually with this solution 1½ lb. of alum in another gallon of water; desisting when ebullition ceases. Treat the sediment in the manner already directed for other kinds of lake, and dry it in square bits or round lozenges.

(1.) LALAND. See LAALAND.

(2.) LALAND, an island of Cornwall, at the entrance of Padstow haven.

LALANG, an island in the straits of Malacca, on the N. coast of Sumatra.

LALBENC, a town of France, in the dep. of Isere, 7 miles NNE. of St Marcelin.

LALIM, a town of Portugal, in Beira.

LALLI, John Baptist, an Italian poet, whose chief work is a poem on the destruction of Jerusalem. He also wrote a Travesty of the Æneid. He died in 1635.

LALSOOND, a town of India, in Agimere.

(1.) LAMA, the sovereign pontiff, or rather god, of the Asiatic Tartars, inhabiting the country of Barantola. The lama is not only adored by the inhabitants of the country, but also by the kings of Tartary, who send him rich presents, and go in pilgrimage to pay him adoration, calling him *lama congiu*, i.e. "god, the everlasting father of heaven." He is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged upon a cushion, and adorned all over with gold and precious stones; where at a distance they prostrate themselves before him, it not being lawful for any to kiss even his feet. He is called the *great lama*, or *lama of lamans* that is, "priest of priests." The orthodox opinion is, that when the grand lama seems to die either of old age or infirmity, his soul in fact only quits a crazy habitation to look for another younger or better; and it is discovered again in the body of some child, by certain tokens known only to the lamas or priests, in which order he always appears. A particular account of the pompous ceremonies attending the inauguration of the infant lama in Thibet, is given in the first volume of the *Asiatic Researches*. The emperor of China appears, on such occasions, to act a very conspicuous part, in giving testimony of his respect and zeal for the great religious father of his faith. The 28th day of the 9th moon, corresponding nearly, as their year commences with the vernal equinox, to the middle of October, is reckoned the most auspicious for the ceremony of inauguration. The procession, on these occasions, from Terpaling to Teeshoo Loomboo, is conducted with such slow and majestic solemnity, that though the distance is only 20 miles, it takes up 3 days. The crowd of spectators is immense. The 3 next days are spent in the ceremonies of inauguration, in delivering the presents sent by the emperor to the lama, and in the public festivals on the occasion; during which, all who are at the capital are entertained at the public expense, and alms are distributed liberally to the poor. Universal rejoicings prevail throughout Thibet; banners are unfurled on all their fortresses; the peasantry fill up the day with music and festivity, and the night is cheered by general illuminations. A long period is afterwards employed in making presents and public entertainments to the newly inducted lama, who, at the time of his accession to the *Musnud*, or *pontificate* of Teeshoo Loomboo, is often not 3 years of age. The whole ceremony, from its commencement to its consummation, lasts 40 days.

(2.) LAMA, in geography, a town of Naples, in Abruzzo Citra; 12 miles E. of Solmona.

(3.) LAMA, in zoology. See CAMELUS, N° 3.

LAMALMON, a mountain of Abyssinia, in the ridge called SAMEN, by some supposed to be the highest in that empire, situated on the road to Gondar. (See ETHIOPIA, § 56, 61.) It stands on the NW. part of the mountains of Samen, and is higher than the mountains of Tigre; but Mr Bruce reckons it inferior to those on the SE. The plain on the top, called *Kedus*, is seated at the foot of a steep cliff, terminating the W. side of Lamalmon, which is as perpendicular as a wall, and has a few trees on its top. Two streams fall down this cliff, into a wood at the bottom; and as they flow all the year, the plain is in continual verdure. The very highest part of the mountain, which from below appears to be sharp-pointed, is a large plain, full of springs, which are the sources of most of the rivers in this part of Abyssinia. This plain is quite impregnable, both by its situation and the abundance of provisions it produces, besides the fish its waters afford.

LAMANTEA, a town of Naples, in Calabria Citra, 12 miles SW. of Cosenza.

LAMAS, a town of Spain, in Galicia.

(1.) *LAMB. *n. s.* [*lamb*, Gothick and Saxon.] 1. The young of a sheep.—

To offer up a weak, poor, innocent *lamb*,
T' appease an angry god. *Shak. Macbeth.*

The *lamb*, thy riot dooms to bleed to-day,
Had he thy knowledge, would he skip and play?
*Pope.*

2. Typically, the Saviour of the world.—Thou *Lamb* of God that takest away the sins of the world, have mercy upon us. *Common Prayer.*

(2.) LAMB, in zoology. See OVIS. A male lamb of the first year is called a *wedder hog*, and the female a *ewe hog*; in the 2d year it is called a *wedder*, and the female a *shearc*. If a lamb be sick, mare's milk with water may be given it; and by blowing into the mouth, many have been recovered, after appearing dead. The best season for weaning them is at 16 or 18 weeks old; and about Michaelmas the males should be separated from the females, and such males as are not designed for rams, gelded.

(3.) LAMB HEAD, a cape of Orkney, on the SE. coast of Strongsay.

(4.) LAMB ISLAND, an isle in the Frith of Forth, 1 mile NNW. of N. Berwick.

(5.) LAMB, SCYTHIAN, a kind of moss, which is said to grow about the roots of fern in the N. parts of Europe and Asia, and to assume the form of a quadruped; so called from a supposed resemblance to a lamb; having something like 4 feet, and

and its body covered with a kind of down. Travellers report that it will suffer no vegetable to grow within a certain distance of its seat. Sir Hans Sloane read a memoir upon this plant before the Society, inserted in their *Transf.* N° 245, p. 461. Mr Bell, in his *Journey from St Petersburgh to Ispahan*, says he searched in vain for this plant in the neighbourhood of Astracan: and that the Tartars treat the story as fabulous.

(6.) LAMB WINE. See CHINESE, § 32.

LAMBA, an isle of Scotland, between Shetland and Yell.

LAMBACH, a town of Germany, in Austria.

LAMBALLE, a town of France, in the dep. of the North Coasts; 37 miles NW. of Rennes. It has a good trade in cattle, linen, parchment, &c. Lon. 2. 21. W. Lat. 48. 27. N.

LAMBART, a hill in Dorsetshire.

(1.) * LAMBATIVE. *adj.* [from *lambo*, to lick.] Taken by licking.—In affections both of lungs and weazen, physicians make use of syrups and *lambative* medicines. *Brown.*

(2.) * LAMBATIVE. *n. s.* A medicine taken by licking with the tongue.—I stitch'd up the wound, and let him blood in the arm, advising *lambative* to be taken as necessity should require. *Wiseman.*

LAMBAY, an island on the W. coast of Ireland, 12 m. from Dublin. Lon. 6. 12. W. Lat. 53. 30. N.

(1.) LAMBAYEQUE, a town of Peru, capital of Sana, 12 miles from Moroppe, containing about 1500 houses, and 30,000 inhabitants. Lat. 6. 44. S.

(2.) LAMBAYEQUE, a river of Peru, near the town.

LAMBDOIDAL SUTURE, or

LAMBDOIDES. See ANATOMY, § 116.

LAMBECIUS, Peter, one of the most learned men of his time, was born at Hamburgh, in 1628. He went very young to study in foreign countries, at the expense of his uncle, the learned Holstenius. He took his degree of LL.D. in France; was chosen professor of history at Hamburgh in 1652, and rector of the college in 1660. His enemies charged him with atheism, and censured his writings bitterly. He married a rich lady, but who was so very covetous, that he left her in disgust within a fortnight. He went to Vienna, and thence to Rome, where he publicly professed the Catholic religion. He returned to Vienna in 1662, where he was kindly received by the emperor, who appointed him his librarian, with the title of *counsellor and historiographer*; in which employment he continued till his death, and gained a great reputation by his works; viz. 1. *An Essay on Aulus Gellius.* 2. *The Antiquities of Hamburgh.* 3. *Remarks on Codinus's Antiquities of Constantinople*, &c.

* LAMBENT. *adj.* [*lambens*, Lat.] Playing about; gliding over without harm.—

A *lambent* flame arose, which gently spread
Around his brows. *Dryden.*

His brows thick fogs, instead of glories, grace,
And *lambent* dulness play'd around his face.
*Dryden.*

LAMBERHURST, a village of England, in the county of Kent, 10 miles SE. of Tunbridge, and 41 SE. of London. It was formerly celebrated for its iron forges and furnaces. The rails round St Paul's churchyard were cast here.

(1.) LAMBERT, a Benedictine monk of Aschaffenburg, in the 11th century, who wrote several works; among which is a *History of Germany*, from 1050 to 1077, which is esteemed.

(2.) LAMBERT, Claud Francis, a French writer, author of several romances and compilations. His chief work is a *Literary History of Lewis* XIV. for which he obtained a pension. He died in 1764.

(3.) LAMBERT, John, general of the parliament's forces during the civil wars of the 17th century. He was of a good family, and for some time studied the law; but upon the breaking out of the rebellion, went into the parliament army, where he soon rose to the rank of colonel, and by his conduct and valour, performed many eminent services. But when Cromwell seemed inclined to assume the title of king, Lambert opposed it with great vigour, and even refused to take the oath required by the assembly and council, to be faithful to the government; on which Cromwell deprived him of his commission, but granted him a pension of 2000l. a-year. Lambert then retired to Wimbleton-house, where he turned florist; but amidst these rural amusements he still nourished his ambition; for, when Richard Cromwell succeeded his father, he acted so effectually with Fleetwood, Desborough, Vane, Berry, &c. that the new protector was obliged to surrender his authority; and the members of the long parliament, dismissed by Oliver, on the 20th April 1653 (see ENGLAND, § 51.), were restored to their seats, and Lambert was appointed one of the council of state, and colonel of a regiment of horse and another of foot. For this service the parliament presented him with 1000l. but he distributed it among his officers. From this the parliament concluded that he intended to secure a party in the army. They therefore courteously invited him to London; resolving, as soon as he should arrive, to secure him from doing further harm. Lambert, apprehensive of this, delayed his return, and even refused to resign his commission, when it was demanded of him and of 8 other leading officers; and, marching up to London with his army, dislodged the parliament by force in October 1659. He was then appointed, by a council of the officers, major-general of the army, and one of the new council for the management of public affairs, and sent to command the forces in the north. But general Monk marching from Scotland into England to support the parliament, against which Lambert had acted with such violence; the latter, being deserted by his army, was obliged to submit to the parliament, and by their order was committed prisoner to the Tower; whence escaping, he soon appeared in arms, with four troops under his command, but was defeated and taken prisoner by colonel Ingoldsby. At the Restoration he was particularly excepted out of the act of indemnity. Being brought to his trial on the 4th of June 1662, this daring general behaved with more submission than the meanest of his fellow prisoners, and was reprieved at the bar, and confined for life in the island of Guernsey.

(4.) LAMBERT, John Henry, an eminent mathematician, born at Mulhausen in Alsace, in 1728. He wrote several useful works, particularly a treatise on the *Orbits of Comets.* He died at Berlin in 1777, aged 49.

(5.) LAMBERT, March of. See MARGUINAT.

(6.) LAMBERT,

(6.) LAMBERT, ST, DE LATTAY, a town of France, in the dep. of Maine and Loire, 10½ miles S. of Angers, and 10½ NNW. of Vihiers.

(7.) LAMBERT, ST, DU LEVEES, a town of France, in the dep. of Maine and Loire, on the N. bank of the Loire, 1½ miles N. of Sammur.

LAMBESC, a town of France, in the dep. of the Mouths of the Rhone; 12 miles NW. of Aix. Lon. 5. 31. E. Lat. 43. 40. N.

LAMBESE, a town of Algiers, wherein there are ruins of a magnificent amphitheatre, and a temple of Æſculapius. It lies 45 m. S. of Conſtantina.

LAMBETH, a flouriſhing village of Surry, on the Thames, oppoſite Weſtminſter: now joined to the metropolis by the vaſt increaſe of buildings: famous for the ancient palace of the Abps. of Canterbury. The aſylum for female orphans, and the Weſtminſter Lying-in Hoſpital, are ſituated in this village. It has alſo extenſive manufactories of Britiſh wine, vinegar, patent ſhot, and artificial ſtone; which laſt anſwers every purpoſe of real ſtone, for architecture, ſtatuary, &c. It has alſo numerous wharfs, which are ſupplied with immenſe quantities of foreign timber.

LAMBIN, Dennis, an eminent claſſical commentator, born at Montreuil ſur Mer, in Picardy, where he acquired great ſkill in polite literature. He lived long at Rome; and on his return to Paris, was made royal profeſſor of Greek. He died in 1572, aged 56, of grief for the death of his friend Ramus, who was murdered at the maſſacre on St Bartholomew's day. He wrote commentaries on Plautus, Lucretius, Cicero, and Horace, and other works. His commentary on Horace is particularly eſteemed.

* LAMBKIN. *n. ſ.* [from *lamb.*] A little lamb.

'Twixt them both they not a *lambkin* left,
And when lambs fail'd, the old ſheeps lives they reft. *Hubberd's Tale.*

Pan, thou god of ſhepherds all,
Which of our tender *lambkins* takeſt keep.
*Spenſer's Paſt.*

Clean as young *lambkins*, or the gooſe's down,
And like the goldfinch in her Sunday gown. *Gay.*

(1.) LAMBORN, a river of Berkſhire, which falls into the Kennet below Newbury.

(2.) LAMBORN, a town of Berkſhire, on the above river, 7 miles N. by W. of Hungerford, and 68 W. of London. Lon. 1. 26. W. Lat. 51. 30. N.

LAMBRA, a town of European Turkey, in Livadia; 14 miles SSE. of Athens.

LAMBRES, a town of France, in the dep. of the Straits of Calais; 1½ miles S. of Aire.

LAMBRO, a river of Italy, which riſes in the department of the Lario, 7 miles NE. of Como, in the late duchy of Milan; runs through the dep. of the Olona, and falls into the Po, 5 miles above Placentia.

LAMBSDORFF, a town of Sileſia, in Neiſſe.

LAMBSHEIM, a town of Germany, in the late palatinate of the Rhine, now included in France, and dep. of Mont Tonnere: 8 miles W. of Manheim, and 11 S. of Worms.

* LAMBS-WOOL. *n. ſ.* [*lamb* and *wool.*] Ale mixed with the pulp of roaſted apples.—

A cup of *lambs-wool* they drank to him there.
*Song of the King and the Miller.*

(1.) * LAMDOIDAL. *n. ſ.* [λαμδα and ειδος.] Having the form of the letter lamda or Λ.—The courſe of the longitudinal ſinus down through the middle of it, makes it adviſeable to trepan at the lower part of the os parietale, or at leaſt upon the *lamdoidal* ſuture. *Sharp's Surgery.*

(2.) LAMDOIDAL ought to be ſpelt LAMBDOIDAL, from λαμβδα and ειδος. See ANATOMY, § 116.

(1.) LAME, a river of Saxony, which runs into the Innerſee, 17 miles S. of Holdeſheim.

(2.) * LAME. *adj.* [*laam, lama*, Sax. *lam*, Dutch.] 1. Crippled; diſabled in the limbs.—

Who reproves the *lame*, muſt go upright. *Daniel.*

—A greyhound, of a mouſe colour, *lame* of one leg, belongs to a lady. *Arbuthnot.* 2. Hobbling; not ſmooth: alluding to the feet of a verſe.—

Whether in proſe, or verſe, 'tis all the ſame;
The proſe is ſuſtian, and the numbers *lame.*
*Dryden.*

3. Imperfect; unſatisfactory.—Shrubs are formed into ſundry ſhapes, by moulding them within, and cutting them without; but they are but *lame* things, being too ſmall to keep figure. *Bacon.*—

Swift, who could neither fly nor hide,
Came ſneaking to the chariot ſide;
And offer'd many a *lame* excuſe. *Swift.*

* *To* LAME. *v. a.* [from the adjective.] To make lame; to cripple.—I never heard of ſuch another encounter, which *lames* report to follow it, and undoes deſcription to do it. *Shakeſpeare.*—

The ſon and heir
Affronted once a cock of noble kind,
And either *lam'd* his legs or ſtruck him blind.
*Dryden.*

—If you happen to let the child fall, and *lame* it, never confeſs. *Swift.*

(1.) LAMECH, [לֶמֶךְ, Heb. *i. e.* poor or humbled,] the 5th in deſcent from Cain, the ſon of Methuſael, and father of Jabal, Jubal, and Tubal-cain, the earlieſt inventors of the arts on record. He is the firſt polygamiſt we have any authentic account of, and the 2d murderer. (Gen. iv. 18—24.) There is a tradition among the Hebrews, that Lamech growing blind, ignorantly killed Cain, believing him to be ſome wild beaſt; and that afterwards he ſlew his own ſon Tubal-cain, who had been the cauſe of this murder, becauſe he had directed him to ſhoot at a place in the thickets, where he had ſeen ſomething ſtir. See CAIN.—Commentators differ reſpecting the meaning and intention of Lamech's ſpeech to his two wives.

(2.) LAMECH, the ſon of Methuſelah, and father of Noah (Gen. v. 25, 31.), lived 777 years, being born A. M. 874, and dying in 1651.

LAMECAL, a town of Portugal, in Beira.

LAMEGO, a city of Portugal, and biſhop's ſee, in the prov. of Beira, on the Duero; containing 2 cathedrals, 4 convents, an hoſpital, and about 4500 people. It is 36 miles E. of Porto, and 72 NNE. of Coimbra. Lon. 11. 7. E. of Ferro. Lat. 41. 7. N.

LAMELLÆ, in natural hiſtory, very thin plates, ſuch as the ſcales of fiſhes are compoſed of.

* LAMELLATED. *adj.* [*lamella*, Lat.] Covered with films or plates.—The *lamellated* antennæ of ſome inſects are ſurpriſingly beautiful, when viewed through a microſcope. *Derham.*

* LAMELY. *adv.* [from *lame.*] 1. Like a cripple; without natural force or activity.—Thoſe muſcles

muſcles become callous, and, having yielded to the extenſion, the patient makes ſhift to go upon it, though *lamely*. *Wiſeman's Surgery*. 2. Imperfectly; without a full or complete exhibition of all the parts.—

So *lamely* drawn, you ſcarcely know 'tis ſhe. *Dryd.*

3. Weakly; unſteadily; poorly.

* LAMENESS, *n. ſ.* [from *lame*.] 1. The ſtate of a cripple; loſs or inability of limbs.—

Let blindneſs, *lameneſs* come; are legs and eyes
Of equal value to ſo great a prize? *Dryden.*
—*Lameneſs* kept me at home. *Digby to Pope.*

2. Imperfection; weakneſs.—If the ſtory move, or the actor help the *lameneſs* of it with his performance, either of theſe are ſufficient to effect a preſent liking. *Dryden's Spaniſh Friar.*

* LAMENT. *n. ſ.* [*lamentum*, Lat. from the verb.] 1. Sorrow audibly expreſſed; lamentation; grief uttered in complaint or cries.—

We, long ere our approaching, heard within
Noiſe, other than the ſound of dance or ſong!
Torment, and loud *lament*, and furious rage. *Milt.*
The loud *laments* ariſe
Of one diſtreſs'd, and maſtiffs mingled cries. *Dryd.*

2. Expreſſion of ſorrow.—

To add to your *laments*,
I muſt inform you of a diſmal fight. *Shak.*

(1.) * *To* LAMENT. *v. a.* [*lamenter*, Lat. *lamenter*, Fr.] To bewail; to mourn; to bemoan; to expreſs ſorrow for.—

As you are weary of this weight,
Reſt you while I *lament* king Henry's corſe. *Shak.*
One laugh'd at follies, one *lamented* crimes.
*Dryden.*

(2.) * *To* LAMENT. *v. n.* To mourn; to wail; to grieve: to expreſs ſorrow.—

Chimneys were blown down; and, as they ſay,
*Lamentings* heard i' th' air. † *Shak.*
—Ye ſhall weep and *lament*, but the world ſhall rejoice. *John.*—Jeremiah *lamented* for Joſiah, and all the ſinging men and women ſpake of Joſiah in their lamentations. 2 *Chron.*—

Far leſs I now *lament* for one whole world
Of wicked ſons deſtroy'd, than I rejoice
For one man found ſo perfect and ſo juſt,
That God vouchſafes to raiſe another world
From him. *Milton.*

* LAMENTABLE. *adj.* [*lamentabilis*, Lat. *lamentable*, Fr. from *lament*.] 1. To be lamented; cauſing ſorrow.—

The *lamentable* change is from the beſt. *Shak.*

2. Mournful; ſorrowful; expreſſing ſorrow.—A *lamentable* tune is the ſweeteſt muſic to a woful mind. *Sidney.*—

The victors to their veſſels bear the prize,
And hear behind loud groans, and *lamentable* cries. *Dryden.*

3. Miſerable, in a ludicrous or low ſenſe; pitiful; deſpicable.—This biſhop, to make out the diſparity between the heathens and them, flies to this *lamentable refuge*. *Stilling fleet.*

* LAMENTABLY. *adv.* [from *lamentable*.] 1. With expreſſions or tokens of ſorrow; mournfully.—The matter in itſelf lamentable, *lamentably* expreſſed by the old prince, greatly moved the two princes to compaſſion. *Sidney.* 2. So as to cauſe ſorrow.

Our fortune on the ſea is out of breath,
And ſinks moſt *lamentably*. *Shak.*

3. Pitifully; deſpicably.

(1.) * LAMENTATION. *n. ſ.* [*lamentatio*, Lat.] Expreſſion of ſorrow; audible grief.—

Be't lawful that I invocate thy ghoſt,
To hear the *lamentations* of poor Anne. *Shak.*
—His ſons buried him, and all Iſrael made great *lamentation* for him. 1 *Mac.* iii. 10.

(2.) LAMENTATIONS, a canonical book of the Old Teſtament, written by the prophet Jeremiah, according to Abp. Uſher and ſome other learned men, who follow the opinion of Joſephus and St Jerome, on occaſion of Joſiah's death. But as this opinion does not agree with the ſubject of the book, the lamentation compoſed by Jeremiah on that occaſion is probably loſt. The 52d chapter of the book of Jeremiah was probably added by Ezra, as a preface or introduction to the Lamentations: the two firſt chapters are employed in deſcribing the calamities of the ſiege of Jeruſalem: in the 3d the author deplores the perſecutions he himſelf had ſuffered: the 4th treats of the deſolation of the city and temple, and the misfortune of Zedekiah: the 5th is a prayer for the Jews in their diſperſion and captivity: and at the cloſe of all he ſpeaks of the cruelty of the Edomites, who had inſulted Jeruſalem in her miſery. All the chapters in this book, except the laſt, are in verſe, and digeſted in the order of the alphabet; with this difference, that in the 1ſt, 2d, and 4th chapters, the firſt letter of every verſe follows the order of the alphabet; but in the 3d the ſame initial letter is continued for 3 verſes together. This order was probably adopted, that the book might be more eaſily learned and retained. The ſubject is extremely moving: and the ſtyle lively, pathetic, and affecting. In this kind of writing the prophet Jeremiah was a great maſter, according to the character which Grotius gives of him, *Mirus in affectibus concitandis*.

* LAMENTER. *n. ſ.* [from *lament*.] He who mourns or laments.—Such a complaint good company muſt pity, whether they think the *lamenter* ill or not. *Spectator.*

LAMENTIN, a town of Martinico, on the W. coaſt. Lon. 43. 11. W. of Ferro. Lat. 14. 36. N.

(1.) * LAMENTINE. *n. ſ.* A fiſh called a ſea-cow or manatee, which is near 20 feet long; the head reſembling that of a cow, and two ſhort feet, with which it creeps on the ſhallows and rocks to get food; but has no fins: the fleſh is commonly eaten.

(2.) LAMENTINE. See TRICHECUS.

LAMENTUNG, a town of Aſia, in Thibet.

LAMMER MOOR, or LAMMER-MOOR HILLS, [from *La Mer*, Fr. *the ſea*, and *moor*.] a ridge of mooriſh hills, in the S. of Scotland, which begin at Coldinghame in the Merſe, and Dunglaſs in E. Lothian (both of which places ſtand cloſe upon *the ſea*), and extend W. with a broad ſurface from

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† *Dr* JOHNSON *has made a miſtake in quoting theſe lines as illuſtrative of the verb* TO LAMENT. *The word* Lamentings *is not a* participle, *but a* ſubſtantive noun, *ſynonymous with* lamentations. *The participle has no plural termination in Engliſh.*

30 to 40 miles, till they terminate at Soutra hill, which is the higheſt of them. They are interſected by various openings, in different directions, and by rivulets running down on each ſide. The Rev. Clement Cruttwell, in his *Univerſal Gazetteer*, deſcribes them as only *one* "Mountain, which bounds the N. part of the county of Berwick, againſt Haddingtonſhire," but the *hill* he alludes to (for none of them merits the title of a *mountain*) is but a ſmall part of them. Various parts of them are cultivated, but the greater part, being covered with heath, is laid out in ſheep paſtures. There is an ancient oval camp on the top of one of them, called *Prieſt-Law*, about 2000 feet in circumference.

LAMI. See LAMY.

LAMIA, in ancient geography, a town of Theſſaly, in the diſtrict of Phthiotis, famous for the BELLUM LAMIACUM, waged by the Greeks againſt the Macedonians after Alexander's death.

LAMIACUM BELLUM, the LAMIAN WAR, happened after the death of Alexander, when the Greeks, particularly the Athenians, incited by their orators, reſolved to free Greece from the Macedonian garriſons. Leoſthenes was appointed commander of a numerous force, and marched againſt Antipater, who then preſided over Macedonia. Antipater entered Theſſaly at the head of 13,000 foot and 600 horſe, and was beaten by the ſuperior force of the confederates. Antipater after this blow fled to Lamia, where he reſolved to maintain a ſiege with about 8, or 9000 men that had eſcaped from the battle. Leoſthenes, unable to take the city by ſtorm, began to make a regular ſiege. His operations were diſturbed by the frequent ſallies of Antipater; and being ſoon after killed by a ſtone, Antipater made his eſcape out of Lamia, and with the aſſiſtance of Craterus's army from Aſia, gave the Athenians battle near Cranon; who, though only 500 of their men were ſlain, became ſo diſpirited, that they ſued for peace. Antipater conſented, provided they would raiſe taxes in the uſual manner, receive a Macedonian garriſon, defray the expenſes of the war, and deliver into his hands Demoſthenes and Hyperides, the orators whoſe eloquence had excited their countrymen againſt him. Theſe diſadvantageous terms were accepted by the Athenians, but Demoſthenes eſcaped and poiſoned himſelf. Hyperides was carried before Antipater, who ordered his tongue to be cut out, and afterwards to be put to death.

LAMIÆ, in pagan mythology, a ſort of demons, who were ſuppoſed to devour children. Their form was human, reſembling beautiful women. Horace mentions them in his *Art of Poetry*. They are alſo called LARVÆ and LEMURES.

LAMIARES, a town of Portugal, in Beira.

LAMIFORD, a town of Cumberland, on the borders of Scotland and Northumberland.

(1.) * LAMINA. *n. ſ.* [Lat.] Thin plate; one coat laid over another.

(2.) LAMINÆ, in phyſiology, is particularly applied to the human ſkull, which conſiſts of two plates, the one laid over the other.

* LAMINATED. *adj.* [from *lamina*.] Plated; uſed of ſuch bodies whoſe contexture diſcovers ſuch a diſpoſition as that of plates lying over one another.—From the appoſition of different coloured gravel ariſes, for the moſt part, the *laminated* appearance of a ſtone. *Sharp.*

(1.) LAMINGTON, a hilly pariſh of Scotland, in Lanarkſhire, on the E. banks of the Clyde; conſiſting of the baronies of Lamington and Wandel; 9 miles long, 3½ broad, and comprehending about 9000 acres. Of theſe 1900 are arable: the other 7100 feed about 700 ſheep, 290 cows, 85 horſes, and 20 goats. The air is ſharp but healthful; the ſoil various; the chief crops are oats, barley, potatoes, and turnips. The population in 1792 was 417; decreaſe 182 ſince 1755. An ancient chair, remarkably broad and ſtout, which originally belonged to the patriot WALLACE, is in the poſſeſſion of Lady Roſs Baillie, repreſentative of the family of Lamington, to which that hero was allied.

(2.) LAMINGTON, a ſmall town in the above pariſh, on the Clyde, oppoſite to the hill of Tinto; containing about 100 inhabitants.

LAMINITANUS AGER, in ancient geography, a territory of the Carpetani, in Hiſpania Citerior, now called *Campo de Montiel*.

LAMINIUM, a town of the Carpetani, in the above territory, 7 miles from the head of the Anas, or Guadiana; now called MONTIEL, a citadel of New Caſtile. *Cluſius.*

LAMITOR, an iſland in Devonſhire.

LAMIUM, DEAD NETTLE, in botany; a genus of the gymnoſpermia order, belonging to the didynamia claſs of plants; and in the natural method, to the 42d order, *Verticillatæ*. The upper lip of the corolla is entire, arched, the under lip bilobous; the throat with a dent or tooth on each ſide the margin. There are 8 ſpecies.

1. LAMIUM ALBUM, *white archangel*, or *dead-nettle*, grows frequently under hedges, and in waſte places. The flowers, which appear in April and May, have been particularly celebrated in uterine fluors and other female weakneſſes; alſo in diſorders of the lungs; but they appear to be of very weak virtue; and have now no place in our pharmacopœia.

2. LAMIUM PURPUREUM, *red archangel*, is very common in corn fields and gardens. The young leaves of both ſpecies are boiled and eaten in ſome places like greens.

(1.) LAMLASH, a town of Scotland, on the E coaſt of the iſle of Arran, ſeated on the BAY, N° 3. Lon. 1. 59. W. of Edin. Lat. 53. 33. N.

(2.) LAMLASH, or *Holy-Iſland*, an iſland in, or before the Bay (N° 3.) conſiſting of a vaſt mountain, 2 miles long and half a mile broad, moſtly covered with heath, but producing ſome corn and potatoes; beſides paſture for a number of ſheep, goats, and black cattle.

(3.) LAMLASH BAY, a bay on the E. coaſt of the iſle of Arran, which Mr Pennant ſays, "forms the ſafeſt harbour in the univerſe, ith depth of water for the largeſt ſhips." In 1558, the Engliſh fleet under the E. of Suſſex, after ravaging the coaſt of Kintyre, landed from this bay, and burned and deſtroyed the adjacent country.

* *To* LAMM. *v. a.* To beat ſoundly with a cudgel. *Diſt.*

(1.) * LAMMAS. *n. ſ.* [This word is ſaid by *Bailey*, I know not on what authority, to be de-

rived from a cuſtom, by which the tenants of the archbiſhop of York were obliged, at the time of maſs, on the firſt of Auguſt, to bring a lamb to the altar. In Scotland they are ſaid to wean lambs on this day. It may elſe be corrupted from lat termath. The firſt of Auguſt.—In 1578 was that famous *lammas*-day, which buried the reputation of Don John of Auſtria. *Bacon.*

(2.) LAMMAS is by ſome derived from a Saxon word, ſignifying *loaf maſs*, becauſe on that day the Anglo-Saxons made an offering of bread made with new wheat.

LAMMER-MUIR. See LAMMER MOOR.

LAMERSHAGEN, a town of Holſtein, 6 miles SW. of Luckenburg.

LAMMORAM, a town of Cornwall.

(1.) LAMNICK, a lake of Silefia, in Oels.

(2.) LAMNICK, a town of Germany, in Stiria.

(1.) LAMO, an iſland and kingdom of Africa, on the coaſt of Melinda, in Zanguebar, tributary to the Portugueſe. The king and government are Mahometans; the majority of the people pagans. In 1589, the king was publicly beheaded by the Portugueſe, for having betrayed the governor of the coaſt, with 4 of his Mahometan miniſters, in preſence of ſeveral petty kings of the adjacent iſlands. It lies between the iſle of Pate and Cape Formoſa.

(2.) LAMO, a well fortified city, capital of the above kingdom.

LAMOIGNON, Chriſtian Francis DE, marquis of Bayille, and preſident of the parliament of Paris, was born in 1644, and educated by his father. He learned rhetoric in the Jeſuit's college, made the tour of England and Holland, and on his return home, was much admired by perſons of the firſt merit at his father's houſe. Literature, however, was only his amuſement; the law was his profeſſion, and the eloquence of the bar at Paris owes its reformation, from bombaſt and affected erudition, to the plain and judicious pleadings of M. Lamoignon. He was appointed king's advocate general in 1673; which he diſcharged until 1698, when the preſidentſhip of the parliament was conferred on him. This poſt he held 9 years, when he was allowed to reſign in favour of his eldeſt ſon: he was choſen preſident of the royal academy of inſcriptions in 1705. The only work he ſuffered to ſee the light was his *Pleader*, which is a monument of his learning and eloquence. He died in 1709.

LAMOILLE, a large river of Vermont, which riſes in Orange county, and falls into Lake Champlain, oppoſite Hero iſland.

(1.) LAMONA, } or *the Amone*, a river of Italy,
(2.) LAMONE, } in the dep. of the Rubicon, and late papal territory of Romagna. A canal runs from it, which, after paſſing through the city of Faenza, rejoins the river.

(1.) * LAMP. *n. ſ.* [*lampe*, Fr. *lampas*, Lat.] 1. A light made with oil and a wick.—

The ſtars
That nature hung in heaven, and fill'd their *lamps*
With everlaſting oil. *Milton.*

—In *lamp* furnaces I uſed ſpirit of wine inſtead of oil, and the ſame flame has melted foliated gold. *Boyle.* 2. Any kind of light, in poetical language, real or metaphorical.—

Thy gentle eyes ſend forth a quick'ning ſpirit,
And feed the dying *lamp* of life within me. *Rowe.*

Omay thy ſilver *lamp* from heaven's high bow'r
Direct my footſteps in the midnight hour. *Gay.*

(2.) *A* LAMP is more accurately defined, a *veſſel containing oil*, with a lighted wick. Lamps were in general uſed amongſt the Jews, Greeks, and Romans. The candleſtick with 7 branches, placed in the ſanctuary by Moſes, and thoſe which Solomon afterwards prepared for the temple, were cryſtal lamps filled with oil, and fixed upon the branches. The lamps or candleſticks uſed by the Jews in their houſes were generally put into a very high ſtand on the ground. The lamps uſed at marriage feſtivals, alluded to in the parable of the ten virgins (Matth. xxv. 1, 2.), were of a different kind. According to antiquaries, they were a ſort of torches, made of iron or potter's earth, wrapped about with old linen, and moiſtened from time to time with oil. The lamps of Gideon's ſoldiers were of the ſame kind. The uſe of wax was not known to the Romans, but they generally uſed lamps; hence the proverb *Tempus et oleum perdidi, I have loſt my labour.* Lamps were ſometimes burnt in honour of the dead, both by Greeks and Romans.

(3.) LAMP, ARGAND'S, or } This is a very in-
(3.) LAMP, CYLINDER. } genious contrivance, and the greateſt improvement in lamps that has yet been made. It is the invention of a citizen of Geneva; and the principle on which the ſuperiority of the lamp depends, is the admiſſion of a larger quantity of air to the flame than can be done in the common way. This is accompliſhed by making the wick of a circular form; by which means a current of air ruſhes through the cylinder on which it is placed with great force; and, along with that which has acceſs to the outſide, excites the flame to ſuch a degree that the ſmoke is entirely conſumed. Thus both the light and heat are prodigiouſly increaſed, at the ſame time that there is a very conſiderable ſaving in the expenſe of oil, the conſumption of the oxigene being exceedingly augmented by the quantity of air admitted to the flame; ſo that what in common lamps is diſſipated in ſmoke is here converted into a brilliant flame. This lamp is now very much in uſe; and is applied not only to the ordinary purpoſes of illumination, but alſo to that of a lamp furnace for chemical operations, in which it is found to exceed every other contrivance yet invented. It conſiſts of two parts, viz. a reſervoir for the oil, and the lamp itſelf. The reſervoir is uſually in the form of a vaſe, and has the lamp proceeding from its ſide. The latter conſiſts of an upright metallic tube about one inch and 6-10ths in diameter, 3 inches in length, and open at both ends. Within this is another tube about an inch in diameter, and nearly of an equal length; the ſpace betwixt the two being left clear for the paſſage of the air. The internal tube is cloſed at the bottom, and contains another ſimilar tube about half an inch in diameter, which is ſoldered to the bottom of the ſecond. It is perforated throughout, ſo as to admit a current of air to paſs through it; and the oil is contained in the ſpace betwixt the tube and that which ſurrounds

rounds it. A particular kind of cotton cloth is uſed for the wick, the longitudinal threads of which are much thicker than the others, and which nearly fills the ſpace into which the oil flows; and the mechaniſm of the lamp is ſuch, that the wick may be raiſed or depreſſed at pleaſure. When the lamp is lighted, the flame is in the form of a hollow cylinder; and by reaſon of the ſtrong influx of air through the heated metallic tube, becomes extremely bright, the ſmoke being entirely conſumed. The heat and light are ſtill farther increaſed, by putting over the whole a glaſs cylinder nearly of the ſize of the exterior tube. By diminiſhing the central aperture, the heat and light are proportionably diminiſhed, and the lamp begins to ſmoke. The acceſs of air both to the external and internal ſurfaces of the flame is indeed ſo very neceſſary, that a ſenſible difference is perceived when the hand is held even at the diſtance of an inch below the lower aperture of the cylinder: and there is alſo a certain length of wick at which the effect of the lamp is ſtrongeſt. If the wick be very ſhort, the flame, though white and brilliant, emits a diſagreeable and pale kind of light; and if very long, the upper part becomes brown, and ſmoke is emitted. The ſaving of expenſe in the uſe of this lamp for common purpoſes is very conſiderable. By ſome experiments it appears that the lamp will continue to burn 3 hours for the value of one penny; and the following was the reſult of the compariſon between the light emitted by it and that of a candle. The latter having been ſuffered to burn ſo long without ſnuffing, that large lumps of coally matter were formed upon the wick, gave a light at 24 inches diſtance equal to the lamp at 129 inches; whence it appeared that the light of the lamp was equal to 28 candles in this ſtate. On ſnuffing the candle, however, its light was ſo much augmented, that it became neceſſary to remove it to the diſtance of 67 inches before its light became equal to that of the lamp at 129 inches; whence it was concluded that the light of the lamp was ſomewhat leſs than that of four candles freſh ſnuffed. At another trial, in which the lamp was placed at the diſtance of 141½ inches, and a candle at the diſtance of 55 inches, the lights were equal. In theſe experiments the candles made uſe of were 10¾ inches long, and 2⅛ inches in diameter. When the candle was newly ſnuffed, it appeared to have the advantage; but the lamp ſoon got the ſuperiority; and on the whole it was concluded, that the lamp is at leaſt equivalent to have a dozen of tallow candles of ſix in the pound; the expenſe of the one being only 2½d. and that of the other 8d. in 7 hours. The only diſadvantage is, that they cannot eaſily be carried about; and in this reſpect it does not ſeem poſſible to bring lamps to an equality with candles.

(4.) LAMP, DR ST CLAIR'S IMPROVED. Dr St Clair, in the *Philoſ. Trans.* N° 245, deſcribes an improvement on the common lamp. He propoſes that it ſhould be made two or three inches deep, with a pipe coming from the bottom almoſt as high as the top of the veſſel. Let it be filled ſo high with water that it may cover the hole of the pipe at the bottom; that the oil may not get in at the pipe, and ſo be loſt. Then let the oil be poured in ſo as to fill the veſſel almoſt brim full; and to the veſſel muſt be adapted a cover having as many holes as there are to be wicks. When the veſſel is filled and the wicks lighted, if water falls in by drops at the pipe, it will always keep the oil at the ſame height or very near it; the weight of the water being to that of the oil as 20$\frac{5}{11}$ to 19, which in two or three inches makes no great difference. If the water runs faſter than the oil waſtes, it will only run over at the top of the pipe, and what does not run over will come under the oil, and keep it at the ſame height. From experiments made to aſcertain the expenſe of burning oil in lamps, it appears, that a taper lamp, with 8 threads of cotton in the wick, conſumes in one hour $\frac{1}{1000}$ oz. of ſpermaceti oil, at 2s. 6d. per gallon; ſo that the expenſe of burning 12 hours is 4·57 farthings. This lamp gives as good a light as candles of 8 or 10 in the pound; it ſeldom wants ſnuffing, and caſts a ſtrong and ſteady light. A taper, chamber, or watch lamp, with 4 ordinary threads of cotton in the wick, conſumes 0·1674 oz. of ſpermaceti oil in one hour; the oil at 2s. 6d. per gallon, makes the expenſe of burning 12 hours only 2·34 farthings.

(5.) LAMP, PERPETUAL. The teſtimonies of Pliny, St Auſtin, and others, have led many to believe that the ancients had invented perpetual lamps; and ſome moderns have attempted to find out the ſecret, but in vain. Indeed it ſeems no eaſy matter to find out either a perpetual wick or a perpetual oil. The curious may read Dr Plot's conjectures on the ſubject in the *Philoſ. Trans.* n° 166; or in *Lowthorpe's abridgement*, vol. iii. p. 636. But few, we believe, will give themſelves the trouble of ſearching for the ſecret, when they conſider the credulity of Pliny and of St Auſtin. Their teſtimony is not a ſufficient inducement to us to believe, that a lamp was ever formed to burn 1000 or 1500 years; much leſs is it credible that the ancients had the ſecret of making one burn for ever.

(6.) LAMP, ROLLING. See *Plate* CXCV. *fig.* 6. A machine AB, with two moveable circles DE, FG, within it; whoſe common centre of motion and gravity is at K, where their axes of motion croſs one another. If the lamp KC, made pretty heavy and moveable about its axes HI, and whoſe centre of gravity is at C, be fitted within the inner circle, the common centre of gravity of the whole machine will fall between K and C; and by reaſon of the pivots A, B, D, E, H, I, will be always at liberty to deſcend; hence, though the whole machine be rolled along the ground, or moved in any manner, the flame will always be uppermoſt, and the oil cannot ſpill. In this manner they hang the compaſs at ſea; and thus ſhould all the moon lanterns be made, that are carried before coaches, chaiſes, and the like.

LAMPA, a town of America, 90 m. S. of Caſco.

LAMPACAN, an iſland of the Indian Ocean, S. of that of Junkſeilon.

LAMPADARY, an officer in the ancient church of Conſtantinople, ſo called from his employment, which was to take care of the lamps, and to carry a taper before the emperor or patriarch when they went to church or in proceſſion.

(1.) LAMPAS. See FARRIERY, *Part* IV. § XII.

(2.) * LAMPASS. *n. f.* [*lampas*, Fr.] A lump of flesh, about the bigness of a nut, in the roof of a horse mouth, which rises above the teeth. *Farrier's Dict.*—His horse posset with the glanders, troubled with the *lampass*, infected with the fashions. *Shakespeare.*

(1.) * LAMPBLACK. *n. f.* [*lamp* and *black.*] It is made by holding a torch under the bottom of a bason, and as it is furred striking it with a feather into some shell, and grinding it with gum water. *Peacham on Drawing.*

(2.) LAMP BLACK. See COLOUR-MAKING, § 30—34. Substances painted with lamp-black and oil resist the effects of electricity to a surprising degree; so that in many cases even lightning itself has been repelled by them. See LIGHTNING. By an act passed in April 1802, a new duty is imposed upon lamp-black of 2s. 6d. on every cwt. imported.

LAMPEDOSA, a pleasant and fertile island, though not inhabited, in the Mediterranean, near the coast of Tunis, about 12 miles in circumference. There is a building on it which is divided into a church and a mosque; so that Christians often worship in one end of it, and Mahometans in the other. Near the church is a magazine, well provided, where ships passing may find necessaries, for which they deposit the value in the church, if in goods, or in a chest, if in money. On certain days some Sicilian monks collect the deposits, and bring fresh stores. The profits are devoted to the hospital at Trapari. In the discussions respecting Malta in 1803, which occasioned the present war, there was question of this little island, and Buonaparte actually proposed that it should become a British settlement, on condition that Malta were surrendered to the king of Naples, to become eventually a French settlement. Lampedosa is 63 miles W. of Malta. Lon. 12. 0. E. Lat. 35. 40. N.

LAMP FURNACE. See CHEMISTRY, § 451—454.

* LAMPING. *adj.* [λαμπτίζων.] Shining; sparkling. Not used.—

Happy lines, on which with starry light
Those *lamping* eyes will deign sometimes to look. *Spenser.*

LAMPOL, a town of Poland, in Braclaw.

LAMPON, a town and bay of Sumatra.

* LAMPOON. *n. f.* [*Bailey* derives it from *lampons*, a drunken song. It imports, *let us drink*, from the old French *lamper*, and was repeated at the end of each couplet at carousals. *Trev.*] A personal satire; censure written not to reform but to vex.—They say my talent is satire; if so it is a fruitful age: they have sown the dragon's teeth themselves, and it is but just they should reap each other in *lampoons*. *Dryden.*—

Make satire a *lampoon*. *Pope.*

* *To* LAMPOON. *v. a.* [from the noun.] To abuse with personal satire.

* LAMPOONER. *n. f.* [from *lampoon.*] A scribbler of personal satire.—We are naturally displeased with an unknown critick, as the ladies are with a *lampooner*, because we are bitten in the dark. *Dryden.*—The squibs are those who are called libellers, *lampooners*, and pamphleteers. *Tatler.*

(1.) * LAMPREY. *n. f.* [*lamproye*, Fr. *lampreye*, Dutch.] Many fish much like the eel frequent both the sea and fresh rivers; as, the lamprel, *lamprey*, and lamperne. *Walton.*

(2.) LAMPREY. See PETROMYZON.

(1.) LAMPRIDIUS, Ælius, a Latin historian, who lived under Diocletian and Constantine the Great. His lives of 4 emperors, Antoninus, Commodus, Diadumenus, and Heliogabalus, are extant. Some attribute the life of Alexander Severus to him; but the MS. in the Palatine library ascribes it to Spartian.

(2.) LAMPRIDIUS, Benedict, of Cremona, a celebrated Latin poet of the 16th century. He taught Greek and Latin at Rome and Padua, until he was invited to Mantua, by Frederic Gonzaga, to undertake the tuition of his son. His epigrams and lyric verses, in Greek and Latin, were printed separately, as well as among the *Delicia* of the Italian poets.

* LAMPRON. *n. f.* A kind of sea-fish.—These rocks are frequented by *lamprons*, and greater fishes, that devour the bodies of the drowned. *Broome.*

LAMPSACIUS, an epithet for any thing belonging to LAMPSACUS, was also used for *lasciv ious*, on account of the character of the people.

LAMPSACUM or LAMPSACUS, } in ancient geography, a considerable city of Mysia; called *Pityea*, by Homer, because abounding in pine-trees, a circumstance conferred by Pliny; situated at the N. end or entrance of the Hellespont into the Propontis, with a commodious harbour, opposite to Callipolis in the Thracian Chersonesus. It was assigned by Artaxerxes to Themistocles, for furnishing his table with wine, in which the country abounded. It was saved from the ruin threatened by Alexander, because in the interest of Persia, by the address of Anaximenes the historian. See ANAXIMENES. It is now called LAMPSAKI. Lon. 28. 0. E. Lat. 40. 12. N.

LAMPSAKI, or LAMPSAKO, } the modern name of LAMPSACUS.

LAMPTON, a village in Middlesex.

LAMPYRIS, the FIRE FLY, a genus of insects belonging to the coleoptera order; the characters of which are: The antennæ are filiform; the elytra are flexible; the thorax is flat, of a semiorbicular form, surrounding and concealing the head. The segments of the abdomen terminate in papillæ, which are turned up towards the elytra, and partly fold one over the other. The females in general are apterous. There are 18 species; of which the most remarkable is the

LAMPYRIS NOCTILUCA. See *Plate* CXCV. *fig.* 7. The male of this insect is less than the female: its head is shaped exactly in the same manner, and covered likewise by the plate of the thorax, only it appears rather longer than that of the female. Both the head and antennæ are black. The thorax of the male, which is smaller and shorter than that of the female, has the folds and papillæ on its sides much less remarkable: but the greatest difference between the two sexes is, that the male is covered with brown elytra, shagreened, and marked with two lines longitudinally. The elytra are longer than the abdomen, and under them lie the wings. The two last rings of the abdomen are not so bright as those of the female, only

only there appear four luminous points, two upon each of the two laſt rings. The GLOW-WORM, which is frequently met with towards evening, in June, in woods and meadows, is the female of this ſpecies. By the ſhining light which it emits, it attracts the male. This ſhining light depends on a liquor placed at the lower extremeity of the inſect, which when in motion, the light is more lively and ſhining, and of a finer green. This light the inſect withdraws at pleaſure, either by unfolding or contracting itſelf. As a proof that the light depends on a phoſphorous matter, the animal, though dead and bruiſed, leaves a luminous ſubſtance on the hand, that only loſes its luſtre when dried. The perfect inſect flies about during the evening in autumn, and frequents the graſſy plantations of juniper trees.

LAMSPRING, a town of Saxony, on the Lame.

(1.) LAMY, or LAMI, Bernard, a learned French proteſtant and Carteſian philoſopher, born at Mans in 1640. He ſtudied there under the fathers of the oratory; and, in 1658, went to Paris, and entered into the inſtitution. He became prieſt in 1667, and taught philoſophy at Saumur and Angiers; which laſt he was obliged to quit by an order from court, for adopting the new philoſophy inſtead of that of Ariſtotle. In 1676 he went to Grenoble, where cardinal Camus was biſhop; who conceived ſuch an eſteem for him, that he retained him, and derived conſiderable ſervices from him in the government of his dioceſe. He went at laſt to reſide at Rouen, where he died in 1715. He wrote a Diſſertation on the Sciences, The art of ſpeaking; and ſeveral other ſcientifical works, beſides others in divinity.

(2.) LAMY, Dominic Francis, a French eccleſiaſtic and an elegant writer, born at Chartres. His Treatiſe *on Self-knowledge* has been much admired. He died in 1711.

(1.) LAN, a river of China, in Pe-tche-li.

(2—4.) LAN, two towns of China, of the 2d rank, in Pe-tche-li and Chenſi; and one of the 3d in Chanſi.

(1.) LANA, [Lat.] wool. See WOOL.

(2.) LANA, in botany. See BOTANY, *Gloſſary*.

(1.) LANARK, or LANARKSHIRE, a county of Scotland, called alſo *Clydeſdale*, from the Clyde, by which it is watered; though this name belongs properly only to the Southern diſtrict of Lanarkſhire. (See CLYDESDALE.) It is bounded on the N. by Dumbartonſhire; E. by Stirling, Edinburgh, and Peebles ſhires; on the S. by Dumfries; and on the W. by Ayr and Renfrew ſhires. Its extent from N. to S. is about 40 miles, from E. to W. 36. The Clyde, deſcending from the S. part of this county, divides it into two almoſt equal parts; and after a courſe of about 50 miles meets the tide a little below Glaſgow. See GLASGOW. Proceeding up the river from Glaſgow, the country is rich and well cultivated. BOTHWELL CASTLE ſtands on an eminence which overlooks the Clyde. Some of its walls meaſure 15 feet in thickneſs and 60 feet in height. (See BOTHWELL, N° 4.) This vaſt fabric was once the abode of a man the moſt notoriouſly marked of any in the annals of Scotland for the audacity and ſplendour of his crimes. Between it and the priory of Blantyre on the oppoſite ſide of the Clyde, there is ſaid to have been in ancient times a ſubterraneous paſſage under the river. A little above ſtands Bothwell-bridge. (See BOTHWELL, N° 3.) Eaſt from Bothwell caſtle, in an elevated ſituation, ſtands the Kirk of Shots, amid a wild and barren country. This dreary waſte is covered with heath; and though a high ſituation, is flat, and very marſhy in many places. It is chiefly employed as ſheep-walks; and notwithſtanding the vicinity of coal and lime, ſeems ſcarce capable of cultivation. This want is, however, compenſated by the abundance of iron-ſtone and coal. Nor is this advantage confined to the barren tract in the NE. corner of the ſhire. The whole county abounds with theſe valuable minerals; and two iron-works are erected on the banks of the Clyde, one a little above Glaſgow, and another at Cleland near Hamilton. But the moſt conſiderable work of this kind in the county is that of Cleugh, a few miles ſouth-eaſt from the Kirk of Shots. A village is here built for the accommodation of the workmen, called WILSONTOWN. The Clyde near this place runs for ſeveral miles between high rocks covered with wood; and in its courſe exhibits many aſtoniſhing cataracts. See CLYDE. From Lanerk, paſſing the village of Carſtairs, a few miles to the E. we meet the town of Carnwath. In this neighbourhood, and along the Clyde to the SE. there is much cultivation and rich paſture. To the S. of Carnwath is the town of BIGGAR; where is ſeen the ruin of a collegiate church, founded in 1545.—The lands about Coulter and Lumington are fertile; but farther up the Clyde we meet with nothing but ſheep-walks and paſture grounds to its ſource. In the S. part of the ſhire, called CLYDESDALE, the country is not leſs wild. Among the mountains here, or rather in a hollow near their ſummit, we meet with the village of Leadhills. See LEADHILLS. North from this mountainous region lies CRAWFORDMUIR. See CRAWFORD, N° 1. About 9 miles N. of Leadhills, on the E. ſide of the Douglas, which falls into the Clyde a few miles below, ſtands Douglas caſtle, for many ages the reſidence of the ſecond family in Scotland. A modern building has been erected on the ſame ſite, in imitation of the ancient caſtle. Near it ſtands the town of Douglas. See DOUGLAS, N° 6. A few miles to the NE. is Tinto, a remarkable conic mountain, round the baſe of which the Clyde makes a noble ſweep. Weſtward, beyond Douglas, the Netham deſcends into the Clyde through the pariſh of Liſmahago. Hamilton houſe, the ſeat of the Duke of Hamilton, ſtands in a plain between the Clyde and Avon. It is a magnificent ſtructure, ſurrounded by many venerable oaks. In the vicinity is the town of Hamilton, N° 2. At a little diſtance from Hamilton houſe is an elegant appendage to it, called *Chatelherault*, from the ancient lordſhip held by the family in France; ſeated on the Avon, and ſurrounded by woods and deep dells, and every rural beauty that can produce a pleaſing effect on the imagination. On the W. of Hamilton is the town of KILBRIDE; and to the S. that of Strathavon, ſurrounded by the fertile tract from which it derives its name. This county contains 41 pariſhes; and from the returns made by the miniſters to Sir J. Sinclair, between 1790 and 1798, the to-

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tal population at that period was 135,258; and the increaſe, ſince 1755, no leſs than 43,528.

(2.) LANARK, a pariſh in the above county, about 4½ miles long and 3 broad, containing above 6000 acres, of which 3600 are arable. The chief crops are barley, oats, and potatoes. The population, in May 1792, was 4751; increaſe ſince 1755, owing to the cotton manufactures, 2456. This pariſh contains as much curious, romantic, and varied ſcenery, as any in Scotland. See BONNITON, N° 2; CLYDE, N° 1; CORRA LINN, N° 4. DUNDAFF LINN, &c.

(3.) LANARK, the capital of the above county, lies 24 miles E. of Glaſgow and 30 W. of Edinburgh; and is ſeated on the higheſt ground in the pariſh, about 760 feet above the ſea level. It is an ancient royal burgh, erected by Alexander I. whoſe charter, with thoſe of Robert I. and James V. were confirmed by Charles I. It joins with Linlithgow, Selkirk, and Peebles, in ſending a repreſentative to parliament. It is governed by a provoſt, 2 bailies, dean of guild, and 13 counſellors. It has 7 incorporations, whoſe deacons vote in the elections of magiſtrates and delegates. In 978, Kenneth II. held a parliament in it. In 1244, it was burnt to the ground. In 1297, Sir W. WALLACE began his firſt great exploit here, by defeating and killing the Engliſh Sheriff, *William de Heſſiope*, who had murdered his wife. In 1310, Robert Bruce recovered this town from the Engliſh. It conſiſts of 5 ſtreets. Its population in 1792 was 2260. It has a neat modern church, with an ancient bell, made in 1110; a grammar ſchool; a conſiderable manufacture of ſtockings; a good market, and 7 well frequented fairs.

(4.) LANARK, NEW, a village adjacent to the above burgh, erected in 1785, by David Dale, Eſq. of Glaſgow, for the benefit of his cotton manufacturers, who chiefly reſide in it. Its population in 1792 was 1519. It has 4 cotton mills, at which 1334 perſons were employed in 1793. The morals of the children are ſtrictly attended to.

LANARTH, a town of S. Wales, in Cardiganſhire, 195 miles from London.

LANCANT, a town of Glouceſterſhire.

LANCARIM SPRING, a medicated water of Glamorganſhire. It has its name from a town near which it riſes; and has been very long famous in the place for the cure of the king's evil. The body of water is about an ell broad, and runs between two hills covered with wood. About 12 yards from this ſpring the rill falls from a rock of about 8 or 9 feet high, with a conſiderable noiſe. The ſpring is very clear, and riſes out of a pure white marl. The cures that have been performed there, are proofs of a real power in the water; but there is ſome queſtion whether the water, or its motion and coldneſs, does the good; for the people who come for relief always drink of the ſpring, and bathe the part afterward in the fall below. It is generally ſuppoſed that the limeſtone rocks communicate a virtue to it, by which it cures internally; but it has been often found, that the holding a limb diſordered with the evil in the ſtrong current of a mill-tail has cured it; and there is the ſame advantage in the fall of this water.

LANCASHIRE, a large maritime province of England, bounded on the W. by the Iriſh ſea, on the N. by Cumberland, Weſtmoreland, and Yorkſhire, on the E. by Yorkſhire, and on the S. by Cheſhire; extending 74 miles in length, and from 15 to 44 in breadth, comprehending 6 hundreds, 63 pariſhes, 27 market towns, 894 villages, about 43,000 houſes and about 260,000 inhabitants. The eaſtern parts of the province are rocky, and in the northern diſtricts are many ſingle mountains remarkably high; particularly Ingleborough hill, Cloughbo, Pendle, and Longridge. It abounds with wood; in the N. are Wierſdale and Bowland foreſts, and Sithons wood in the S. It is well watered by rivers and lakes. Among the MERES or lakes of Lancaſhire, are Winander and Kiningſton meres. There was on the S. ſide of the Ribble, another lake called *Marton*, ſeveral miles in circumference, which is now drained, and converted into paſture ground. In this operation, the workmen found a great quantity of fiſh, together with 8 canoes, reſembling thoſe of America, ſuppoſed to have been uſed by the ancient Britiſh fiſhermen. This county alſo abounds with moraſſes and moſſes, from which the inhabitants dig excellent turf, as well as marl; and often find trunks of old trees, ſuppoſed to have lain there ſince the general deluge. Some of the firs are ſo impregnated with turpentine, that when divided into ſplinters, they burn like candles, and are uſed for that purpoſe. There is a great variety of mineral waters in this county, and ſome periodical ſprings. There was one inſtance of a violent eruption of water at Kirkby in Fourneſs. The moſt remarkable chalybeate ſpaws are thoſe of Latham, Wigan, Stockport, Burnley, Bolton, Plumpton, Middleton, Strangeways, Lancaſter, Larbrick, and Chorly. At ANCLIFF, is a fountain called the *Burning Well*, from whence a bituminous vapour exhales, which being ſet on fire by a candle, burns like brandy, ſo as to produce a heat that will boil eggs to a hard conſiſtence, while the water itſelf retains its orginal coldneſs. (See BURNING, § 25.) There is at Barton a fountain of ſalt water, ſo ſtrongly impregnated with the mineral, as to yield ſix times as much as can be extracted from the ſame quantity of ſea-water. At Rogham, in Fourneſs, there is a purging ſaline fountain; and in the neighbourhood of Raffal, where the ground is frequently overflowed by the ſea, a ſtream deſcends from Hagbur hills, which in 7 years is ſaid to convert the marl into a hard freeſtone fit for building. The air of Lancaſhire is pure and agreeable, except among the fens and on the ſea-ſhore, where the atmoſphere is loaded with putrid exhalations, producing malignant and intermitting fevers, ſcurvy, rheumatiſm, dropſy, and conſumption. The ſoil is various; poor and rocky on the hills, fat and fertile in the valleys, and champaign country. The colour of the peat alſo varies; white, grey, and black. There is a bituminous earth about Ormſkirk, that ſmells like the oil of amber, and indeed yields an oil of the ſame nature, both in its ſcent and medicinal effects; as it reduces raw fleſh to the conſiſtence of mummy. It alſo burns like a torch, and is uſed as ſuch by the country people. This county abounds with lead, iron, copper, antimony, black lead, lapis calaminaris, ſpar, green vitriol, alum, ſulphur, pyrites, freeſtone, and pit and cannel coal. The

level

level country produces plenty of wheat and barley, and the skirts of the hills yield good harvests of excellent oats; very good hemp is also raised; and the pasture in the valley is so peculiarly rich, that the cattle fed upon it are much larger and fatter than those in any other part of England. There is not any part of the world better supplied than Lancashire with provisions of all kinds; and all sorts of game are caught upon the moors, heaths, and commons. Besides ducks, easterlings, teal, plover, &c. many uncommon birds are seen on the coast of Lancashire, the sea-crow, variegated with blue and black, the puffin, the cormorant, the curlew, the razor-bill, the copped wren, the redshanks, the swan, the tropic bird, the king's fisher, &c. The chief manufactures are woollen and cotton cloths, tickings, and cotton velvets, for which MANCHESTER is particularly famous. The principal rivers are the Mersey, which divides Cheshire from this county; and the Ribble, which rises in Yorkshire, enters this county at Clithero, and runs SW. into the Irish Sea. The navigation made by the D. of Bridgewater in this county, is highly worthy of notice. (See CANAL, § 5.) This was begun about 30 years ago: it bears vessels of 60 tons burden, and is carried over two rivers, the Mersey and the Irwell. The *fough*, or adit, made to drain the water from the coal mines, is navigable by boats of 6 or 7 tons burden, and forms a kind of subterraneous river, which runs about a mile and a half under ground, communicates with the canal, and leads to the head of the mines. It is arched over with brick, and is wide enough for the passages of the boats: at the mouth of it are two folding doors, which are closed as soon as the boats enter, and they then proceed by candle light, which casts a livid gloom, serving only to make "darkness visible." This dismal gloom is rendered still more awful by the solemn echo of this subterraneous water, which returns various and discordant sounds. One while the passenger is struck with the grating noise of engines, which by a curious contrivance let down the coals into the boats; then again he hears the thunder of an explosion, occasioned by blowing up the hard rocks, which will not yield to any force but that of gunpowder; next minute his ears are saluted by songs of merriment from both sexes, who thus beguile their labours in the mine. He has no sooner reached the head of the works, than a new scene opens to his view. There he beholds men and women almost in a state of nature, toiling by the glimmering of a dim taper, some digging coal out of the bowels of the earth, others loading it in waggons made for the purpose, and others drawing these waggons to the boats. To perfect this canal, without impeding the public roads, bridges are built over it; and where the earth has been raised to preserve the level, arches are formed under it; but what chiefly strikes every beholder, is a work raised near Barton bridge, to convey the canal over the Mersey. This is done by means of 3 stone arches, so spacious and lofty as to admit vessels sailing through them. Nothing can be more singularly pleasing, than to observe large vessels in full sail under the aqueduct, and at the same time the duke of Bridgewater's vessels sailing over all, near 50 feet above the navigable river. By this inland navigation communication has been made with the Mersey, Dee, Ribble, Ouse, Trent, Darwent, Severn, Humber, Thames, Avon, &c. which navigation, including its windings, extends above 500 miles in the counties of Lincoln, Nottingham, York, Lancaster, Westmoreland, Chester, Stafford, Warwick, Leicester, Oxford, Worcester, &c. Lancashire was erected into a county palatine by Edward III. who conferred it as an appendage on his son John of Ghaunt, *duke of Lancastery* but the duchy contained lands that are not in Lancashire, and among other demesnes, the palace of the Savoy, and all that district in London, which still belong to it. The revenues are administered by a court which sits at Westminster, and a chancery court at Preston, which has a seal distinct from that of the county palatine. Lancashire sends two members to parliament, besides 12 for the boroughs of Lancaster, Preston, Newton, Wigan, Clitheroe, and Liverpool.

(1.) LANCASTER, the capital of LANCASHIRE, is pleasantly situated on the S. side of the Lun, over which there is a handsome stone bridge. It is an ancient town, and is supposed to have been the LONGOVICUM of the Romans. King John confirmed to the burgesses all the liberties he had granted to those of Bristol; and Edward III. granted, that pleas and sessions should be held here, and no where else in the county. It is governed by a mayor, recorder, 7 aldermen, 2 bailiffs, 12 capital burgesses, 12 common burgesses, and a town-clerk. The assizes are held in the castle, where is also the county goal. It trades to America with hard-ware and woollen manufactures in vessels of 70 tons. There is a market on Wednesday by grant, and another on Saturday by prescription, besides one every other Wednesday throughout the year for cattle; and 3 fairs, in May, July, and October. The castle is neat and strong. Not very long ago, in digging a cellar, there were found several Roman utensils and vessels for sacrifices, as also the coins of Roman emperors; so that it is supposed there was here a Roman fortress. On the top of the castle is a square tower, called *John of Ghaunt's chair*, whence there is a charming prospect of the adjacent country, especially towards the sea, even to the Isle of Man. There is but one church, a fine Gothic building. It is placed on the same elevation, and from some points of view forms one group with the castle, which gives a most magnificent idea of this important place. The additional new streets and a new chapel, with other improvements, give an air of elegance and prosperity to the town; and the new bridge of 5 equal elliptical arches, in all 549 feet in length, adds not a little to the embellishment and conveniency of the place. Adjoining to the castle, the new goal is erected on an improved plan. On the side of the hill below it, hangs a piece of a Roman wall, called *Wery wall*. Here is a custom-house. The title of *Lancaster* distinguished the posterity of John of Ghaunt from those of his brother, who succeeded to the duchy of York, in their long and bloody contests for the crown of England. For its peculiar government, see DUCHY, § 2, 3.

(2.) LANCASTER, a county of S. Carolina, in Camden district, on the Wateree; containing 4932 citizens, and 1370 slaves, in 1795.

(3.) LANCASTER,

(3.) LANCASTER, a town in the above county, 56 miles from Camden, and 47 from Charlotte.

(4.) LANCASTER, a town of Maſſachuſetts, in Worceſter county, erected in 1645, 35 miles W. NW. of Boſton, and 14 N. by E. of Worceſter.

(5.) LANCASTER, a townſhip of New Hampſhire, in Grafton county, on the E. bank of the Connecticut, 41 miles above Hanover.

(6.) LANCASTER, a populous and wealthy county of Pennſylvania, bounded on the NE. by Berks, NW. by Conewago, SW. by the Suſquehannah, E. by Cheſter, and S. by Cecil county, in Maryland. It is 44 miles long from E. to W. and 42 broad; is divided into 25 townſhips, and contains 356,240 acres. It had 35,799 citizens, and 348 ſlaves, in 1795. The hills abound with iron ore; and about 2400 tons of pig and bar iron are annually manufactured at 2 furnaces and 8 forges.

(7.) LANCASTER, a large and flouriſhing town, on the Coneſtoga, capital of the above county, containing about 5000 inhabitants, in 1795. It lies 58 miles W. by N. of Philadelphia. Lon. 76. 20. W. Lat. 40. 3. N.

(8.) LANCASTER, a county of Virginia, bounded E. by Cheſapeak Bay, and SW. by the Rappahannock; about 40 miles long, and 15 broad. It contained 2302 citizens and 3336 ſlaves, in 1795.

(9.) LANCASTER, Nathaniel, D. D. an Engliſh divine, born in Cheſhire. He was rector of Stamford-Rivers, in Eſſex, where he died in 1775. He publiſhed a ſermon, entitled Public Virtue, or the Love of our Country, in 1746: and an Eſſay on Delicacy, 8vo, 1748.

(1.) * LANCE. *n. ſ.* [*lance*, Fr. *lancea*, Latin.] A long ſpear, which, in the heroic ages, ſeems to have been generally thrown from the hand, as by the Indians at this day. In later times the combatants thruſt them againſt each other on horſeback. Spear; javelin.—He carried his *lances*, which were ſtrong, to give a lancely blow. *Sidney.*

Plate fin with gold,
And the ſtrong *lance* of juſtice hurtleſs breaks:
Arm it in rags, a pigmy's ſtraw doth pierce it.
*Shakeſpeare.*

—They ſhall hold the bow and the *lance*. *Jer.* l. 42.

Hector beholds his jav'lin fall in vain,
Nor other *lance*, nor other hope remain. *Pope.*

(2.) *The* LANCE was uſed by the ancient cavaliers, in form of a half pike. It conſiſted of three parts, the ſhaft or handle, the wings, and the dart. Pliny attributes the invention of lances to the Ætolians. But Varro and Aulus Gellius ſay it is Spaniſh; whence others conclude the uſe of this weapon was borrowed by the people of Italy from the Spaniards. Diodorus Siculus derives it from the Gauliſh, and Feſtus from the Greek λογχη, which ſignifies the ſame.

(3.) LANCE, in ichthyology. See AMMODYTES.

* *To* LANCE. *v. a.* [from the noun.] 1. To pierce; to cut.—

With his prepared ſword he charges home
My unprovided body, *lanc'd* my arm. *Shak.*

—In their cruel worſhip they *lance* themſelves with knives. *Glanville.*—

Th' infernal miniſter advanc'd,
Seiz'd the due victim, and with fury *lanc'd*
Her back. *Dryden.*

2. To open chirurgically; to cut in order to a cure.

We do *lance*
Diſeaſes in our bodies. *Shakeſpeare.*

Fell ſorrow's tooth doth never rankle more,
Than when it bites, but *lanceth* not the ſore.
*Shakeſpeare.*

—That differs as far from our uſual ſeverities, as the *lancings* of a phyſician do from the wounds of an adverſary. *Decay of Piety.*—

*Lance* the ſore,
And cut the head. *Dryden.*

The ſhepherd ſtands,
And when the *lancing* knife requires his hands,
Vain help, with idle pray'rs, from heav'n demands. *Dryden.*

LANCELOT, Claud, a learned French writer, born in 1616. He was a Benedictine of St Cyran, whence he was exiled to Lower Brittany, where he died in 1695. He wrote, 1. Nouvelle Methode pour apprendre la Langue Latine, 8vo. 2. Nouvelle Methode pour apprendre le Grec, 8vo. Both have been tranſlated into Engliſh, under the title of *Port Royal Grammars.*

* LANCELY. *adj.* [from *lance*.] Suitable to a lance. Not in uſe.—He carried his lances, which were ſtrong, to give a *lancely* blow. *Sidney.*

LANCEOLATED LEAF. See BOTANY, *Gloſſ.*

* LANCEPESADE. *n. ſ.* [*lance ſpezzate*, Fr.] The officer under the corporal: not now in uſe among us.—

Arm'd like a dapper *lancepeſade*
With Spaniſh pike, he broach'd a pore. *Cleavel.*

(1.) LANCEROTTA, one of the Canary iſlands, about 32 miles long, and 22 broad. The ancient inhabitants were negroes, very ſtrong, active, and ſwift. A ridge of hills runs quite through it, on which are fed a good number of ſheep and goats. They have but few black cattle, ſtill fewer camels, and a very few ſmall horſes. The valleys are dry and ſandy, yet they produce a ſmall quantity of wheat and barley. This iſland was firſt diſcovered in 1417. In 1596 it was taken by the Engliſh under the E. of Cumberland.

(2.) LANCEROTTA, a city in the above iſland, which, in 1576, conſiſted only of about 100 poor buildings, generally of one ſtory, and covered with reeds or ſtraw laid upon a few rafters, and over all a coat of dirt hardened by the ſun. There was alſo a church which had no windows in it, and was ſupplied with light only by the door. Lon. 13. 5. W. Lat. 28. 40. N.

(1.) * LANCET. *n. ſ.* [*lancette*, Fr.] A ſmall pointed chirurgical inſtrument.—I gave vent to it by an aperſion with a *lancet*, and diſcharged white matter. *Wiſeman.*—A vein, in an apparent blue, runneth along the body, and if dexterouſly pricked with a *lancet*, emitteth a red drop. *Brown.*—Hippocrates ſaith, blood-letting ſhould be done with broad *lancets* or ſwords, in order to make a large orifice: the manner of opening a vein then was by ſtabbing or perruſion, as in horſes. *Arbuthnot.*

(2.) *The* LANCET is ſharp-pointed and two-edged, chiefly uſed for opening veins in the operation of bleeding; alſo for laying open abſceſſes, tumors, &c. The late Dr John Brown often ſaid in his lectures, when declaiming againſt phlebotomy, that "this little miſchievous inſtrument has murdered more of the human race than all the ſwords, ſpears, javelins, battering rams, guns, cannon,

nons, and other inſtruments of war, that ever were invented." Without giving full credit to this hyperbolical aſſertion, it muſt be allowed, that copious bleeding has been by far too frequently preſcribed in many diſeaſes.

(1.) LANCH. *n. ſ.* A peculiar ſort of long boat, uſed by the French, Spaniſh, and Italians, and in general by other European nations, when voyaging in the Mediterranean ſea. It is proportionably longer, lower, and more flat-bottomed than the long-boat; of conſequence leſs fit for ſailing, but better calculated for rowing and approaching a flat ſhore. Its principal ſuperiority to the long-boat, however, conſiſts in being, by its conſtruction, much fitter to under-run the cable; which is a very neceſſary employment in the harbours of the Levant ſea, where the cables of different ſhips are faſtened acroſs each other, and frequently render this exerciſe extremely neceſſary.

(2.) LANCH, or LAUNCH, is alſo the movement by which a ſhip or boat deſcends from the ſhore, either when ſhe is at firſt built, or at any time afterwards. To facilitate the operation of lanching, and prevent any interruption therein, the ſhip is ſupported by two ſtrong plat-forms, laid with a gradual inclination to the water, on the oppoſite ſides of her keel, to which they are parallel. Upon the ſurface of this declivity are placed two correſponding ranges of planks, which compoſe the baſe of a frame called the *cradle*, whoſe upper part envelops the ſhip's bottom, whereto it is ſecurely attached. Thus the lower ſurface of the cradle, conforming exactly to that of the frame below, lies flat upon it lengthwiſe, under the oppoſite ſides of the ſhip's bottom; and as the former is intended to ſlide downwards upon the latter, carrying the ſhip along with it, the planes or faces of both are well daubed with ſoap and tallow. The neceſſary preparations being made for the lanch, all the blocks and wedges, by which the ſhip was formerly ſupported, are driven out from under her keel, till her whole weight gradually ſubſides upon the platforms above deſcribed, which are accordingly called the *ways*. The ſhores and ſtanchions, by which ſhe is retained upon the ſtocks till the period approaches for lanching, are at length cut away, and the ſcrews applied to move her if neceſſary. The motion uſually begins on the inſtant when the ſhores are cut, and the ſhip ſlides downward along the ways, which are generally prolonged under the ſurface of the water, to a ſufficient depth to float her as ſoon as ſhe arrives at the fartheſt end thereof. When a ſhip is to be lanched, the enſign, jack, and pendant, are always hoiſted, the laſt being diſplayed from a ſtaff erected in the middle of the ſhip. Ships of the firſt rate are commonly conſtructed in dry docks, and afterwards floated out, by throwing open the flood gates, and ſuffering the tide to enter as ſoon as they are finiſhed.

* *To* LANCH. *v. a.* [*lancer*, Fr. This word is too often written *launch*: it is only a vocal corruption of *lance*.] To dart; to caſt as a lance; to throw; to let fly.—

See whoſe arm can *lanch* the ſurer bolt,
And who's the better Jove. *Dryden.*

When Jove, tremendous in the ſable deeps,
*Launch'd* his red light'ning at our ſcatter'd ſhips.
*Pope.*

LANCHE, a town of Pomerania.

LANCHESTER, a townſhip of England, in the county of Durham, 7 miles N.W. of the city.

LANCIANO, a conſiderable town of Naples, in Abruzzo Citra, with an archbiſhop's ſee. It has fairs in July and Auguſt, and is ſeated on the Feltrino near the Sangor. Lon. 15. 5. E. Lat. 42. 12. N.

LANCIEGO, a town of Spain, in Alva.

* *To* LANCINATE. *v. a.* [*lancino*, Lat.] To tear; to rend; to lacerate.

* LANCINATION. *n. ſ.* [from *lancino*, Lat.] Tearing; laceration.

LANCISI, John Marc, an eminent Italian phyſician, born at Rome in 1654. From his earlieſt years he had a turn to natural hiſtory; and ſtudied botany, chemiſtry, anatomy, and medicine. In 1688, Pope Innocent XI. appointed him his phyſician and private chamberlain, notwithſtanding his youth; and cardinal Altieri Camerlinga made him his vicar for the inſtallation of doctors in phyſic, which Pope Clement XI. continued to him, with the other appointments conferred on him by his predeceſſor. He died in 1710, after giving his fine library of more than 20,000 volumes to the hoſpital of the Holy Ghoſt, for the uſe of the public. It was opened in 1716, in the preſence of the pope and moſt of the cardinals. He wrote many works which are eſteemed. They were collected and printed at Geneva, in 1718, in 2 volumes 4to.

LANCRET, Nicholas, a French painter, born at Paris in 1690. He was the diſciple of Watteau and Gillot, and painted converſations. He was indefatigable in his profeſſion, executed with great truth after Nature, grouped his figures well, and handled a light pencil. He died in 1743.

LANCRINCK, Proſper Henry, a painter of conſiderable note, born in 1628, and educated in the ſchool at Antwerp. He ſtudied principally after Titian and Salvator; and met with encouragement in England ſuitable to his merit. His landſcapes ſhow a good invention, good colouring, and harmony; they are chiefly of rough rude country, with broken ground and uncommon ſcenery. He died in 1692.

(1.) * LAND. *n. ſ.* [*land*, Gothic, Saxon, and ſo all the Teutonick dialects.] 1. A country; a region diſtinct from other countries.—The nations of Scythia, like a mountain flood, did overflow all Spain, and quite waſhed away whatſoever reliques there were left of the *land-bred* people. *Spenſer's State of Ireland.*—

Thy ambition,
Thou ſcarlet ſin, robb'd this bewailing *land*
Of noble Buckingham. *Shak.*

What had he done to make him fly the *land*? *Shak.*

—The chief men of the *land* had great authority: though the government was monarchical, it was not deſpotic. *Broome's Notes on the Odyſſey.* 2. Earth, diſtinct from water.—By *land* they found that huge and mighty country. *Abbot.*—

Yet, if thou go'ſt by *land*, though grief poſſeſs
My ſoul, ev'n then my fears would be the leſs.
*Dryden.*

They turn their heads to ſea, their ſterns to *land*. *Dryden.*

5. It is often used in composition, as opposed to *sea*.—The princes delighting their conceits with comfirming their knowledge, seeing wherein the sea-discipline differed from the *land service*, they had pleasing entertainment. *Sidney.*

He to-night hath boarded a *land-carrack*;
If it prove lawful prize, he's made for ever.
*Shak.*

—With 11,000 *land-soldiers*, and 26 ships of war, we within two months have won one town. *Bacon.*

—Necessity makes men ingenious and hardy; and if they have but *land-room* or sea-room, they find supplies for their hunger. *Hale.*—I writ not always in the proper terms of navigation, or *land-service*. *Dryden's Æn.*—The French are to pay the same duties at the dry ports through which they pass by *land-carriage*, as we pay upon importation or exportation by sea. *Addison.*—The Phœnicians carried on a *land-trade* to Syria and Mesopotamia, and stopt not short, without pushing their trade to the Indies. *Arbuthnot.*—The species brought by *land-carriage* were much better than those which came to Egypt by sea. *Arbuth.* 4. Ground; surface of the place. Unusual:

Beneath this steely casque he felt the blow,
And roll'd, with limbs relax'd, along the *land*.
*Pope.*

5. An estate real and immoveable.—

To forfeit all your goods, *lands*, and tenements,
Castles, and goods whatsoever. *Shak.*

—He kept himself within the bounds of loyalty, and enjoyed certain *lands* and towns in the borders of Polonia. *Knolles.*—

This man is freed from servile bands,
Of hope to rise, or fear to fall:
Lord of himself, though not of *lands*,
And having nothing, yet hath all. *Wotton.*

6. Nation; people; the inhabitants of the land.—

These answers in the silent night receiv'd,
The king himself divulg'd, the *land* believ'd.
*Dryden.*

7. Urine. [*blond*, Saxon.] As,—Probably *land-damn* was a coarse expression in the cant strain, formerly in common use, but since laid aside and forgotten, which meant the taking away a man's life. For *land* or *lant* is an old word for urine, and to stop the common passages and functions of nature is to kill. *Hanmer.*—

You are abused, and by some putter on,
That will be damn'd for't; would I knew the villain,
I would *land-damn* him. *Shak.*

(2.) LAND, in a general sense, denotes *terra firma*, as distinguished from *sea*.

(3.) LAND, in a limited sense, denotes arable ground. See RURAL ECONOMY.

(4.) LAND, DRAINING OF. See DRAIN, § 2—7.

(5.) LAND, SHUT IN, in sea language, is used to signify that another point of land hinders the sight of that from which the ship came.

(6.) LAND, TAX ON. See LAND-TAX.

(7.) LAND, TO LAY THE, or LAND LAID, in sea language, is just to lose sight of it.

(8.) LAND, TO SET THE, is, to see by the compass how it bears.

(9.) LAND, WATERING OF. See WATERING.

(1.) * *To* LAND. *v. a.* [from the noun.] To set on shore.—

The legions, now in Gallia, sooner *landed*
In Britain. *Shak.*

Thy committed pledge restore,
And *land* him safely on the shore. *Dryden.*

Another Typhis shall new seas explore,
Another Argo *land* the chiefs upon th' Iberian shore. *Dryden.*

(2.) * *To* LAND. *v. n.* To come to shore.—

Let him *land*,
And solemnly see him set on to London. *Shak.*

—*Land* ye not, none of you, and provide to be gone from this coast within sixteen days. *Bacon.*

I *land*, with luckless omens: then adore
Their gods. *Dryden's Æneid.*

LANDA, a kingdom in the isle of Borneo.

LANDAFF, a town of S. Wales, in Glamorganshire, with a bishop's see, on which account it has the title of a *city*. It is seated upon an ascent on the Taff, near Cardiff; but the cathedral stands on a low ground, and is a large stately building. The original structure was built about the beginning of the 12th century. The building now used as the cathedral includes part of the body of the ancient one; but in other respects is as modern as the last century, about the middle of which the old church was almost rebuilt. The arch over the original western door is circular, and has a well carved episcopal statue immediately over it. On the upper part of the front under which this door stands is a whole length figure of the Virgin Mary, with a cross on the upper apex of the building. In this front are two rows of neat pointed arches for windows; and on the N. and S. sides are two circular door cases half sunk in the earth. These ruins exhibit an aspect very different from the present cathedral, the new part of which the architect formed principally on the Roman model, without considering the incongruity of such a junction. Landaff is a port town, and carries on a good trade, as it has a harbour that opens into the Severn, about 4 miles distant. The ruins of the bishop's palace show it to have been castellated. It was built in 1120, and was destroyed by Henry IV. Lon. 3. 20. W. Lat. 51. 33. N.

(1.) LANDAU, an ancient and strong town of Germany, in Lower Alsace, annexed to France before the revolution, and included in the dep. of the Lower Rhine. It was formerly imperial, and in 1291 was endowed with the same privileges as Haguenau. In 1680, it was confirmed to Lewis XIV. and strongly fortified by Vauban; yet in 1702, it was taken by the Austrians. In 1703, 1704, and 1713, it was alternately retaken by the French and Austrians. In 1714, it was ceded to France by the treaty of Baden. In 1793, the Austrians and Prussians attacked it, but without success. It contained about 4000 citizens in 1789. It is seated on the Quiech, 9 miles S. of Neustadt, and 270 E. of Paris. Lon. 8. 12. E. Lat. 49. 13. N.

(2.) LANDAU, a town of Bavaria, on the Iser; 8 miles E. of Dingelfingen, and 32 W. of Passau. Lon. 30. 27. E. Ferro. Lat. 48. 32. N.

(3.) LANDAU, a town of Germany, in the circle of the Lower Rhine and county of Waldeck: 12 miles

miles N. of Waldeck, and 34 SSE. of Paderborn. Lon. 26. 27. E. Ferro. Lat. 51. 12. N.

LANDAUL, a town of France, in the dep. of Morbihan; 6 miles NW. of Plumet.

*To* LAND-DAMN. *v. a.* To kill. See LAND, § 1. *def.* 7.

LANDE, a town of Norway.

(1.) LANDECK, a town of Germany, in Tirol, on the Inn; 39 miles WSW. of Inſpruck.

(2.) LANDECK, a town of Poland, in Kaliſh.

(3.) LANDECK, a town of Pruſſian Pomerelia; 64 miles SW. of Dantzick.

* LANDED. *adj.* [from *land.*] Having a fortune, not in money but in land; having a real eſtate.—

A landleſs knight makes thee a *landed* ſquire. *Shak.*

—Men, whoſe living lieth together in one ſhire, are commonly counted greater *landed* than thoſe whoſe livings are diſperſed. *Bacon.*—Cromwell's officers, who were for levelling lands while they had none, when they grew *landed*, fell to crying up magna charta. *Temple.*—A houſe of commons muſt conſiſt, for the moſt part, of *landed* men. *Addiſon.*

LANDEHEN, a town of France, in the dep. of the North Coaſts; 2 miles S. of Lamballe.

LANDELLE, a town of France, in the dep. of Calvados; 5 miles NW. of Vire, and 28½ SW. of Caen.

(1.) LANDEN, John, F.R.S. an eminent mathematician, born at Peakirk, near Peterborough, in Northamptonſhire, in Jan. 1719. He became very early a proficient in the mathematics, for we find him a very reſpectable contributor to the *Ladies Diary* in 1744. In the *Philoſ. Tranſ.* for 1754, vol. xlviii. he gave "An inveſtigation of ſome theorems which ſuggeſt ſeveral very remarkable properties of the circle, and are at the ſame time of conſiderable uſe in reſolving fractions, the denominators of which are certain multinomials, into more ſimple ones, and by that means facilitate the computation of fluents." In 1755, he publiſhed a volume of about 160 pages, entitled Mathematical Lucubrations. This title was adopted, to inform the world, that the ſtudy of the mathematics was rather the purſuit of his leiſure hours than his principal employment; and indeed it continued to be ſo the greateſt part of his life; for about 1762 he was appointed agent to earl Fitzwilliam, an employment which he retained till within two years of his death. About the end of 1759, he publiſhed propoſals for printing by ſubſcription "The Reſidual Analyſis, a new branch of the Algebraic art:" and in 1758, he publiſhed a ſmall tract in 4to, entitled, "A Diſcourſe on the Reſidual Analyſis," in which he reſolved a variety of problems by a mode of reaſoning entirely new. In the 51ſt vol. of the *Philoſ. Tranſ.* for 1760, he gave "A new method of computing the ſums of a great number of infinite ſeries." In 1764, he publiſhed the firſt book of *The Reſidual Analyſis*, in a 4to vol. of 218 pages, with ſeveral copperplates. In this treatiſe, beſides explaining the principles on which this new analyſis was founded, he applied it to drawing tangents and finding the properties of curve lines, &c. On the 16th Jan. 1766, he was elected F.R.S. In the 58th volume of the *Philoſ. Tranſ.* for 1768, he gave a "Specimen of a new method of comparing curvilineal areas by means of which many areas did not appear to be comparable by any other method;" a circumſtance of no ſmall importance in that part of natural philoſophy, which relates to the doctrine of motion. In the 60th vol. for 1770, he gave "Some new theorems for computing the whole areas of curve lines, where the ordinates are expreſſed by fractions of a certain form," in a more conciſe and elegant manner than had been done by Cotes, De Moivre, and others, who had conſidered the ſubject before him. In the 61ſt volume for 1771, he has inveſtigated ſeveral new and uſeful theorems for computing certain fluents, which are aſſignable by arcs of the conic ſections. In 1771, he alſo publiſhed, "Animadverſions on Dr Stewart's computation of the ſun's diſtance from the earth." In the 65th vol. of the *Philoſ. Tranſ.* for 1775, he gave the inveſtigation of a general theorem, for finding the length of any arc of a conic hyperbola by means of two elliptic arcs; and obſerves, that by the theorems there inveſtigated, both the elaſtic curve, and the curve of equable receſs from a given point, may be conſtructed in thoſe caſes where Mr Maclaurin's elegant method fails. In the 67th vol. for 1777, he gave "A new theory of the motion of bodies revolving about an axis in free ſpace, when that motion is diſturbed by ſome extraneous force, either percuſſive or accelerative." Finding afterwards that the ſubject had been previouſly handled by M. D'Alembert, and another mathematician, Mr Landen took up the ſubject again; and though he did not then give a ſolution to the general problem, viz. "To determine the motions of a body of any form whatever, revolving without reſtraint about an axis paſſing through its centre of gravity," he fully removed every doubt of the kind which had been ſtarted by the perſon alluded to by M. D'Alembert, and pointed out ſeveral bodies, which, under certain dimenſions, have that remarkable property. This paper is given, among many others equally curious, in a volume of *Memoirs*, which he publiſhed in 1780; with a valuable and extenſive appendix, containing "Theorems for the calculation of fluents." The tables which contain theſe theorems are more complete than any to be found in any other author, and are chiefly of his own inveſtigating; being ſuch as had occurred to him in the courſe of a long and cloſe application to mathematical ſtudies in almoſt every branch of thoſe ſciences. In 1781, 1782, and 1783, he publiſhed 3 tracts on the ſummation of converging ſeries, in which he explained and ſhowed the extent of ſome theorems given for that purpoſe by M. de Moivre, Mr Sterling, and his old friend Thomas Simpſon, in anſwer to thoſe things which he thought had been written to the diſparagement of thoſe excellent mathematicians. In 1782, he had made ſuch improvements in his theory of rotatory motion, as enabled him to give a ſolution of the general problem ſpecified above; but, finding the reſult of it to differ very materially from thoſe which had been given by M. D'Alembert, and M. Euler, the agreement of two writers of ſuch eſtabliſhed reputation made him long dubious of the truth of his own ſolution, and induced him to reviſe the proceſs again and again with the utmoſt circumſpection. But being every

time more convinced that his own solution was right and theirs wrong, he at length gave it to the public in the 75th vol. of the *Philos. Transf.* for 1785. He had for several years been severely afflicted with the stone, to such a degree as to be confined to his bed for a month at a time; yet even this dreadful disorder did not abate his ardour for mathematical studies; for the 2d volume of his Memoirs was written and revised during the intervals of his disorder. This volume, besides a solution of the general problem concerning rotatory motion, contains the resolution of the problem concerning the motion of a top; an investigation of the motion of the equinoxes, in which Mr Landen was the first who pointed out the cause of Sir Isaac Newton's mistake in his solution of this celebrated problem; and some other papers of considerable importance. He just lived to see this work finished, and received a copy of it the day before his death, which happened on the 15th of Jan. 1790, at Milton, near Peterborough, in the 72d year of his age.

(2.) LANDEN, a town of France, in the dep. of the Dyle, and ci-devant province of Austrian Brabant. Two bloody battles have been fought near it, a century distant in point of chronology. The first was fought on the 29th July 1693, between the allied forces under King William III. and the French under the duke of Luxemburg, wherein the latter were twice repulsed, and though at last victorious, had about 15,000 men killed, and about 10,000 wounded. The French army amounted to 80,000 men, and that of the allies to little more than 40,000. They lost 60 pieces of cannon, 9 mortars, a great number of standards and colours, with about 7000 men killed and wounded. The second battle was fought on the 18th of March 1793, between the French republicans and the Austrians; when the former were so completely defeated, that they were compelled for a time to evacuate the whole Austrian Netherlands. Landen is seated on the Beck, 16 miles SE. of Louvain, 17 WSW. of Leige, and 18 NE. of Namur. Lon. 5. 5. E. Lat. 52. 54. N.

LANDENDORFF, a town of Austria.

LANDERNAU, a town of France, in the dep. of Finisterre, and late province of Bretagne, seated on the Elhorn, 20 miles NE. of Brest. Lon. 4. 20. W. Lat. 48. 28. N.

LANDERON, a town of Switzerland, in Neufchatel; at the SW. end of Lake Bienne; 7 miles NE. of Neufchatel, and 9 SW. of Bienne. In the year 1707, this town refused to acknowledge the king of Prussia as their sovereign, probably on account of religion; for they are Roman Catholics. It was reduced to obedience by force of arms.

(1.) LANDES, a ci-devant district of France, in the late province of Gascony.

(2.) LANDES, a department of France, comprehending the late territory of MARSAN, and part of the above district. It is bounded on the N. by the dep. of Gironde; E. by those of Lot and Garonne, and Gers; S. by that of Lower Pyrenees; and W. by the sea. It is in general sandy and barren, but fertile on the SE. It is watered by the Douze and Adour. Mont de Marsan is the capital.

LANDESHUT. See LANDSHUT.

LANDEVAN, a town of France, in the dep. of Morbihan; 7½ miles NW. of Auray.

LANDEVILLE, a town of France, in the dep. of the Vendee, 15 miles W. of Roche Sur Yon.

* LANDFALL. *n. f.* [*land* and *fall.*] A sudden translation of property in land by the death of a rich man.

* LANDFLOOD. *n. f.* [*land* and *flood.*] Inundation.—Apprehensions of the affections of Kent, and all other places, looked like a *landflood*, that might roll they knew not how far. *Clarendon.*

* LAND-FORCES. *n. f.* [*land* and *force.*] Warlike powers not naval; soldiers that serve on land. —We behold in France the greatest *land-forces* that have ever been known under any christian prince. *Temple.*

LANDGRABEN, a river of Silesia.

(1.) * LANDGRAVE. *n. f.* [*land* and *grave*, a count, German.] A German title of dominion.

(2.) LANDGRAVE, [from *land*, German, earth, and *greff* or *grave*, a judge or count] was a title given to those who executed justice in behalf of the emperors, with regard to the internal policy of the country. It does not seem to have been used before the 11th century. Those judges were first appointed within a certain district of Germany: in time the title became hereditary, and the judges assumed the sovereignty of the several districts over which they presided. Landgrave is now applied, by way of eminence, to those sovereign princes of the empire, who possess by inheritance certain estates called *landgravates*, and of which they receive the investiture from the emperor. There are 4 princes who have this title, viz. those of Thuringia, Hesse, Alsace, and Leuchtenberg. There are also other landgraves, who are not princes, but counts of the empire. See COUNT, § 3—5.

* LANDGRAVIATE, or LANDGRAVATE. *n. f.* the office, authority, jurisdiction, or territory of a landgrave.

LANDGUARD FORT, a fort on the Suffolk side of the harbour of Harwich, but in the limits of Essex. It has a fine prospect of the coasts of both counties. It was erected for the defence of the port of Harwich, for it commands the entry of it from the sea up the Maning-tree water, and will reach any ship that goes in or out. It is placed on a point of land so surrounded with the sea at high water, that it looks like a little island a mile from the shore. The making its foundation solid enough for so strong a fortification cost prodigious labour and expense. It was built in the reign of King James I. when it was a much more considerable fortification than now, having 4 bastions mounted with 60 very large guns, particularly those on the royal bastion, which would throw a 28 pound ball over Harwich. It has a small garrison, with a governor, and a platform of guns. It is refitted and greatly enlarged for the conveniency of the officers of ordnance, engineers, and matrosses; and has a barrack for the soldiers.

* LANDHOLDER. *n. f.* [*land* and *holder.*] One who holds lands.—Money, as necessary to trade, may be considered as in his hands that pays the labourer and *landholder*; and if this man want money, manufacture is not made, and so the trade is lost. *Locke.*

LANDIN, a town of Portugal, in the prov. of Entre Duero e Minho; 16 miles W. of Guimaraens.

* LANDING. } *n. s.* [from *land.*] The top
* LANDING-PLACE. } of ſtairs.—Let the ſtairs to the upper rooms be upon a fair, open newel, and a fair *landing-place* at the top. *Bacon.*—The *landing-place* is the uppermoſt ſtep of a pair of ſtairs, viz. the floor of the room you aſcend upon. *Moxon.*—There is a fair caſe that ſtrangers are generally carried to ſee, where the eaſineſs of the aſcent, the diſpoſition of the lights, and the convenient *landing*, are admirably well contrived. *Addiſon.*—What the Romans called veſtibulum was no part of the houſe, but the court and *landing-place* between it and the ſtreet. *Arbuthnot.*

LANDINI, Chriſtopher, a learned Venetian of the 15th century. He tranſlated Pliny's Natural Hiſtory into Italian, and wrote Commentaries on Horace, which have been often printed.

* LANDJOBBER. *n. ſ.* [*land* and *job.*] One who buys and ſells land for other men.—If your maſter be a miniſter of ſtate, let him be at home to none but *land-jobbers*, or inventors of new funds. *Swift.*

LANDISFARN. See HOLY ISLAND.

LANDIVISIAU, a town of France, in the dep. of Finiſterre; 7½ miles NE. of Landernau.

LANDIVY, a town of France, in the dep. of Maine; 11 miles N. of Ernee, and 6 NW. of Maine.

* LANDLADY. *n. ſ.* [*land* and *lady.*] 1. A woman who has tenants holding from her. 2. The miſtreſs of an inn.—If a ſoldier drinks his pint, and offers payment in Wood's halfpence, the *landlady* may be under ſome difficulty. *Swift.*

LAND-LAID. See LAND, § 7.

* LANDLESS. *adj.* [from *land.*] Without property; without fortune.—

Young Fortinbras
Hath in the ſkirts of Norway here and there,
Shark'd up a liſt of *landleſs* reſolutes. *Shak.*
A *landleſs* knight hath made a landed ſquire. *Shak.*

(1.) * LANDLOCKED. *adj.* [*land* and *lock.*] Shut in, or incloſed with land.—There are few natural ports better *land-locked*, and cloſed on all ſides, than this ſeems to have been. *Addiſon.*

(2.) LAND-LOCKED is when land lies all round the ſhip, ſo that no point of the compaſs is open to the ſea. If ſhe is at anchor in ſuch a place, ſhe is ſaid to ride *land-locked*, and is therefore concluded to ride ſafe from the violence of the winds and tides.

* LANDLOPER. *n. ſ.* [*land* and *loopen*, Dutch.] A landman; a term of reproach uſed by ſeamen of thoſe who paſs their lives on ſhore.

* LANDLORD. *n. ſ.* [*land* and *lord.*] 1. One who owns lands or houſes, and has tenants under him.—This regard ſhall be had, that in no place, under any *landlord*, there ſhall be many of them placed together, but diſperſed. *Spenſer.*—It is a generous pleaſure in a *landlord*, to love to ſee all his tenants look fat, ſleek, and contented. *Clariſſa.* 2. The maſter of an inn.—Upon our arrival at the inn, my companion fetched out the jolly *landlord*, who knew him by his whiſtle. *Addiſon.*

(1.) * LAND-MARK. *n. ſ.* [*land* and *mark.*] Any thing ſet up to preſerve the boundaries of lands.—

I' th' midſt, an altar, as the *land-mark*, ſtood,
Ruſtick, of graſſy ſod. *Milton.*

—The *land-marks* by which places in the church had been known, were removed. *Clarendon.*—

Then *land-marks* limited to each his right;
For all before was common as the light. *Dryd.*

—Though they are not ſelf-evident principles, yet if they have been made out from them by a wary and unqueſtionable deduction, they may ſerve as *land-marks*, to ſhew what lies in the direct way of truth, or is quite beſide it. *Locke.*

(2.) LAND-MARK ſignifies alſo any mountain, rock, ſteeple, tree, &c. that may ſerve to make the land known at ſea.

LANDONNEAU, a river of France, in the dep. of Finiſterre, which runs into the ſea near Breſt.

LANDRECY, a town of France, in the dep. of the North, and late province of Hainault. It was beſieged in vain by the emperor Charles V. in 1543; but was ceded to him by the peace of Creſſy. In 1637, it was taken by the French, but retaken ſoon after by the Spaniards, who retained it 18 years. In 1655, it was taken by Marſhals Turenne and Ferte, after a ſiege of 10 days. The French then fortified it ſo ſtrongly, that it withſtood the utmoſt efforts of prince Eugene and the allied army, in 1712, during a ſiege of 14 days. In April 1794, it was beſieged by a part of the combined army under the prince of Orange, and after a ſiege of 10 days, ſurrendered on the 30th April. The bombardment was ſo ſevere, that 1200 of the garriſon and 200 of the citizens were killed; and not above 5 houſes left ſtanding. The priſoners taken were 4400. But, though garriſoned by 20,000 men, according to Mr Cruttwell, or 3000, according to Mr Stewart (in his *Scottiſh Regiſter*), it ſurrendered at diſcretion to the French under Gen. Scherer, on the 13th of July 1794, after a ſiege of 12 days. It is ſeated on the Sambre, 18 miles SW. of Maubeuge, and 100 N. by E. of Paris. Lon. 3. 47. E. Lat. 50. 7. N.

LANDRESSE, a town of France, in the dep. of the Doubs, 16 miles NE. of Ornans, and 7 SE. of Baume.

LANDRINO, a town of Italy, in the dep. of Olona, and diſtrict (late duchy) of Milan; 11 m. SSE. of Milan.

LANDROVA, a river of Spain, in Galicia.

(1.) LANDSBERG, or LANDSBERG, a town of Germany, with an ancient fort, in the ci-devant duchy of Deux Ponts, now included in the French Empire, and dept. of Mont Tonnere.

(2.) LANDSBERG, a town of Bavaria, on the Lech, 18 miles S. of Augſburg, and 32 W. of Munich. Lon. 28. 29. E. of Ferro. Lat. 48. 4. N.

(3.) LANDSBERG, a town of Stiria, 24 miles SW. of Gratz, and 94 SSW. of Vienna.

(4.) LANDSBERG, a town of Pruſſia, in the province of Natangen; 26 miles S. of Konigſberg.

(5.) LANDSBERG, a town of Upper Saxony, in Leipſick, 5 miles W. of Delitſch, and 14 NW. of Leipſick.

(6, 7.) LANDSBERG, 2 towns of Upper Saxony, in Brandenburg: 1. on the Warta, with a conſiderable trade in wool; 20 miles E. of Kuſtrin, and 64 of Berlin: 2. fourteen miles ENE. of Berlin, and 21 SE. of Oranienburg.

(1.) * LANDSCAPE.

(1.) * LANDSCAPE. *n. f.* [*landſchape*, Dutch.] 1, A region, the proſpect of the country.—

Lovely ſeem'd
That *landſcape!* *Milton.*

The ſun ſcarce upriſen,
Shot parallel to th' earth his dewy ray,
Diſcovering in wide *landſcape* all the eaſt
Of paradiſe, and Eden's happy plains. *Milton.*

Straight mine eye hath caught new pleaſures,
Whilſt the *landſcape* round it meaſures
Ruſſet lands and fallows grey. *Milton.*

—We are like men entertained with the view of a ſpacious *landſcape*, where the eye paſſes over one pleaſing proſpect into another. *Addiſon.* 2. A picture, repreſenting an extent of ſpace, with the various objects in it.—As good a poet as you are, you cannot make finer *landſcapes* than thoſe about the king's houſe. *Addiſon.*—

Oft in her glaſs the muſing ſhepherd ſpies
The wat'ry *landſcape* of the pendant woods.
*Pope.*

LANDSCHUT. LANDSHUT.

(1.) LANDSCRON, a fort of Poland, in the palatinate of Cracow; 24 miles S. of Cracow.

(2.) LANDSCRON, a town of Bohemia, in Chrudim; 12 miles E. of Leutmiſchl.

(3.) LANDSCRON, a fort of France, in the dep. of the Upper Rhine; 5 miles SW. of Baſle, and 8 S. of Hunningen. Lon. 7. 32. E. Lat 47. 36. N.

(4.) LANDSCRON, } a ſea-port town of Swe-
LANDSCRONA, or } den, in the province of
LANDSCROON, } S. Gothland, and territory of Schonen, ſeated on the Baltic, in the Sound, 22 miles N. of Copenhagen. Lon. 14. 20. E. Lat. 55. 42. N.

LANDSDOWN, a town in Somerſetſhire, near Bath, with a fair on October 10th for cattle and cheeſe.

(1.) LAND'S END, a promontory of Cornwall, the moſt weſterly point of Great Britain. It was called by Ptolemy *Bolerium*, and *Arvanetum* or *Antiweſtæum*, and by Diodorus *Belerium*, as Camden conjectures, from the Britiſh word *Pell*, ſignifying remote. The ancient Britiſh bards called it *Penrighnaed*, or the Promontory of Blood; and their hiſtorians *Penwith*, or the promontory to the left. The Saxons called it *Penwithſcrpt*, and the inhabitants Pen-von-las, or the Land's end. A tradition obtains, that this head ran farther out into the ſea, and that the ground now covered was denominated Lioneſs. On the outermoſt rocks are to be ſeen veins of lead and copper at low water, and the inhabitants on the coaſt ſay that a light-houſe formerly ſtood there. Lon. 5. 45. W. Lat. 50. 7. N.

(2.) LAND'S END, a cape on the NE. coaſt of Sheerneſs, 4 miles NW. of Sheerneſs.

LANDSER, a town of France, in the dep. of the Upper Rhine, and 10½ miles NW. of Baſle.

LANDSHAAG, a town of Auſtria, on the Danube, 19 miles SW. of Preuſtadt.

(1.) LANDSHUT, a well built town of Bavaria, capital of a diſtrict. It has two electoral palaces, a college, and 2 churches. The ſteeple of one of them is the higheſt in Germany. It is ſeated on the Iſer, 32 miles NE. of Munich, and 38 SE. of Ingolſtadt. Lon. 12. 10. E. Lat. 48. 30. N.

(2.) LANDSHUT, a town of Moravia, on the Morava, 16 miles SE. of Anſpitz.

(3.) LANDSHUT, a town of Poland, in Lemberg.

(4.) LANDSHUT, a town of Sileſia, in Zeider.

LANDSKIP. See LANDSCAPE.

LANDSPERG. See LANDSBERG.

LANDSTRASS, a town of Carniola.

(1.) * LAND-TAX. *n. f.* [*land* and *tax.*] Tax laid upon land and houſes.—If mortgages were regiſtered, *land-taxes* might reach the lender to pay his proportion. *Locke.*

(2.) *The* LAND-TAX is one of the annual taxes raiſed upon the ſubject. See TAX. The land-tax, in its modern ſhape, has ſuperſeded all the former methods of rating either property or perſons in reſpect of their property, whether by tenths or fifteenths, ſubſidies on land, hydages, ſcutages, or talliages; a ſhort explication of which will, however, greatly aſſiſt us in underſtanding our ancient laws and hiſtory. Tenths and fifteenths were temporary aids iſſuing out of perſonal property, and granted to the king by parliament. They were formerly the real tenth or fifteenth part of all the moveables belonging to the ſubject; when ſuch moveables, or perſonal eſtates, were a very different and a much leſs conſiderable thing than what they uſually are at this day. Tenths are ſaid to have been firſt granted under Henry II. who took advantage of the faſhionable zeal for croiſades to introduce this new taxation, to defray the expenſe of a pious expedition to Paleſtine, which he really or ſeemingly had projected againſt Saladine, emperor of the Saracens, whence it was originally denominated the *Saladine tenth*. But afterwards fifteenths were more uſually granted than tenths. Originally the amount of theſe taxes was uncertain, being levied by aſſeſſments new made at every freſh grant of the commons, a commiſſion for which is preſerved by Matthew Paris: but it was at length reduced to a certainty in the 8th year of Edward III. when, by virtue of the king's commiſſion, new taxations were made of every townſhip, borough, and city in the kingdom, and recorded in the exchequer; which rate was, at the time, the 15th part of the value of every townſhip, the whole amounting to about 29,000l. and therefore it ſtill kept up the name of a *fifteenth*, when, by the alteration of the value of money and the increaſe of perſonal property, things came to be in a very different ſituation. So that when, of later years, the commons granted the king one 15th, every pariſh in England immediately knew their proportion of it; that is, the ſame identical ſum that was aſſeſſed by the ſame aid in the 8th of Edward III.; and then raiſed it by a rate among themſelves, and returned it into the royal exchequer. The other ancient levies were in the nature of a modern land-tax: for we may trace up the original of that charge as high up to the introduction of our military tenures; when every tenant of a knight's fee was bound, if called upon, to attend the king in his army for 40 days in every year. But this perſonal attendance growing troubleſome, the tenants found means of compounding for it, by firſt ſending others in their ſtead, and in proceſs of time by making a pecuniary ſatisfaction to the crown in lieu of it.

This

This pecuniary ſatisfaction at laſt came to be levied by aſſeſſments, at ſo much for every knight's fee, under the name of ſcutages; which appear to have been levied for the firſt time in the 5th year of Henry II. on account of his expedition to Toulouſe, and were then (Sir Wm. Blackſtone apprehends) mere arbitrary compoſitions, as the king and the ſubject could agree. But this precedent being afterwards abuſed into a means of oppreſſion (by levying ſcutages on the landholders by the king's authority only, whenever our kings went to war, in order to hire mercenary troops and pay their contingent expenſes), it became thereupon a matter of national complaint; and King John was obliged to promiſe in his *magna charta*, that no ſcutage ſhould be impoſed without the conſent of the common council of the realm. Of the ſame nature with ſcutages upon knights fees were the aſſeſſments of hydage upon all other lands, and of talliage upon cities and burghs. But they all gradually fell into diſuſe, upon the introduction of ſubſidies, about the time of Richard II. and Henry IV. Theſe were a tax not immediately impoſed upon property, but upon perſons in reſpect of their reputed eſtates, after the nominal rate of 4s. in the pound for lands, and 2s. and 6d. for goods; and for thoſe of aliens in a double proportion. But this aſſeſſment was alſo made according to an ancient valuation; wherein the computation was ſo very moderate, and the rental of the kingdom was ſuppoſed to be ſo exceeding low, that one ſubſidy of this ſort did not, according to Sir Edward Coke, amount to more than 70,000l. whereas a modern land-tax at the ſame rate produces two millions. It was anciently the rule never to grant more than one ſubſidy and two 15ths at a time: but this rule was broke through for the firſt time on a very preſſing occaſion, the Spaniſh invaſion in 1588; when the parliament gave Q. Elizabeth two ſubſidies and four 15ths. Afterwards, as money ſunk in value, more ſubſidies were given; and we have an inſtance, in the firſt parliament of 1640, of the king's deſiring 12 ſubſidies of the commons, to be levied in 3 years; which was looked upon as a ſtartling propoſal: though Lord Clarendon tells us, that the ſpeaker, ſerjeant Glanvile, made it manifeſt to the houſe, how very inconſiderable a ſum 12 ſubſidies amounted to, by telling them he had computed what he was to pay for them; and when he named the ſum, he being known to be poſſeſſed of a great eſtate, it ſeemed not worth any farther deliberation. And, indeed upon calculation, we find that the total amount of theſe 12 ſubſidies to be raiſed in three years, is leſs than what is now raiſed in one year by a land-tax of 2s. in the pound. The grant of ſcutages, talliages, or ſubſidies, by the commons, did not extend to ſpiritual preferments; thoſe being uſually taxed at the ſame time by the clergy themſelves in convocation: which grants of the clergy were confirmed in parliament, otherwiſe they were illegal and not binding, as the ſame noble writer obſerves of the ſubſidies granted by the convocation, which continued ſitting after the diſſolution of the firſt parliament in 1640. A ſubſidy granted by the clergy was after the rate of 4s. in the pound, according to the valuation of their livings in the king's books; and amounted, Sir Edward Coke tells us, to about 20,000l. While this cuſtom continued, convocations were wont to ſit as frequently as parliament: but the laſt ſubſidies, thus given by the clergy, were thoſe confirmed by ſtatute 13 Car. II. c. 10. ſince which another method of taxation has generally prevailed, which takes in the clergy as well as the laity: in recompenſe for which, the beneficed clergy have, from that period, been allowed to vote at the election of knights of the ſhire; and thenceforward alſo the practice of giving eccleſiaſtical ſubſidies hath fallen into total diſuſe. The lay ſubſidy was uſually raiſed by commiſſioners appointed by the crown, or the great officers of ſtate; and therefore, in the beginning of the civil wars between Charles I. and his parliament, the latter, having no other ſufficient revenue to ſupport themſelves and their meaſures, introduced the practice of laying weekly and monthly aſſeſſments of a ſpecific ſum upon the ſeveral counties of the kingdom, to be levied by a pound-rate on lands and perſonal eſtates; which were occaſionally continued during the whole uſurpation, ſometimes at the rate of 120,000l. a month, ſometimes at inferior rates. After the Reſtoration, the ancient method of granting ſubſidies, inſtead of ſuch monthly aſſeſſments, was twice, and twice only renewed: viz. in 1665, when four ſubſidies were granted by the temporality and four by the clergy: and in 1670, when 800,000l. was raiſed by way of ſubſidy, which was the laſt time of raiſing ſupplies in that manner. For the monthly aſſeſſments being now eſtabliſhed by cuſtom, being raiſed by commiſſioners named by parliament, and producing a more certain revenue; from that time forwards we hear no more of ſubſidies, but occaſional aſſeſſments were granted as the national emergencies required. Theſe periodical aſſeſſments, the ſubſidies which preceded them, and the more ancient ſcutage, hydage, and talliage, were to all intents and purpoſes a land-tax; and the aſſeſſments were ſometimes expreſsly called ſo. Yet a popular opinion has prevailed, that the land-tax was firſt introduced in the reign of King William III.; becauſe in the year 1692 a new aſſeſſment or valuation of eſtates was made throughout the kingdom; which, though by no means a perfect one, had this effect, that a ſupply of 500,000l. was equal to 1s. in the pound of the value of eſtates given in. And, according to this enhanced valuation, from 1693 to the preſent, a period of 109 years, the land-tax has continued an annual charge upon the ſubject; about half the time at 4s. in the pound, ſometimes at 3s. ſometimes at 2s. twice at 1s. but without any total intermiſſion. The medium has been 3s. 3d. in the pound; being equivalent to 23 ancient ſubſidies, and amounting annually to more than a million and a half of money. The method of raiſing it is by charging a particular ſum upon each county, according to the valuation given in, A. D. 1692; and this ſum is aſſeſſed and raiſed upon individuals (their perſonal eſtate, as well as real, being liable thereto), by commiſſioners appointed in the act, being the principal land-holders in the county and their officers. An act paſſes annually for the raiſing, in general, 2,037,627l. 9s. 10½d. by the above ſaid

tax

tax at 4s. in the pound; whereof there shall be raised in the several counties in England, according to the proportions expressed in the act, 1,989,673l. 7s. 10½d.; and in Scotland, 87,954l. 18. 2d. by an eighth month's cess of 5994l. 5s. 1¾d. *per mensem*, to be raised out of the land-rent, and to be paid at four terms, as specified in the act, by two months amount each time. An act was lately passed, allowing the proprietors of land to redeem this tax; and a considerable portion of it has accordingly been redeemed.

LAND-TO, or the ship *lies land-to*, means she is so far from shore, that it can only just be discerned.

LAND-TURN, is a wind that in almost all hot countries blows at certain times from the shore in the night.

LANDVELLER, a town of Sweden, in West Gothland, 9 miles E. of Gothenborg.

LANDUN, a town of France, in the department of Gard, 21 miles NE. of Nismes, and 7 S. of St Esprit.

(1.) * LAND-WAITER. *n. f.* [*land* and *waiter*.] An officer of the customs, who is to watch what goods are landed.—Give a guinea to a knavish *land-waiter*, and he shall connive at the merchant for cheating the queen of 100.

(2.) *A* LAND-WAITER's duty is, upon landing any merchandise, to examine, taste, weigh, measure them, &c. and to take an account thereof. In some ports they also execute the office of a coast-waiter. They are likewise occasionally styled *searchers*, and are to attend and join with the patent searcher in the execution of all cockets for the shipping of goods to be exported to foreign parts; and in cases where drawbacks or bounties are to be paid to the merchant on the exportation of any goods, they, as well as the patent searchers, are to certify the shipping thereof on the debentures.

* LANDWARD. *adv.* [from *land*.] Towards the land.—They are invincible by reason of the overpowering mountain that back the one, and slender fortification of the other to *landward*. *Sandys*.

(1.) * LANE, *n. f.* [*laen*, Dutch; *lana*, Saxon.] 1. A narrow way between hedges.—

All flying
Through a straight *lane*, the enemy full-hearted,
Struck down some mortally. *Shak.*

I know each *lane*, and every alley green,
Dingle or bushy dell of this wild wood. *Milton.*
Through a close *lane* as I pursu'd my journey. *Otway.*

—A pack-horse is driven constantly in a narrow *lane* and dirty road. *Locke.* 2. A narrow street; an alley.—There is no street, not many *lanes*, where there does not live one that has relation to the church. *Sprat.* 3. A passage between men standing on each side.—The earl's servants stood ranged on both sides, and made the king a *lane*. *Bacon.*

(2.) LANE, an island of the United States on the coast of Maine. Lon. 67. 56. W. Lat. 44. 18. N.

(3.) LANE, a river of Ireland, in Kerry, which runs from LOUGH LANE (N° 4.) into Castlemain Bay.

(4.) LANE, LOUGH. See KILLARNEY, N° 2.

LANEMEZAN, a town of France, in the department of the Upper Pyrenees, 15 miles SE. of Tarbe.

LANEPAX, a town of France, in the department of Gers; 10½ miles SSW. of Condom, and 18 NW. of Auch.

(1.) * LANERET. *n. f.* A little hawk.

(2.) LANERET or LANNER. See FALCO, N° 32.

LANERK. See LANARK, N° 1—4.

LANESBOROUGH, a borough of Ireland, in the county of Longford, on the Shannon, 62 miles from Dublin. It has a barrack for a troop of horse, a fair in Feb. and a bridge over the Shannon into Roscommon. Lon. 8. 6. W. Lat. 53. 40. N.

(1.) LANFRANC, an Italian, born at Pavia, who became archbishop of Canterbury in 1070. He disputed against Berengarius in the council held at Rome in 1059, and wrote against him concerning the real presence in the eucharist. He courageously resisted the authority of Pope Gregory VII. and died in 1089.

(2.) LANFRANC, John, an eminent Italian history painter, born at Parma in 1581. He was the disciple of Augustin Caracci; and, after his death, of Hannibal, whose taste in design and colouring he so happily attained, that he was entrusted to execute some of his designs in the Farnesian palace at Rome. These he finished in so masterly a manner, that the difference is imperceptible to this day between his work and that of his master. He had a peculiar facility in designing and in painting grand compositions, either in fresco or in oil: he did indeed aspire to the grace of Correggio, but could never arrive at his excellence; his greatest power being manifested in composition and foreshortening. He was deficient in correctness and expression; and his colouring, though sometimes admirable, was frequently too dark. By order of Pope Urban VIII. he painted, in St Peter's church at Rome, the representation of that saint walking on the water, which afforded the pope so much satisfaction that he knighted him. He died in 1647.

LANGANAU, a town of Austria.

LANGANICO, or SUNRI, a town of European Turkey, in the Morea, anciently called *Olympia*, seated on the *Carbon*, the ancient ALPHEUS; famous for its temple and image of *Jupiter Olympius*, and still more for giving name to the celebrated *Olympic Games* performed near it. See OLYMPIA, and OLYMPIC. It is 60 miles SW. of Corinth.

LANGAROOD, a town of Persia, in the province of Ghilan, near the south coast of the Caspian sea, which gives name to a road for ships. There is here a cove with ten feet water, but the entrance is narrow. There is also a silk manufacture highly esteemed. Lon. 50. 15. E. Lat. 27. N.

(1.) LANGBAINE, Gerard, D. D. a learned English writer, was born in 1608. He was educated at Queen's College, Oxford; and became keeper of the archives of that university, provost of his college, and D. D. He was highly esteemed by Abp. Usher, Selden, and several other learned men; and died in 1657-8. He published, 1. Longinus, in Gr. and Lat. with notes. 2. A review of the covenant; and other works.

(2.) LANGBAINE, Gerard, an eminent writer, the son of the former, was born in 1656. He was entered

entered a gentleman-commoner of Univerſity College, Oxford, in 1672. Here he run out a good part of his eſtate; but afterwards corrected his manner of living, and for ſome years lived in retirement near Oxford; during which he improved his taſte for dramatic poetry, and wrote ſome anonymous pieces. He died in 1692. He wrote, 1. The hunter, a diſcourſe on horſemanſhip. 2. A new catalogue of Engliſh plays, with their beſt editions, and divers remarks on the originals of moſt plays, and on the plagiaries of ſeveral authors. 3. An account of the Engliſh dramatic poets.

(1.) LANGDON, a river of England, in Durham, which runs into the Tees; 12 miles above Barnard Caſtle.

(2.) LANGDON HILLS, a ridge of high hills in Eſſex, 3 miles S. of Billericay, and 22 E. by N. of London. They afford a moſt beautiful and extenſive proſpect of the country on the banks of the Thames, from beyond the Medway on the left, to London on the right, bounded by the hills of Kent in front.

(1.) LANGE, Charles Nicholas, an ingenious Swediſh naturaliſt, who publiſhed, 1. *Hiſtoria Lapidum figuratorum Helvetiæ*: 2. *Origo eorundorum, et methodus Teſtaceæ Marinæ diſtribuendi.*

(2.) LANGE, Joſeph, profeſſor of Greek at Friburg, in the end of the 16th century. He publiſhed, 1. *Polyanthea*, in 2 vols. folio; 2. A *Florilegium*; and, 3. Elements of Mathematics.

LANGEAC, a town of France, in the department of Cantal, and late province of Auvergne; ſeated among mountains, near the Allier, 17 miles E. of St Flour, and 18 W. of Puy. Lon. 3. 35. E. Lat. 45. 5. N.

LANGEAIS, an ancient town of France, in the department of Indre and Loire, and late province of Touraine; ſeated on the Loire, 12 miles W. of Tours, and 21 E. of Saumur. Lon. 0. 31. E. Lat. 47. 26. N.

(1.) LANGELAND, Robert, an Engliſh poet of the 14th century, born in Shropſhire, and one of the firſt diſciples of Wickliffe the reformer. He wrote *The viſions of Pierce Plowman*; a piece which abounds with imagination and humour, though dreſſed in very uncouth verſification and obſolete language. It is written without rhyme, an ornament which the poet has endeavoured to ſupply by making every verſe begin with the ſame letter. Dr Hickes obſerves, that this kind of alliterative verſification was adopted by Langeland from the practice of the Saxon poets, and that theſe viſions abound with Saxoniſms: he ſtyles him *celeberrimus ille ſatirographus, morum vindex acerrimus*, &c. Chaucer and Spencer have attempted imitations of his viſions, and the learned Selden mentions him with honour.

(2.) LANGELAND, an iſland of Denmark, in the Baltic ſea, in the ſtrait called *the Great Belt*, and between Zealand, Salund, and Fyonia. It produces plenty of corn, and the principal town is Rutcoping. Lon. 11. 10. E. Lat. 55. 0. N.

LANGELSHEIM, a town of Germany, in Wolfenbuttel, 6 miles NW. of Goſlar.

(1.) LANGEN, two towns of Germany: 1. In the county of Bentheim, 1 mile W. of Bentheim: 2. In Heſſe Darmſtadt, 6 miles N. of Darmſtadt.

(2.) LANGEN SALZA, a town of Saxony, on the Salza, capital of Thuringia, 14 miles W. of Erfurt, and 8 N. of Gotha, with pleaſant environs and flouriſhing manufactures.

(1, 2.) LANGENAU, two towns of Germany: 1. In Suabia, 11 miles NE. of Ulm: 2. In Upper Saxony, 4 miles S. of Freyburg.

(3, 4.) LANGENAU, two towns of Pruſſia: 1. In the province of Ermeland, 4 miles W. of Melſack: 2. In that of Oberland, 8 miles N. of Biſchoffs-Werder.

LANGENBERG, two towns of Germany: 1. In Upper Saxony and county of Reuſen, 5 miles N. of Gera: 2. In Weſtphalia, and duchy of Berg, 5 miles N. of Hardenburg.

LANGENBURG, a town of Franconia.

LANGENES, an iſland of Norway.

LANGENFIELD, two towns of Germany: 1. In Auſtria, 4 miles NW. of Krems: 2. In Carniola, 3 miles NW. of Feldes.

LANGENTHAL, a town of Switzerland, in Berne. It has 3 great fairs, at which are ſold annually about 11,000 pieces of linen, beſides cattle, grain, cheeſe, &c. It is 10 miles E. of Soleure, and 18 NE. of Berne.

LANGENZENN, a town of Franconia, on the Zenn; 12 miles W. of Nuremberg.

LANGERAER, a town of Holland, in the dep. of Delft, and late prov. of Holland; 8 miles E. of Leyden. The whole of the United Provinces have juſt (1810) been added to France by a decree of Bonaparte.

LANGFIELD, a townſhip of England, in the weſt riding of Yorkſhire. In 1801 the inhabitants amounted to 1170, of whom 757 were employed in trade and manufactures. It is 6 miles W. of Halifax.

(1.) LANGFORD, a town of the United States, in Kentucky, 25 miles ESE. of Stamford.

(2—21.) LANGFORD, the name of 20 Engliſh villages; viz. of 2 each in Devonſhire and Norfolk; of 3 each in Somerſet and Wilts: and of one each in the counties of Bedford, Berks, Cornwall, Derby, Dorſet, Eſſex, Nottingham, Oxford, Salop, and iſle of Wight.

LANGHES, a territory of France, in Piedmont, between Alba and Ceva.

(1.) LANGHOLM, a pariſh of Scotland, in Dumfries-ſhire, about 6½ miles ſquare, interſected by the Eſk, which runs through it due S. It contains 14,320 acres, partly fertile flat ground, producing rich crops of wheat, oats, &c. but chiefly green hills, allotted to paſture. The population in 1793 was 2582; decreaſe 749, ſince 1755.

(2.) LANGHOLM, a town in the above pariſh, ſeated on the Eſk, containing above 1300 ſouls in 1793. It has 4 fairs; one held July 26th, reckoned the greateſt in Scotland for lambs.

(3.) LANGHOLM, NEW, a village near the above town, whereina cotton manufacture was eſtabliſhed in 1789, which employed about 90 perſons.

LANGHORN, a town in the iſle of Wight.

LANGHORNE, John, D. D. ſon of the Rev. Joſeph Langhorne of Winſton, was born at Kirkby-Stephen, in Weſtmorland. His father died when he was young. After entering into orders, he became tutor to the ſons of Mr Cracroft, a Lincolnſhire gentleman, whoſe daughter he married. This lady in a ſhort time died; and the

loſs of her was very pathetically lamented by her huſband in a monody; and by Mr Cartwright, in a poem entitled *Conſtantia*. Dr Langhorne held the living of Blagden in Somerſetſhire at the time of his death, which happened April 1, 1779. He was the author of, 1. Poems in 2 vols. 1766. 2. Sermons in 2 vols. 1773. 3. Effuſions of Fancy, 2 vols. 4. Theodoſius and Conſtantia, 2 vols. 5. Solyman and Almena. 6. Frederick and Pharamond, or the Conſolations of Human Life, 1769. 7. A Diſſertation on the Eloquence of the Pulpit; and, 8. another on Religious Retirement. He alſo publiſhed the Works of St Evremond; the Poems of Collins; and ſome other articles.

LANGIN, a town of France, in the dep. of Mont Blanc, and late duchy of Savoy.

LANGIONA, a large, rich, and ſtrong town of Aſia, capital of the kingdom of Laos, with a large magnificent palace where the king reſides. Lon. 96. 45. E. Lat. 22. 38. N.

LANGIUS, John, M. D. a phyſician of Sileſia, born in 1485. He graduated at Piſa, and became phyſician to 4 electors Palatine. He publiſhed at Baſil, in 4to, 1553, Medical Epiſtles, which are curious. He died in 1565.

(1.) LANGLEY, Batty, an Engliſh architect, who publiſhed many uſeful practical Treatiſes; ſuch as, *The Builder's Jewel; the Builder's Price Book*; and other works for the uſe of maſons, carpenters, and bricklayers. He died in 1751.

(2.) LANGLEY, KING'S, a village of England, in Hertfordſhire, ſo called from a royal palace, in which Edward III. ſometimes reſided, and where his ſon Edward duke of York was born. Near it is Abbot's Langley, which belonged to the abbots of St Alban's, where Nicholas Breakſpear, afterwards Pope Adrian IV. was born; 19 miles NW. from London.

(3.) LANGLEY POINT, a cape on the ſouth coaſt of England, 5 miles NE. of Beachyhead. Lon. 0. 80. E. Lat. 50. 16. N.

LANGOBARDI, a people of Germany, ſituated between the Elbe and the Oder, in the Marche of Brandenburg, who, though encompaſſed by many powerful nations, preſerved their liberty. *Tacitus*.

(1.) LANGOE, a ſmall iſland of Denmark, near the north coaſt of the iſland of Funen. Lon. 2. 11. E. Lat. 55. 35. N.

(2.) LANGOE, an iſland in the North ſea, about 80 miles in circumference, and 40 from the coaſt of Norway, containing excellent marble quarries. Lat. 68. 16. N.

LANGOGNE, a town of France, in the dep. of Lozere, 21 miles NE. of Mende.

LANGOIRAN, a town of France, in the dep. of Gironde; 9 miles N. of Bazas, and 7½ SE. of Cadilhac.

(1.) LANGON, a town of France, in the dep. of Gironde, famous for its wine; ſeated on the Garonne, 15 miles N. of Bazas. Lon. 0. 10. W. Lat. 44. 33. N.

(2.) LANGON, a town of France, in the dep. of the Vendee; 6 miles W. of Fontenay.

LANGONNET, a town of France, in the dep. of Morbihan; 10½ miles W. of Guemene.

LANGOURLA, a town of France, in the dep. of the North Coaſts; 14 miles NE. of Loudeac.

LANGPORT, a well frequented town of Somerſetſh. 132 m. from London, on the Parrot, between Bridgewater and Crewkern. Its lighters conſtantly fetch coals, &c. from Bridgewater; and it is a ſtage for the Taunton waggon, which drops the goods here from London to be carried farther by water. It has a market on Sat. and 4 fairs.

LANGREL SHOT, uſed at ſea, conſiſts of two bars of iron joined by a chain or ſhackle, and having half a ball of iron fixed on each end; by means of which apparatus it does great execution among the enemy's rigging. See CHAINSHOT.

LANGRES, a town of France, in the dep. of Upper Marne, a late prov. of Champagne. In Cæſar's time it was the capital of the LINGONES. It was burnt by Attila, and in 407 by the Vandals. Its chief trade is in cutlery. It affords a grand proſpect, being ſeated on a mountain near the ſource of the Marne; 35 m. NE. of Dijon, and 100 N. by E. of Rheims. Lon. 5. 24. E. Lat. 47. 52. N.

LANGROIVA, a town of Portugal, in Beira.

LANGSTONE HARBOUR, a capacious harbour on the coaſt of Hampſhire, about 3 miles E. of Portſmouth. The entrance is difficult for large ſhips on account of its bar; though there are 15 feet of water over it even at ebb-tide.

(1.) LANGTON, Stephen, one of the moſt illuſtrious men of his age in point of erudition, was born in England, but educated at Paris, and greatly eſteemed for his learning by the king and nobility of France. He was chancellor of Paris, a cardinal of Rome, and in the reign of king John was made Abp. of Canterbury by Pope Innocent III. in oppoſition both to the monks of Canterbury, and to the king. Langton continued archbiſhop 22 years, and died in 1228. A catalogue of his books is given by Bale and Tanner.

(2.) LANGTON, a pariſh of Scotland, in Berwickſhire, in the diſtrict of the Merſe, of a triangular form; 4½ miles long, and 2½ broad; containing 7200 Engliſh acres. The air is pure; the ſoil various, but fertile; and huſbandry is much improved by incloſures, &c. The population, in 1793, was 435; increaſe 145, ſince 1755: Number of horſes 70; oxen 380; and ſheep 3500.

(3.) LANGTON, an ancient town, which being a *long* ſtraggling place, gave name to the above pariſh; and ſuffered much during the conteſts between the borderers, before Scotland and England were united. It was burnt in 1558, by Sir Henry Piercy and Sir Geo. Bowes, and was often pillaged by marauding parties. It now no longer exiſts. The late proprietor, Mr Gavin, finding its ſcattered buildings a hindrance to his improvements, feued out a pleaſant ſpot about half a mile diſtant on eaſy terms; in conſequence of which it was completely pulled down, to erect the new village of *Gavintown*.

## SECT. I. DEFINITIONS *of* LANGUAGE.

LANGUAGE is thus defined and illuſtrated by Dr Johnſon:

*LANGUAGE. *n. ſ.* [*langage*, French; *linguq*, Latin.] 1. Human ſpeech.—We may define *language*, if we conſider it more materially, to be letters, forming and producing words and ſentences; but if we conſider it according to the deſign thereof, then *language* is apt ſigns for communication of thoughts, *Holder*. 2. The tongue of one nation as diſtinct from others.

I am not ſuch a truant ſince my coming,
As not to know the *language* I have liv'd in.
*Shak.*

He not from Rome alone, but Greece,
Like Jaſon, brought the golden fleece;
To him that *language*, though to none
Of th' others as his own was known. *Denham.*

3. Style; manner of expreſſion.—Though his *language* ſhould not be refin'd, it muſt not be obſcure and impudent. *Roſcommon.*—

Others for *language* all their care expreſs,
And value books, as women, men, for dreſs:
Their praiſe is ſtill—the ſtyle is excellent;
The ſenſe they humbly take upon conſent.
*Pope.*

LANGUAGE, in the proper ſenſe of the word, ſignifies the expreſſion of our ideas and their various relations by certain articulate ſounds, which are uſed as the ſigns of thoſe ideas and relations. By articulate ſounds are meant thoſe modulations of ſimple voice, or of ſound emitted from the thorax, which are formed by means of the mouth and its ſeveral organs,—the teeth, the tongue, the lips, and the palate.

In a more general ſenſe, the word LANGUAGE is ſometimes uſed to denote all ſounds, by which animals of any kind expreſs their particular feelings and impulſes, in a manner that is intelligible to their own ſpecies.

## SECT. II. *Of the* DIFFERENCE *between* HUMAN LANGUAGE *and the* INSTINCTIVE CRIES OF BRUTES.

THE divine Author of Nature has endowed every animal with powers ſufficient to make known all thoſe of its ſenſations and deſires, with which it is neceſſary, for the preſervation of the individual, or the continuance of the kind, that others of the ſame ſpecies ſhould be acquainted. For this purpoſe, the organs of all vocal animals are ſo formed, as, upon any particular impulſe, to utter ſounds, of which thoſe of the ſame ſpecies inſtinctively know the meaning. The ſummons of the hen is inſtantly obeyed by the whole brood of chickens; and in many others of the irrational tribes a ſimilar mode of communication may be obſerved between the parents and the offspring, and between one animal and its cuſtomary aſſociate. But it is not among animals of the ſame ſpecies only that theſe inſtinctive ſounds are mutually underſtood. It is as neceſſary for animals to know the voices of their enemies as the voices of their friends; and the roaring of the lion is a ſound, of which, previous to all experience, every beaſt of the foreſt is naturally afraid.

Between theſe animal voices, and the language of men, there is, however, very little analogy. Human language is capable of expreſſing ideas and notions, which there is every reaſon to believe that the brutal mind cannot conceive. "Speech (ſays Ariſtotle) is made to indicate what is expedient, and what inexpedient, and in conſequence of this, what is juſt and unjuſt. It is therefore given to men; becauſe it is peculiar to them, that of good and evil, juſt and unjuſt, they only (with reſpect to other animals) poſſeſs a ſenſe of feeling." The voices of brutes ſeem intended by Nature to expreſs, not diſtinct ideas or moral modes, but only ſuch feelings as it is for the good of the ſpecies that they ſhould have the power of making known; and in this, as in all other reſpects, theſe voices are analogous, not to our ſpeaking, but to our weeping, laughing, ſinging, groaning, ſcreaming, and other natural and audible expreſſions of appetite and paſſion.

Another difference between the language of men and the voices of brutes conſiſts in articulation, by which the former may be reſolved into diſtinct elementary ſounds, or ſyllables; whereas the latter, being for the moſt part unarticulated, is not capable of ſuch a reſolution. Hence Homer and Heſiod characteriſe man by the epithet μερόψ, or *voice-dividing*, as denoting a power peculiar to the human ſpecies; for though there are a few birds which utter ſounds that may be divided into ſyllables, yet each of theſe birds utters but one ſuch ſound, which ſeems to be employed rather as notes of natural muſic, than for the purpoſe of giving information to others; for when the bird is agitated, it utters cries which are very different, and have no articulation.

A 3d difference between the language of men, and the ſignificant cries of brute animals, is, that the former is from art, and the latter from nature. Every human language is learned by imitation, and is intelligible only to thoſe who either inhabit the country where it is vernacular, or have been taught it by a maſter or by books; but the voices in queſtion are not learned by imitation; and being wholly inſtinctive, they are intelligible to all the animals of that ſpecies by which they are uttered, though brought together from the moſt diſtant countries on earth. That a dog, which had never heard another bark, would notwithſtanding bark himſelf, and that the barkings or yelps of a Lapland dog would be inſtinctively underſtood by the dogs of Spain, Calabria, or any other country, are facts which admit not of doubt; but there is no reaſon to imagine, that a man, who had never heard any language ſpoken, would himſelf ſpeak; and it is well known, that the language ſpoken in one country is unintelligible to the natives of another country where a different language is ſpoken.

In the woods of different countries, ſolitary ſavages have at different times been found, who, though they apparently poſſeſſed all the ſagacity natural to man, and though their organs both of hearing and of ſpeech were perfect, never uſed articulate ſounds as ſigns of ſenſations or ideas.

They uttered indeed the inarticulate cries which are inſtinctively expreſſive of pleaſure and pain, of joy and ſorrow, more diſtinctly and forcibly than men civilized; but with reſpect to the very rudiments of language, they were what Horace repreſents all mankind to have been originally,—*mutum et turpe pecus*. Indeed it is obvious, that were there any inſtinctive language, the firſt words uttered by all children would be the ſame; and that every child, whether born in the deſert or in ſociety, would underſtand the language of every other child, however educated, or however neglected. Nay, we may even venture to affirm, that ſuch a language, though its general uſe might, in ſociety, be ſuperſeded by the prevailing dialect of art, could never be wholly loſt; and that no man of one country would find it difficult, far leſs impoſſible, to communicate the knowledge of his natural, and moſt preſſing wants to the men of any other country, whether barbarous or civilized. The exerciſe of cultivated reaſon, and the arts of civil life, have indeed eradicated many of our original inſtincts, but they have not eradicated them all: (ſee INSTINCT, § 5, 9.) There are external indications of the internal feelings and deſires, which appear in the moſt poliſhed ſociety, and which are confeſſedly inſtinctive. The paſſions, emotions, ſenſations, and appetites, are naturally expreſſed in the countenance, by characters which the ſavage and the courtier can read with equal readineſs. The look ſerene, the ſmoothed brow, the dimpled ſmile, and the gliſtening eye, denote equanimity and good will in terms which no man miſtakes. The contracted brow, the glaring eye, the ſullen gloom, and the threatening air, denote rage, indignation, and defiance, as plainly and forcibly as revilings, or imprecations. To teach men to diſguiſe theſe inſtinctive indications of their temper, and

"To carry ſmiles and ſunſhine in their face,
"When diſcontent ſits heavy at their heart,"

conſtitutes a great part of modern and refined education. Yet in ſpite of every effort of the utmoſt ſkill, and every motive reſulting from intereſt, the moſt conſummate hypocrite, or the moſt hackneyed politician, is not always able to prevent his real diſpoſition from becoming apparent in his countenance. He may indeed, by long practice, have acquired a very great command both over his temper, and over the inſtinctive ſigns of it; but at times nature will predominate over art, and a ſudden and violent paſſion will flaſh in his face, ſo as to be viſible to the eye of every beholder.

If theſe obſervations be juſt, and we think nobody will call them in queſtion, it follows, that, if mankind were prompted by inſtinct to uſe articulate ſounds, as indications of their paſſions, affections, ſenſations, and ideas, the language of nature could never be wholly forgotten, and that it would ſometimes predominate over the language of art. Groans, ſighs, and ſome inarticulate lively ſounds, are naturally expreſſive of pain and pleaſure, and equally intelligible to all mankind. The occaſional uſe of theſe no art can wholly baniſh; and if there were articulate ſounds naturally expreſſive of the ſame feelings, it is not conceivable, that art or education could baniſh the uſe of them, merely becauſe by the organs of the mouth they are broken into parts, and reſolvable into ſyllables.

## Sect. III. *Of the* Origin *of* Language.

As it is thus evident, that there is no inſtinctive articulated language, it has become an inquiry of ſome importance, how mankind were firſt induced to fabricate articulate ſounds, and to employ them for the purpoſe of communicating their thoughts. Children learn to ſpeak by inſenſible imitation; and when advanced ſome years in life, they ſtudy foreign languages under proper inſtructors: but the firſt men had no ſpeakers to imitate, and no formed language to ſtudy; by what means then did they learn to ſpeak? On this queſtion only two opinions can be formed. Language muſt either have been originally revealed from heaven, or the fruit of human invention. The greater part of Jews and Chriſtians, and even ſome of the wiſeſt pagans, have embraced the former opinion; which ſeems to be ſupported by the authority of Moſes, who repreſents the Supreme Being as teaching our firſt parents the *names* of animals. The latter opinion is held by Diodorus Siculus, Lucretius, Horace, and many other Greek and Roman writers, who conſider language as one of the arts invented by man. The firſt men, ſay they, lived for ſome time in woods and caves after the manner of beaſts, uttering only confuſed and indiſtinct noiſes; till, aſſociating for mutual aſſiſtance, they came by degrees to uſe articulate ſounds mutually agreed upon for the arbitrary ſigns or marks of thoſe ideas in the mind of the ſpeaker, which he wanted to communicate to the hearer. This opinion ſprung from the atomic coſmogony framed by Mochus the Phœnician, and afterwards improved by Democritus and Epicurus; and though it is part of a ſyſtem, in which the firſt men are repreſented as having grown out of the earth, like trees and other vegetables, it has been adopted by ſeveral modern writers of high rank in the republic of letters; particularly Father Simon, Voltaire, the abbé Condillac, Dr Adam Smith, and the late Lord Monboddo; and is therefore worthy of examination.

Among theſe, the moſt learned, and on every account the moſt reſpectable author, who ſupports this opinion, candidly acknowledges, that if language was invented, it was of very difficult invention, and far beyond the reach of the groſſeſt ſavages. Accordingly he holds, that though men were originally ſolitary animals, and had no natural propenſity to the ſocial life; yet before language could be invented they muſt have been aſſociated for ages, and have carried on in concert ſome common work. Nay, he is decidedly of opinion, that before the invention of an art ſo difficult as language, men muſt not only have herded together, but have alſo formed ſome kind of civil polity, have exiſted in that political ſtate a very long time, and have acquired ſuch powers of abſtraction as to be able to form general ideas. (See Logic and Metaphysics.) But it is obvious, that men could not have inſtituted civil polity, or have carried on in concert any common work,

work, without communicating their deſigns to each other: and there are four ways by which the author thinks that this could have been done, before the invention of ſpeech; viz. 1ſt, by *inarticulate cries*, expreſſive of ſentiments and paſſions; 2d, *geſtures*, and *the expreſſion of countenance*; 3d, *imitative ſounds* expreſſive of audible things; and 4th, *painting*, by which viſible objects may be repreſented.

Of theſe 4 methods of communication it is plain, that only two have any connection with language, viz. inarticulate cries and imitative ſounds; and of theſe the author abandons the latter as having contributed nothing to the invention of articulation, though he thinks it may have helped to advance its progreſs. "I am diſpoſed (ſays he) to believe, that the framing of words with an analogy to the ſound of the things expreſſed by them, belongs rather to languages of art, than to the firſt languages ſpoken by rude and barbarous nations." It is therefore inarticulate cries only that muſt have given riſe to the formation of language. Such cries are uſed by all animals who have any uſe of voice to expreſs their wants; and the fact is, that all barbarous nations have cries expreſſing joy, grief, terror, ſurpriſe, and the like. Theſe, together with geſtures and expreſſion of the countenance, were undoubtedly the methods of communication firſt uſed by men: and we have but to ſuppoſe (adds he) a great number of our ſpecies carrying on ſome common buſineſs, and converſing together by ſigns and cries; and we have men juſt in a ſtate proper for the invention of language. For if we ſuppoſe their numbers to increaſe, their wants would increaſe alſo; and then theſe two methods of communication would become too confined for that larger ſphere of life which their wants would make neceſſary. The only thing then that remained to be done was to give a greater variety to the inſtinctive cries; and as the natural progreſs is from what is eaſy to what is more difficult, the firſt variation would be merely by tones from low to high, and from grave to acute. But this variety could not anſwer all the purpoſes of ſpeech in ſociety; and being advanced ſo far, it was natural that an animal ſo ſagacious as a man ſhould go on farther, and come at laſt to the only other variation remaining, namely articulation. The firſt articulation would be very ſimple, the voice being broken and diſtinguiſhed only by a few vowels and conſonants. And as all natural cries are from the throat and larynx, with little or no operation of the organs of the mouth, it is natural to ſuppoſe, that the firſt languages were for the greater part ſpoken from the throat; that what conſonants were uſed to vary the cries, were moſtly guttural; and that the organs of the mouth would at firſt be very little employed.

From this account of the origin of language it appears, that the firſt ſounds articulated were the natural cries by which men ſignified their wants and deſires to one another, ſuch as calling one another for certain purpoſes, and for ſuch things as were neceſſary for carrying on any joint work: then in proceſs of time other cries would be articulated, to ſignify, that ſuch and ſuch actions had been performed or were performing, or that ſuch and ſuch events had happened relative to the common buſineſs. Then names would be invented of ſuch objects as they were converſant with: but as we cannot ſuppoſe ſavages to be deep in abſtraction, or ſkilful in the art of arranging things according to their *genera* and *ſpecies*, all things, however ſimilar, except perhaps the individuals of the loweſt ſpecies, would be expreſſed by different words not related to each other, either by derivation or compoſition. Thus would language grow by degrees; and as it grew, it would be more and more broken and articulated by conſonants; but ſtill the words would retain a great deal of their original nature of animal cries. And thus things would go on; words unrelated ſtill multiplying, till at laſt the language would become too cumberſome for uſe; and then art would be obliged to interpoſe, and form a language upon a few radical words, according to the rules and method of etymology.

Drs WARBURTON, DELANEY, JOHNSON, BEATTIE, BLAIR, and STANHOPE SMITH of New Jerſey, who think that language was originally revealed from heaven, conſider this account of its human invention as a ſeries of mere *ſuppoſitions*, hanging looſely together, and the whole ſuſpended from no fixed principle. The opinions of Diodorus, Vitruvius, Horace, Lucretius, and Cicero, which are frequently quoted in its ſupport, are in their eſtimation of no greater authority than the opinions of other men; for as language was formed and brought to a great degree of perfection long before the era of any hiſtorian with whom we are acquainted, the antiquity of the Greek and Roman writers, who are comparatively of yeſterday, gives them no advantage in this inquiry over the philoſophers of France and England. Ariſtotle has defined man to be ζωον μιμητικον: and the definition is certainly ſo far juſt, that man is much more remarkable for imitation than invention; and therefore, ſay the reaſoners on this ſide of the queſtion, had the human race been originally *mutum et turpe pecus*, they would have continued ſo to the end of time, unleſs they had been taught to ſpeak by ſome ſuperior intelligence.

That the firſt men ſprung from the earth like vegetables, no modern philoſopher has ventured to aſſert; nor does there any where appear ſufficint evidence, that men were originally in the ſtate of ſavages. The oldeſt book extant contains the only rational coſmogony known to the ancient nations; and that book repreſents the firſt human inhabitants of this earth, not only as reaſoning and ſpeaking animals, but alſo as in a ſtate of high perfection and happineſs, of which they were deprived for diſobedience to their Creator. MOSES, ſetting aſide his claim to inſpiration, deſerves, from the conſiſtence of his narrative, at leaſt as much credit as MOCHUS, or DEMOCRITUS, or EPICURUS; and from his prior antiquity, if antiquity could on this ſubject have any weight, he would deſerve more, as having lived nearer to the period of which they all write. But the queſtion reſpecting the origin of language may be decided without reſting on authority of any kind, merely by conſidering the nature of ſpeech, and the mental and corporeal powers of man. Thoſe who maintain it to be of human invention, ſuppoſe men at firſt to have been ſolitary animals; afterwards to

have

have herded together without government or ſubordination; then to have formed political ſocieties, and by their own exertions to have advanced from the groſſeſt ignorance to the refinements of ſcience. But, ſay the reaſoners, whoſe cauſe we are now pleading, this is a ſuppoſition contrary to all hiſtory and all experience. There is not upon record a ſingle inſtance, well authenticated, of a people emerging by their own efforts from barbariſm to civilization. There have indeed been many nations raiſed from the ſtate of ſavages; but it is known that they were poliſhed, not by their own repeated exertions, but by the influence of individuals, or colonies from nations more enlightened than themſelves. The original ſavages of Greece were tamed by the Pelaſgi, a foreign tribe; and were afterwards further poliſhed by Orpheus, Cecrops, Cadmus, &c. who derived their knowledge from Egypt and the Eaſt. The ancient Romans, a ferocious and motley crew, received the bleſſings of law and religion from a ſucceſſion of foreign kings; and the conqueſts of Rome, at a later period, contributed to civiliſe the reſt of Europe. In America, the only two nations which, at the invaſion of the Spaniards, could be ſaid to have advanced a ſingle ſtep from barbariſm, were indebted for their ſuperiority over the other tribes, not to the gradual and unaſſiſted progreſs of the human mind, but to the wiſe inſtitutions of foreign legiſlators.

It is not neceſſary here to trace the progreſs of man from the ſavage ſtate to that of political ſociety (ſee Savagism); but experience teaches us, that in every art it is much eaſier to improve than to invent. The human mind, when put into the proper track, is indeed capable of making great advances in arts and ſciences; but it has not, in a people ſunk in ignorance and barbarity, ſufficient vigour to diſcover that track, or to conceive a ſtate different from the preſent. If the rudeſt inhabitants of America and other countries have continued (as there is every reaſon to believe they have), for ages in the ſame unvaried ſtate of barbariſm; how is it imaginable that people ſo much ruder than they, as to be ignorant of all language, ſhould think of inventing an art ſo difficult as that of ſpeech, or even to form a conception of it? In building, fiſhing, hunting, navigating, &c. they might imitate the inſtinctive arts of other animals; but there is no other animal that expreſſes its ſenſations and affections by arbitrary articulate ſounds. It is ſaid, that before language could be invented, mankind muſt have exiſted for ages in large political ſocieties, and have carried on in concert ſome common work; but if inarticulate cries, and the natural viſible ſigns of the paſſions and affections, were modes of communication ſufficiently accurate to keep a large ſociety together for ages, and to direct its members in the execution of ſome common work, what could be their inducement to the invention of an art ſo uſeleſs and difficult as that of language?

Let us however ſuppoſe, that different nations of ſavages ſet about inventing an art of communicating their thoughts, which experience had taught them was not abſolutely neceſſary; how came they all, without exception, to think of the one art of articulating the voice for this purpoſe? Inarticulate cries, out of which language is fabricated, have indeed an inſtinctive connection with our paſſions and affections; but there are geſtures and expreſſions of countenance with which our paſſions and affections are in the ſame manner connected. If the natural cries of paſſion could be ſo modified and enlarged, as to be capable of communicating to the hearer every idea in the mind of the ſpeaker, it is certain that the natural geſtures could be ſo modified as to anſwer the very ſame purpoſe (ſee Pantomime); and it is ſtrange, that among the ſeveral nations who invented languages, not one ſhould have ſtumbled upon fabricating viſible ſigns of their ideas, but that all ſhould have agreed to denote them by articulated ſounds. Every nation whoſe language is narrow and rude, ſupplies its defects by violent geſticulations; and therefore, as much leſs genius is exerted in the improvement of any art, than was requiſite for its firſt invention, it is natural to ſuppoſe, that, had men been left to deviſe for themſelves a method of communicating their thoughts, they would not have attempted any other than that by which they now improve the language tranſmitted by their fathers.

It is vain to urge that articulate ſounds are fitter for the purpoſe of communicating thought than viſible geſticulation: for though this may be true, it is a truth which could hardly occur to ſavages, who had never experienced the fitneſs of either; and if, to counterbalance the ſuperior fitneſs of articulation, its extreme difficulty be taken into view, it muſt appear little leſs than miraculous, that every ſavage tribe ſhould think of it, rather than the eaſier method of artificial geſticulation. Savages, it is well known, are remarkable for their indolence, and for always preferring eaſe to utility; but their modes of life give ſuch a pliancy to their bodies, that they could, with very little trouble, bend their limbs and members into any poſitions agreed upon as the ſigns of ideas. This is ſo far from being the caſe with reſpect to the organs of articulation, that it is with extreme difficulty, if at all, that a man advanced in life can be taught to articulate any ſound which he has not been accuſtomed to. No foreigner, who comes to England after the age of 30, ever pronounces the language tolerably well; an Engliſhman of that age can hardly be taught to utter the guttural ſound which a Scotchman gives to the Greek χ, or even the French ſound of the vowel u: and of the ſolitary ſavages who have been caught in different foreſts, we know not an inſtance of one, who, after the age of manhood, learned to articulate any language, ſo as to make himſelf readily underſtood. The preſent age has indeed furniſhed many inſtances of deaf perſons being taught to ſpeak intelligibly, by ſkilful maſters moulding the organs of the mouth into the poſitions proper for articulating the voice: but who was to perform this taſk among the inventors of language, when all mankind were equally ignorant of the means by which articulation is effected?

In a word, daily experience informs us, that men who have not learned to articulate in their childhood, never afterwards acquire the faculty of ſpeech, but by ſuch helps as ſavages cannot obtain; and therefore, if ſpeech was invented at all, it muſt have

have been either by children who were incapable of invention, or by men who were incapable of ſpeech. A thouſand, nay a million, of children could not think of inventing a language. While the organs are pliable, there is not underſtanding enough to frame the conception of a language; and by the time that there is underſtanding, the organs are become too ſtiff for the taſk. And, therefore, ſay the advocates for the divine origin of language, reaſon, as well as hiſtory intimates, that mankind in all ages muſt have been ſpeaking animals; the young having conſtantly acquired this art by imitating thoſe who were elder; and we may warrantably conclude, that our firſt parents received it by immediate inſpiration.

To this account of the origin of language an objection readily occurs: If the firſt language was communicated by inſpiration, it muſt have been perfect, and held in reverence by thoſe who ſpake it, *i. e.* by all mankind. But a vaſt variety of languages have prevailed in the world; and ſome of thoſe which remain are known to be very imperfect, whilſt there is reaſon to believe that many others are loſt. If different languages were originally invented by different nations, all this would naturally follow from the mixture of theſe nations; but what could induce men poſſeſſed of one perfect language of divine original, to forſake it for barbarous jargons of their own invention, and in every reſpect inferior to that with which their forefathers or themſelves had been inſpired?

To this objection, it is replied, that nothing was given by inſpiration but the faculty of ſpeech and the elements of language; for when once men had language, it is eaſy to conceive how they might have modified it by their natural powers, as thouſands could improve what they could not invent. The firſt language, if given by inſpiration, muſt, in its principles, have had all the perfection of which language is ſuſceptible; but, from the nature of things, it could not be very copious. The words of language are either proper names or the ſigns of ideas and relations; but it cannot be ſuppoſed that the All-wiſe Inſtructor would load the memories of men with words to denote things then unknown, or with the ſigns of ideas which they had not then acquired. It was ſufficient that a foundation was laid, of ſuch a nature as would ſupport the largeſt ſuperſtructure which they might ever after have occaſion to raiſe upon it, and that they were taught the method of building by compoſition and derivation. This would long preſerve the language radically the ſame, though it could not prevent the introduction of different dialects in the different countries over which men ſpread themſelves. In whatever region we ſuppoſe the human race to have been originally placed, the increaſe of their numbers would, in proceſs of time, either diſperſe them into different nations, or extend the one nation to a vaſt diſtance on all ſides, from what we may call the ſeat of government. In either caſe they would everywhere meet with new objects, which would occaſion the invention of new names; and as the difference of climate and other natural cauſes would compel thoſe who removed eaſtward or northward, to adopt modes of life in many reſpects different from the modes of thoſe who travelled towards the weſt or the ſouth, a vaſt number of words would in one country be fabricated to denote complex conceptions, which muſt neceſſarily be unintelligible to the body of the people inhabiting countries where thoſe conceptions had never been formed.

Thus would various dialects be unavoidably introduced into the original language, even whilſt all mankind remained in one ſociety and under one government. But after ſeparate and independent ſocieties were formed, theſe variations would become more numerous, and the ſeveral dialects would deviate farther and farther from each other, as well as from the idiom and genius of the parent tongue, in proportion to the diſtance of the tribes by whom they were ſpoken. If we ſuppoſe a few people either to have been baniſhed together from the ſociety of their brethren, or to have voluntarily wandered to a diſtance, from which, through trackleſs foreſts, they could not return (and ſuch emigrations have often taken place), it is eaſy to ſee how the moſt copious language muſt in their mouths have ſoon become narrow, and how the offspring of inſpiration muſt in time have become ſo deformed, as hardly to retain a feature of the anceſtor whence it originally ſprung. Men do not long retain a practical ſkill in thoſe arts which they never exerciſe; and there are abundance of facts to prove, that a ſingle man caſt upon a deſert iſland, and having to provide the neceſſaries of life by his own ingenuity, would ſoon loſe the art of ſpeaking with fluency his mother tongue. A ſmall number of men caſt away together, would indeed retain that art ſomewhat longer; but in a ſpace of time not very long, it would in a great meaſure be loſt by them or their poſterity. In this ſtate of baniſhment, as their time would be almoſt wholly occupied in hunting, fiſhing, and other means within their reach to ſupport a wretched exiſtence, they would have very little leiſure, and perhaps leſs deſire, to preſerve by converſation the remembrance of that eaſe, and thoſe comforts, of which they now found themſelves for ever deprived; and they would of courſe ſoon forget all the words which, in their native language, had been uſed to denote the accommodations and elegancies of poliſhed life. This at leaſt is certain, that they would not attempt to teach their children a part of language, which in their circumſtances could be of no uſe to them, and of which it would be impoſſible to make them comprehend the meaning; for where there are no ideas, the ſigns of ideas cannot be made intelligible.

From ſuch colonies as this, diſperſed over the earth, it is probable that all thoſe nations of ſavages have ariſen, which have induced ſo many philoſophers to imagine, that the ſtate of the ſavage was the original ſtate of man; and if ſo, we ſee, that from the language of inſpiration muſt have unavoidably ſprung a number of different dialects, all extremely rude and narrow, and retaining nothing of the parent tongue, except perhaps the names of the moſt conſpicuous objects of nature, and of thoſe wants and enjoyments which are inſeparable from humanity. The ſavage ſtate has no artificial wants, and furniſhes few ideas that require *terms* to expreſs them. The habits of ſolitude and ſilence incline a ſavage rarely to ſpeak; and

and when he ſpeaks, he uſes the ſame terms to denote different ideas. Speech, therefore, in this rude condition of men, muſt be extremely narrow and extremely various. Every new region, and every new climate, ſuggeſts different ideas, and creates different wants, which muſt be expreſſed either by terms entirely new, or by old terms uſed with a new ſignification. Hence muſt originate great diverſity, even in the firſt elements of ſpeech, among all ſavage nations, the words retained of the original language being uſed in various ſenſes, and pronounced, as we may believe, with various accents. When any of thoſe ſavage tribes emerged from their barbariſm, whether by their own efforts, or by the aid of people more enlightened than themſelves, it is obvious, that the improvement and copiouſneſs of their language would keep pace with their own progreſs in knowledge and in the arts of civil life; but in the infinite multitude of words which civilization and refinement added to language, it would be little leſs than miraculous, were any two nations to agree upon the ſame ſounds to repreſent the ſame ideas. Superior refinement, indeed, may induce imitation; conqueſts may impoſe a language, and extenſion of empires may melt down different nations and different dialects into one maſs; but independent tribes naturally give riſe to diverſity of tongues, nor does it ſeem poſſible, that they ſhould retain more of the original language, than the words expreſſive of thoſe objects with which all men are at all times equally concerned.

The variety of languages, therefore, the copiouſneſs of ſome, and the narrowneſs of others, furniſh no good objection to the divine origin of language in general; for whether language was at firſt revealed from heaven, or in a courſe of ages invented by men, a multitude of dialects would inevitably ariſe, as ſoon as the human race was ſeparated into a number of diſtinct and independent nations.—We pretend not to decide in a queſtion of this nature: we have given the beſt arguments on both ſides, which we could either deviſe, or find in the writings of others: and if our own judgment leans to the ſide of revelation, let it not be haſtily condemned by thoſe whoſe knowledge of languages extend no farther than to Greece and Rome, and France and England; for if they will carry their philological inquiries to the eaſt, they may perhaps be able to trace the remains of *one original language* through a great part of the globe at this day. Numberleſs proofs of this might be given, if our limits would permit. See *Halhed's preface to the Code of Gentoo Laws.*

Language, whatever was its origin, muſt be ſubject to perpetual changes from its very nature, as well as from that variety of incidents which affect all ſublunary things; and thoſe changes muſt always correſpond with the change of circumſtances among the people by whom the language is ſpoken. When any particular ſet of ideas becomes prevalent among any ſociety of men, words muſt be adopted to expreſs them; and from theſe the language muſt aſſume its character. Hence the language of a brave and martial people is bold and nervous, although perhaps rude and uncultivated; while the languages of thoſe nations in which luxury and effeminacy prevail, are flowing and harmonious, but devoid of force and energy.

But although it may be conſidered as a general rule, that the language of any people is a very exact index of the ſtate of their minds; yet it admits of ſome particular exceptions. For as man is naturally an imitative animal, and in matters of this kind never has recourſe to invention but through neceſſity, colonies, planted by any nation, at whatever diſtance from the mother country, always retain the ſame general ſounds and *idiom* of language, with thoſe from whom they are ſeparated. In proceſs of time, however, the coloniſts and the people of the mother country, by living under different climates, by being engaged in different occupations, and by adopting, of courſe, different modes of life, may loſe all knowledge of one another, aſſume different national characters, and form each a diſtinct language to themſelves, totally different in genius and ſtyle, though agreeing in the fundamental ſounds and general idiom. If, therefore, this particular idiom, formed before their ſeparation, happen to be more peculiarly adapted to the genius of the mother country than of the colonies, theſe will labour under an inconvenience on this account, which they may never be wholly able to overcome; and this inconvenience muſt prevent their language from ever attaining to that degree of perfection, to which, by the genius of the people, it might otherwiſe have been carried. Thus various languages may have been formed out of one parent tongue; and thus that happy concurrence of circumſtances, which has raiſed ſome languages to a high degree of perfection, may be eaſily accounted for; while many ineffectual efforts have been made to raiſe other languages to the ſame degree of excellence.

## Sect. IV. *Of the* Idiom *and* Genius *of a* Language.

As the knowledge of languages conſtitutes a great part of erudition, as their beauty and deformities furniſh employment to taſte, and as theſe depend much upon the idioms of the different tongues, we ſhall offer a few remarks upon the advantages and defects of ſome of thoſe idioms of language with which we are beſt acquainted.

As the words idiom and genius of a language are often confounded, it is neceſſary to define them. By idiom we mean *that general mode of arranging words into ſentences which prevails in any particular language*; and by genius we mean to expreſs *the particular ſet of ideas which the words of any language, either from their formation or multiplicity, are moſt naturally apt to excite in the mind of any one who hears it properly uttered.* Thus, although the *Engliſh*, *French*, *Italian*, and *Spaniſh* languages nearly agree in the ſame general idiom, yet the particular genius of each is remarkably different: the *Engliſh* is naturally bold, nervous, and ſtrongly articulated; the *French* is weaker, and more flowing; the *Italian* more ſoothing and harmonious; and the *Spaniſh* more grave, ſonorous, and ſtately.

When we examine the ſeveral languages which have been moſt eſteemed in Europe, we find that there are only two idioms among them which are eſſentially

eſſentially diſtinguiſhed from one another; and all thoſe languages are divided between theſe two idioms, following ſometimes the one and ſometimes the other, either wholly or in part. The languages which may be ſaid to adhere to the firſt IDIOM, are thoſe which in their conſtruction follow the order of nature; that is, expreſs their ideas in the natural order in which they occur to the mind; the ſubject which occaſions the action appearing firſt; then the action, accompanied with its ſeveral modifications; and, laſt of all, the object to which it has reference.—Theſe may properly be called ANALOGOUS languages; and of this kind are the Engliſh, French, and moſt of the modern languages in Europe.

The languages which may be referred to the other IDIOM, are thoſe which follow no other order in their conſtruction, than what the taſte or fancy of the compoſer may ſuggeſt; ſometimes making the object, ſometimes the action, and ſometimes the modification of the action, to precede or follow the other parts. The confuſion which this might occaſion, is avoided by the particular manner of *inflecting* their words, by which they are made to refer to the others with which they ought to be connected, in whatever part of the ſentence they occur, the mind being left at liberty to connect the ſeveral parts with one another after the whole ſentence is concluded. And as the words may be here tranſpoſed at pleaſure, thoſe languages may be called TRANSPOSITIVE languages. To this claſs we muſt, in an eſpecial manner, refer the *Latin* and *Greek* languages.—As each of theſe IDIOMS has ſeveral advantages and defects peculiar to itſelf, we ſhall endeavour to point out the moſt conſiderable of them, in order to aſcertain with greater preciſion the particular character and excellence of ſome of thoſe languages now principally ſpoken or ſtudied in Europe.

The partiality which our forefathers, at the reviſal of letters in Europe, naturally entertained for the Greek and Roman languages, made them look upon every diſtinguiſhing peculiarity belonging to them, as *one* of the *many* cauſes of the amazing ſuperiority which thoſe languages evidently enjoyed above every other then ſpoken in Europe. —This blind deference ſtill continues to be paid to them, as our minds are early prepoſſeſſed with theſe ideas, and as we are taught, in our earlieſt years, to believe, that to entertain the leaſt idea of our own language being equal to the Greek or Latin in any particular whatever, would be a certain mark of ignorance or want of taſte. But if we look around us, and obſerve the many excellent productions in almoſt every language of Europe, we muſt be ſatisfied, that *even theſe* are now poſſeſſed of *ſome* powers which might afford at leaſt a preſumption, that, if they were cultivated with a proper degree of attention, they might, in *ſome reſpects*, be made to rival, if not to excel, thoſe beautiful and juſtly admired remains of antiquity. Without endeavouring to derogate from their merit, let us endeavour to bring before the ſacred tribunal of Truth ſome of thoſe opinions, which have been moſt generally received upon this ſubject, and reſt the determination of the cauſe on her impartial deciſion.

SECT. V. *Of the* DIFFERENCE *between* TRANSPOSITIVE *and* ANALOGOUS LANGUAGES.

THE learned reader knows, that the ſeveral changes which take place in the arrangement of the words in every TRANSPOSITIVE language, could not be admitted without occaſioning great confuſion, unleſs certain claſſes of words were endowed with particular variations, by means of which they are made to refer to the other words with which they ought naturally to be connected. From this cauſe proceeds the neceſſity of ſeveral variations of *verbs*, *nouns*, and *adjectives*; which are not in the leaſt eſſential or neceſſary in the ANALOGOUS languages. We ſhall now conſider whether theſe variations are an advantage or a diſadvantage to language.

As it is generally ſuppoſed, that every language, whoſe verbs admit of *inflection*, is on that account much more perfect than one where they are varied by *auxiliaries*; we ſhall firſt examine this with ſome degree of attention; and that what is ſaid on this head may be the more intelligible, we ſhall give examples from the Latin and Engliſh languages. We make choice of theſe languages, becauſe the Latin is more purely *tranſpoſitive* than the Greek, and the Engliſh admits of leſs *inflection* than any other language that we are acquainted with.

If any preference be due to a language from the one or the other method of *conjugating* verbs, it muſt in a great meaſure be owing to one or more of theſe three cauſes:—Either it muſt admit of a greater variety of ſounds, and conſequently more room for harmonious diverſity of tones in the language:—or allow a greater freedom of expreſſion in uttering any ſimple idea, by the one admitting of a greater variety in the arrangement of the words which are neceſſary to expreſs that idea than the other:—or, laſtly, a greater preciſion and accuracy, in fixing the meaning of the ſpeaker, ariſe from the uſe of one of theſe forms than from that of the other: for, as every other circumſtance which may ſerve to give a diverſity to language, ſuch as the general and moſt prevalent ſounds, the frequent repetition of any one particular letter, and a variety of other circumſtances of that nature, which may ſerve to debaſe a particular language, are not influenced in the leaſt by the different methods of varying the verbs, they cannot be here conſidered. We ſhall therefore compare the advantages and diſadvantages which may accrue to a language, by inflecting its verbs, with regard to each of theſe particulars,—variety of ſound, variety of arrangement, and accuracy of meaning.

The *firſt* particular that we have to examine is, Whether the one method of expreſſing the variations of a verb admits of a greater variety of ſounds? In this reſpect the *Latin* ſeems, at firſt view, to have a great advantage over the *Engliſh*: for the words *amo*, *amabam*, *amaveram*, *amavero*, *amem*, &c. ſeem to be more different from one another than the Engliſh tranſlations of theſe, *I love*, *I did love*, *I had loved*, *I ſhall have loved*, *I may love*, &c.; for although the ſyllable AM is repeated in every one of the firſt, yet as the laſt ſyllable uſually ſtrikes the ear with greater force,

and leaves a greater impreſſion than the firſt, it is very probable that many will think the frequent repetition of the word LOVE, in the laſt inſtance, more ſtriking to the ear than the repetition of *am* in the former. We will therefore allow this its full weight, and grant that there is as great, or even a greater, difference between the ſounds of the different *tenſes* of a Latin verb, than between the words that are equivalent to them in Engliſh. But as we here conſider the variety of ſounds of the language in general, before any juſt concluſion can be drawn, we muſt not only compare the different parts of the ſame verb, but alſo compare the different verbs with one another in each of theſe languages. And here, at firſt view, we perceive a moſt ſtriking diſtinction in favour of the *analogous* language over the *inflected*: for, as it would be impoſſible to form a particular ſet of inflections different from one another for each particular verb, all thoſe languages which have adopted this method have been obliged to reduce their verbs into a ſmall number of claſſes; all the words of each of which claſſes, commonly called *conjugations*, have the ſeveral variations of the *modes*, *tenſes*, and *perſons*, expreſſed exactly in the ſame manner, which muſt of neceſſity introduce a ſimilarity of ſounds into the language in general, much greater than where every particular verb always retains its own diſtinguiſhing ſound. To be convinced of this, we need only repeat any number of verbs in Latin and Engliſh, and obſerve on which ſide the preference with reſpect to variety of ſounds muſt fall.

| | | | |
|---|---|---|---|
| Pono, | *I put.* | Bibo, | *I drink.* |
| Dono, | *I give.* | Scribo, | *I write.* |
| Cano, | *I ſing.* | Moveo, | *I move.* |
| Sono, | *I ſound.* | Doleo, | *I ail.* |
| Orno, | *I adorn.* | Obeo, | *I die.* |
| Pugno, | *I fight.* | Gaudeo, | *I rejoice.* |

The ſimilarity of ſounds is here ſo obvious in the Latin, as to be perceived at the firſt glance; nor can we be ſurpriſed to find it ſo, when we conſider that all their regular verbs, amounting to 4000 or upwards, muſt be reduced to four conjugations; and even theſe differing but little from one another, which muſt of neceſſity produce the ſameneſs of ſounds which we here perceive; whereas every language that follows the natural order, like the Engliſh, inſtead of this ſmall number of uniform terminations, have almoſt as many diſtinct ſounds as original verbs in their language.

But if, inſtead of the preſent of the indicative mood, we take almoſt any other tenſe of the Latin verb, the ſimilarity of ſounds will be ſtill more perceptible, as many of theſe tenſes have the ſame termination in all the four conjugations, particularly in the imperfect of the indicative: as,

| | | |
|---|---|---|
| Pone-bam; | *I did put,* | *I put.* |
| Dona-bam; | *I did give,* | *I gave.* |
| Cane-bam; | *I did ſing,* | *I ſung.* |
| Sona-bam; | *I did ſound,* | *I ſounded.* |
| Orna-bam; | *I did adorn,* | *I adorned.* |
| Pugna-bam; | *I did fight,* | *I fought.* |
| Bibe-bam; | *I did drink,* | *I drank.* |
| Scribe-bam; | *I did write,* | *I wrote.* |
| Move-bam; | *I did move,* | *I moved.* |
| Dole-bam; | *I did ail,* | *I ailed.* |
| Obi-bam; | *I did die,* | *I died.* |
| Gaude-bam; | *I did rejoice,* | *I rejoiced.* |

It is unneceſſary to make any remarks on the Latin words in this example: but in the Engliſh tranſlation we have marked in the firſt column the words without any inflection; and in the 2d have put down the ſame meaning by an inflection of our verb; which we have been enabled to do, from a peculiar excellency in our language unknown to any other either ancient or modern. The numerous tenſes ending in *am*, *bam*, and *ram*, ſound peculiarly barbarous, when conjoined in the ſame ſentence with other words ending alſo in *am*: thus what can be more uncouth than this?—*Cenſam quam neſtiebam diligentiſſime inveſtigabam*;—Or even than Cicero's famous poetical line, though none of theſe verbs occur in it, *O fortunatam natam, me conſule, Romam!* Were it neceſſary to purſue this ſubject farther, we might obſerve, that the *perfect* tenſe in all the conjugations ends univerſally in *I*, the *pluperfect* in ERAM, and the *future* in AM or BO; in the ſubjunctive mood, the *imperfect* univerſally in REM, the *perfect* in EREM, the *pluperfect* in ISSEM, and the *future* in ERO: and as a ſtill greater ſameneſs is obſervable in the different variations for the perſons in theſe tenſes, ſeeing the firſt perſon plural in all tenſes ends in MUS, and the ſecond perſon in TIS, with little variation in the other perſons: it is evident that, in reſpect of diverſity of ſounds, this method of conjugating verbs by *inflection*, is greatly inferior to the more natural methods of expreſſing the various connections and relations of the verbal attributive by different words, uſually called *auxiliaries*.

The 2d particular, by which the different methods of marking the relation of the verbal attributive can affect language, ariſes from the variety of expreſſions which either of theſe may admit of in uttering the ſame ſentiment. In this reſpect, likewiſe, the method of conjugating by inflection ſeems to be deficient. Thus the preſent of the indicative mood in Latin can at moſt be expreſſed only in two ways, viz. SCRIBO, and EGO SCRIBO; which ought perhaps in ſtrictneſs to be admitted only as one; whereas, in Engliſh, we can vary it in four different ways, viz. 1*ſt*, I WRITE; 2*dly*, I DO WRITE; 3*dly*, WRITE I DO; 4*thly*, WRITE DO I *. And if we conſider the further variation which theſe receive in power as well as in ſound, by having the emphaſis placed on the different words; inſtead of four we will find eleven different variations: thus, 1*ſt*, I *write*, with the emphaſis upon the *I*;—2*dly*, I WRITE, with the emphaſis upon the word WRITE. Let any one pronounce theſe with the different emphaſis neceſſary, and he will be immediately ſatisfied, that they are not only diſtinct from each other with reſpect to meaning, but alſo with regard to ſound; and the ſame muſt be underſtood of all the other parts of this example: thus,

3. *I*

* *Though this laſt variation cannot, in ſerious compoſition, be conſidered as good language, yet examples might be given from ſome of our beſt authors. But in works of humour, ſuch as Butler's Hudibras, and ſome of Shakeſpeare's plays, it produces a fine effect, by giving a burleſque air to the language.*

3. I *do write*,
4. I DO *write*,
5. *I do* WRITE,
6. WRITE *I do*,
7. *Write* I *do*,
8. *Write I* DO,
9. WRITE *do I*,
10. *Write* DO *I*,
11. *Write do* I,

None of the Latin tenſes admit of more variations than the two above mentioned: nor do almoſt any of the Engliſh admit of fewer than in the above example; and ſeveral of theſe phraſes, which muſt be conſidered as exact tranſlations of ſome of the tenſes of the Latin verb, admit of many more. Thus the imperfect of the ſubjunctive mood, which in Latin admits of the above two variations, admits in Engliſh of the following:

1. *I might have written.*
2. *Written I might have.*
3. *Have written I might.*
4. *Written might have I.*
5. *I written might have.*
6. *Have written might I.*

And if we likewiſe conſider the variations which may be produced by a variation of the emphaſis, they will amount to no leſs than 24, inſtead of *two*. If we likewiſe conſider, that the Latins were obliged to employ the ſame word, not only to expreſs "I *might* have written," but alſo, "I *could*, I *would*, or I *ſhould* have written;" each of which would admit of the ſame variations as the word *might*; we have in all *ninety-ſix* different expreſſions in Engliſh for the ſame phraſe which in Latin admits only of two, unleſs they have recourſe to other forced turns of expreſſion, which the defects of their verbs in this particular have compelled them to invent. We may therefore ſafely conclude, that the mode of varying verbs by *inflection* affords leſs variety in the arrangement of the words of the particular phraſes, than the method of varying them by the help of auxiliaries.

But if there ſhould ſtill remain any doubt whether the method of varying the verbs by *inflection* is inferior to that by *auxiliaries*, with regard to diverſity of ſounds, or variety of expreſſion; there cannot be the leaſt doubt, but that with reſpect to preciſion, diſtinctneſs, and accuracy, in expreſſing any idea, the latter enjoys a ſuperiority beyond all compariſon.—Thus the Latin verb *Amo* may be Engliſhed either by the words, *I love*, or *I do love*, and the emphaſis placed upon any of the words that the circumſtances may require: by means of which, the meaning is pointed out with a force and energy which it is altogether impoſſible to produce by the uſe of any ſingle word. The following line from Shakeſpeare's *Othello* may ſerve as an example:

——Excellent wretch!

Perdition catch my ſoul, but *I* DO *love* thee;

In which the ſtrong emphaſis upon the word DO, gives it a force and energy which conveys, in an irreſiſtible manner, a moſt perfect knowledge of the ſituation of the mind of the ſpeaker at the time.—That the whole energy of the expreſſion depends upon this ſeemingly inſignificant word, we may be ſatisfied, by keeping it away, thus:

——Excellent wretch!

Perdition catch my ſoul, but *I love* thee.

How poor—how tame—how inſignificant is this, when compared with the other! Here nothing remains but a tame aſſertion, uſhered in with a pompous exclamation, which could not here be introduced with any degree of propriety. Whereas, in the way that Shakeſpeare has left it to us, it has an energy which nothing can ſurpaſs; for, overpowered with the irreſiſtible force of Deſdemona's charms, this ſtrong exclamation is extorted from the ſoul of Othello in ſpite of himſelf. Surpriſed at this tender emotion, which brings to his mind all thoſe amiable qualities for which he had ſo much eſteemed her, and at the ſame time fully impreſſed with the firm perſuaſion of her guilt, he burſts out into that ſeemingly inconſiſtent exclamation, *Excellent wretch!* and then he adds in the warmth of his ſurpriſe,—thinking it a thing moſt aſtoniſhing, that any warmth of affection ſhould ſtill remain in his breaſt, he even confirms it with an oath,—*Perdition catch my ſoul, but I* DO *love thee.*—"In ſpite of all the falſehoods with which I know thou haſt deceived me—in ſpite of all the crimes of which I know thee guilty—in ſpite of all thoſe reaſons for which I ought to hate thee—in ſpite of myſelf,—ſtill I find that I love,—yes, I DO love thee." We look upon it as a thing altogether impoſſible to tranſfuſe the energy of this expreſſion into any language whoſe verbs are regularly inflected.

We might thus go through all the other tenſes, and ſhow that the ſame ſuperiority is to be found in each.—Thus, in the *perfect tenſe* of the Latins, inſtead of the ſimple AMAVI, we ſay, I HAVE LOVED; and by the liberty we have of putting the emphaſis upon any of the words which compoſe this phraſe, we can, in the moſt accurate manner, fix the preciſe idea which we mean to excite; for if we ſay, I *have loved*, with the emphaſis upon the word *I*, it at once points out the perſon as the principal object in that phraſe, and makes us naturally look for a contraſt in ſome perſon, and the other parts of the phraſe become ſubordinate to it:—HE *has loved* thee much, but I *have loved* thee infinitely more." The Latins too, as they were not prohibited from joining the pronoun with their verb, were alſo acquainted with this excellence, which Virgil has beautifully uſed in this verſe:

——— Nos *patriam fugimus*;
Tū, *Tityre*, *lentus in umbra*, &c.

But *we* are not only enabled thus to diſtinguiſh the perſon in as powerful a manner as the Latins, but can alſo with the ſame facility point out any of the other circumſtances as principals; for if we ſay, with the emphaſis upon the word *have*, "I HAVE *loved*," it as naturally points out the time as the principal object, and makes us look for a contraſt in that peculiarity, I HAVE: "I *have* loved indeed;—my imagination *has* been led aſtray—my reaſon has been perverted:—but, *now* that time has opened my eyes, I can ſmile at thoſe imaginary diſtreſſes which once perplexed me."—In the ſame manner we can put the emphaſis upon the other word of the phraſe, *loved*,—"*I have* LOVED."—Here the paſſion is exhibited as the principal circumſtance; and as this can never be excited without ſome object, we naturally wiſh to know the object of that paſſion—"Whom? what have you *loved?*" are the natural queſtions we would put in this caſe. "I have LOVED—Eliza."—In this

manner we are, on all occaſions, enabled to expreſs, with the utmoſt preciſion, that particular idea which we would wiſh to excite, ſo as to give an energy and perſpicuity to the language, which can never be attained by thoſe languages whoſe verbs are conjugated by inflection: and if to this we add the inconvenience which all inflected languages are ſubject to, by having too ſmall a number of tenſes, ſo as to be compelled to make one word on many occaſions ſupply the place of 2, 3, or even 4, the balance is turned ſtill more in our favour.—Thus, in Latin, the ſame word AMABO ſtands for *ſhall* or *will* love, ſo that the reader is left to gueſs from the context which of the two meanings it was moſt likely the writer had in view.—In the ſame manner, *may* or *can* love are expreſſed by the ſame word AMEM; as are alſo *might*, *could*, *would*, or *ſhould* love, by the ſingle word AMAREM; ſo that the reader is left to gueſs which of theſe four meanings the writer intended to expreſs: which occaſions a perplexity very different from that clear preciſion which our language allows of, by not only pointing out the different words, but alſo by allowing us to put the emphaſis upon any one of them we pleaſe, which ſuperadds energy and force to the preciſion it would have had without that aſſiſtance.

On the whole, therefore, after the moſt candid examination, we muſt conclude, that the method of conjugating verbs by *inflection* is inferior to that which is performed by the help of *auxiliaries*;—becauſe it does not afford ſuch a diverſity of ſounds,—nor allow ſuch variety in the arrangement of expreſſion for the ſame thought,—nor give ſo great diſtinction and preciſion in the meaning.—It is, however, attended with one conſiderable advantage above the other method; for, as the words of which it is formed are neceſſarily of greater length, and more ſonorous, than in the analogous languages, it admits of a more flowing harmony of expreſſion; for the number of monoſyllables in this laſt greatly checks that pompous dignity which naturally reſults from longer words. Whether this ſingle advantage is ſufficient to counterbalance all the other defects with which it is attended, is left to the reader to determine:—but we may remark, that even this excellence is attended with ſome peculiar inconveniences, which ſhall be more particularly pointed out in the ſequel.

Perhaps it may ſtill be objected, that although the compariſon we have made above may be fair, and the concluſion juſt, with regard to the Latin and Engliſh languages; yet it does not appear clear, that on that account the method of conjugating verbs by *inflection* is *inferior* to that by *auxiliaries*: for, although it be allowed that the Latin language is defective in point of tenſes, yet, if a language were formed which had a ſufficient number of inflected tenſes to anſwer every purpoſe; if it had, for inſtance, a word properly formed for every variation of each tenſe; one for *I love*, another for *I do love*; one for *I ſhall love*, another for *I will love*; one for *I might*, another for *I could*, and *would*, and *ſhould love*; and ſo on; that this language would not be liable to the objections brought againſt the inflection of verbs: and that of courſe theſe objections are only valid againſt thoſe languages which have followed that mode, and executed it imperfectly.—We anſwer, that although this would in ſome meaſure remedy the evil, yet it would not remove it entirely. For, in the firſt place, unleſs every verb, or every ſmall number of verbs, were conjugated in one way, having the ſound of the words in each tenſe, and diviſion of tenſes, different from all the other conjugations,—it would always occaſion a ſameneſs of ſound, which would in ſome meaſure prevent that variety of ſounds ſo proper for a language. And even if this could be effected, it would not give ſuch a latitude to the expreſſion as auxiliaries allow: for although there ſhould be two words, one for *I might*, and another for *I could* love; yet as theſe are ſingle words, they cannot be varied; whereas, by auxiliaries, either of theſe can be varied 24 different ways. In the laſt place, no ſingle word can ever expreſs all that variety of meaning which we can do by the help of our auxiliaries and the emphaſis. *I have loved*, if expreſſed by any one word, could only denote at all times one diſtinct meaning; ſo that to give it the power of ours, three diſtinct words at leaſt would be neceſſary.—However, if all this were done; that is, if there were a diſtinct conjugation formed for every 40 or 50 verbs;—if each of the tenſes were properly formed, and all of them different from every other tenſe as well as every other verb; and theſe all carried through each of the different perſons, ſo as to be all different from one another;—and if likewiſe there were a diſtinct word to mark each of the ſeparate meanings which the ſame tenſe could be made to aſſume by means of the emphaſis; and if all this infinite variety of words could be formed in a diſtinct manner, different from each other, and harmonious; this language would have powers greater than any that could be formed by auxiliaries, if it were poſſible for the human powers to acquire ſuch a degree of knowledge as to employ it with facility. But *how* could this be attained, ſince upwards of 10,000 words would be neceſſary to form the variation of any one verb, and 100 times that number would not include the knowledge of the verbs alone of ſuch a language. This aſſertion may perhaps appear very much exaggerated; but let any one mark all the variations of tenſes, modes, perſon, and number, which an Engliſh verb can be made to aſſume, varying each of theſe in every way that will admit, both as to the diverſity of expreſſion and the emphaſis; he will ſoon be convinced that we have here ſaid nothing more than enough. How much, therefore, ought we to admire the ſimple perſpicuity of our language, which enables us, by the proper application of 10 or 12 ſeemingly trifling words, the meaning and uſe of which can be attained with the utmoſt eaſe, to expreſs all that could be expreſſed by this unwieldy apparatus? What can equal the ſimplicity or the power of the one method, but the well-known powers of the 24 letters, the knowledge of which can be obtained with the utmoſt eaſe—and their powers know no limits?—or, what can be compared to the fancied perfection of the other, but the 33,000 hieroglyphical characters, in which the Chineſe write their unintelligible language, and which require half the life of a man to learn to read?

After

After the *verbs*, the next moſt conſiderable difference we find between the *analogous* and *tranſpoſitive* languages is in the NOUNS; the latter varying the different caſes of theſe by *inflections*; whereas the former expreſs all the different variations of them by the help of other words prefixed; called *prepoſitions*. Now, if we conſider the advantages and diſadvantages of either of theſe methods, we ſhall find, that with regard to the firſt particular, viz. variety of ſounds, almoſt the ſame remarks may be made as upon the verbs; for if we compare any particular noun by itſelf, the variety of ſound appears much greater between the different caſes in the *tranſpoſitive*, than between the tranſlations of theſe in the *analogous* language. Thus REX, REGIS, REGI, REGEM, &c. are more diſtinct from one another in point of ſound, than the tranſlations of theſe, *a king, of a king, to a king, a king*, &c. But if we proceed one ſtep further, and conſider the variety which is produced in the language *in general*, by the one or the other of theſe methods, the caſe is entirely reverſed. For as it would have been impoſſible to form diſtinct variations, different from one another, for each caſe of every noun, they have been obliged to reduce all their nouns into a few general claſſes, called *declenſions*, and to give to all thoſe included under each claſs the ſame termination in every caſe; which produces a like ſimilarity of ſound with what we obſerved was occaſioned to the verbs from the ſame cauſe; whereas in the analogous languages, as there is no neceſſity for any conſtraint, there is almoſt as great a variety of ſounds as there are of nouns. The Latins have only five different declenſions; ſo that all the great number of words of this general order muſt be reduced to the very ſmall diverſity of ſounds which theſe few claſſes admit of; and even the ſounds of theſe few claſſes are not ſo much diverſified as they might have been, as many of the different *caſes* in the different *declenſions* have exactly the ſame ſounds. We might here produce examples to ſhow the great *ſimilarity* of ſounds between different nouns in the Latin language, and *variety* in the Engliſh, as we did of the verbs: but as every reader in the leaſt acquainted with theſe two languages, muſt be ſatisfied of this, we think it unneceſſary to enlarge on it.

But if the inflection of nouns is a diſadvantage to a language in point of diverſity of ſounds, it is very much the reverſe with regard to the variety it allows in the arranging the words of the phraſe. Here, indeed, the tranſpoſitive language ſhines forth in all its glory, and the analogous muſt yield the palm without diſpute. For as the *nominative caſe* (or that noun which is the cauſe of the energy expreſſed by the verb) is different from the *accuſative* (or that noun upon which the energy expreſſed by the verb is exerted), theſe may be placed in any ſituation that the writer ſhall think proper, without occaſioning the ſmalleſt confuſion: whereas in the analogous languages, as theſe two different ſtates of the noun are expreſſed by the ſame word, they cannot be diſtinguiſhed but by their poſition alone; ſo that the noun which is the efficient cauſe muſt always precede the verb, and that which is the paſſive ſubject muſt follow; which greatly cramps the harmonious flow of compoſition.—Thus the Latins, without the ſmalleſt perplexity in the meaning, could ſay either *Brutum amavit Caſſius*, or *Caſſius amavit Brutum*, or *Brutum Caſſius amavit*, or *Caſſius Brutum amavit*. As the termination of the word *Caſſius* always points out that it is in the *nominative caſe*, and therefore that he is the perſon from whom the energy proceeds; and, in the ſame manner, as the termination of *Brutum* points out that it is in the *accuſative caſe*, and conſequently that he is the object upon whom the energy is exerted; the meaning continues ſtill diſtinct and clear, notwithſtanding of all theſe ſeveral variations: whereas in the Engliſh language, we could only ſay *Caſſius' loved Brutus*, or, by a more forced phraſeology, *Caſſius Brutus loved*: Were we to reverſe the caſe, as in the Latin, the meaning alſo would be reverſed; for if we ſay *Brutus loved Caſſius*, it is evident, that, inſtead of being the perſon beloved, as before, *Brutus* now becomes the perſon from whom the energy proceeds, and *Caſſius* becomes the object beloved.—In this reſpect, therefore, the analogous languages are greatly inferior to the tranſpoſitive; and indeed it is from this ſingle circumſtance alone that they derive their chief excellence.

But although it thus appears evident, that any language, which has a particular variation of its nouns to diſtinguiſh the *accuſative* from the *nominative caſe*, has an advantage over thoſe languages which have none; yet it does not appear that any other of their *caſes* adds to the variety, but rather the reverſe: for, in Latin, we can only ſay *Amor Dei*; in Engliſh the ſame phraſe may be rendered, either *the love of God—of God the love*,—or by a more forced arrangement, *God the love of*, or by a very common abbreviation, *God's Love*. And as theſe oblique caſes, as the Latins called them, except the accuſative, are clearly diſtinguiſhed from one another, and from the nominative, by the prepoſition which accompanies them, we are not confined to any particular arrangement with regard to theſe as with the accuſative, but may place them in what order we pleaſe, as in Milton's elegant invocation at the beginning of Paradiſe Loſt:

Of man's firſt diſobedience, and the fruit
Of that forbidden tree, whoſe mortal taſte
Brought death into the world, and all our wo,
With loſs of Eden, till one greater man
Reſtore us, and regain the bliſsful ſeat,
Sing, heavenly Muſe.

In this ſentence the tranſpoſition is almoſt as great as the Latin language would admit of, and the meaning as diſtinct as if Milton had begun with the plain language of proſe, thus,—"Heavenly Muſe, ſing of man's firſt diſobedience," &c.

The little attention which ſeems to have been paid to this peculiar advantage, from the uſe of an accuſative caſe different from the nominative, is indeed ſurpriſing. The Latins, who had more occaſion to attend to this than any other nation, and even the Greeks themſelves, have in many caſes overlooked it. For all nouns of the neuter gender, both in Greek and Latin, have in every declenſion their nominative and accuſative ſingular alike: Nor in the plural of ſuch nouns is there

any

any diſtinction between theſe two caſes; and in Latin all nouns whatever, of the 3d, 4th, and 5th declenſions, have their nominative and accuſative plural alike. So that their language reaps no advantage in this reſpect from almoſt one half of their nouns. Nor have any of the modern languages in Europe attempted to copy from them in this particular; from which perhaps more advantage would have been gained, than from copying all the other ſuppoſed excellencies of their language.

Let us now conſider, whether the inflection of NOUNS gives any advantage over the method of defining them by prepoſitions, in point of diſtinctneſs and preciſion of meaning? In this reſpect, too, the analogous languages muſt come off victorious. Indeed this is the particular in which their greateſt excellence conſiſts, nor is it diſputed, but that, in point of accuracy and preciſion, this method muſt excel all others, however defective it may be in other reſpects. We obſerved, when ſpeaking of verbs, that it might perhaps be poſſible to form a language by inflection which ſhould be capable of as great accuracy as in the more ſimple order by auxiliaries: but this would have been ſuch an infinite labour, that no human powers would have been able to accompliſh it. More eaſy would it have been, to have formed the ſeveral inflections of the nouns ſo different from one another, as to have rendered it impoſſible ever to miſtake the meaning. Yet even this has not been attempted. And as we find that thoſe languages which have adopted the method of inflecting their verbs are more imperfect in point of preciſion than the other, ſo the ſame may be ſaid of inflecting the nouns: for, not to mention the energy which the analogous languages acquire by putting the accent upon the noun, or its prepoſition (when in an oblique caſe), according as the ſubject may require, to expreſs which variation of meaning no particular variety of ſtruct have been invented in any inflected language, they are not even complete in other reſpects. The Latin, in particular, is in many caſes defective, the ſame termination being employed in many inſtances for different caſes of the ſame noun. Thus the genitive and dative ſingular, and nominative and vocative plural, of the firſt declenſion, are all exactly alike, and can only be diſtinguiſhed from one another by the formation of the ſentences; as are alſo the nominative, vocative, and ablative ſingular, and the dative and ablative plural. In the 2d the genitive ſingular, and nominative and vocative plural, are the ſame; as are alſo the dative and ablative ſingular, and dative and ablative plural; except nouns in UM, whoſe nominative, accuſative, and vocative ſingular, and nominative, accuſative, and vocative plural, are alike. The other three declenſions agree in as many of their caſes as theſe do; which evidently tends to perplex the meaning, unleſs the hearer is particularly attentive to, and well acquainted with, the particular conſtruction of the other parts of the ſentence; all of which is totally removed, and the cleareſt certainty exhibited at once, by the help of prepoſitions in the analogous languages.

It is not neceſſary to enter into ſuch a minute examination of the advantages or diſadvantages attending the variation of *adjectives*; as it will appear evident, from what has been already ſaid, that the endowing them with terminations ſimilar to, and correſponding with, *ſubſtantives*, muſt tend ſtill more to increaſe the ſimilarity of ſounds, than any of theſe particulars we have already taken notice of; and were it not for the liberty which they have, in tranſpoſitive languages, of ſeparating the adjective from the ſubſtantive, this muſt have occaſioned ſuch a jingle of ſimilar ſounds as could not fail to have been moſt diſguſting to the ear: but as it would have been impoſſible in many caſes, in thoſe languages where the verbs and nouns are inflected, to have pronounced the words which ought to have followed each other, unleſs their adjectives could have been ſeparated from the ſubſtantives; therefore, to remedy this inconvenience, they were forced to deviſe this unnatural method of inflecting them alſo; by which means it is eaſy to recognize to what ſubſtantive any adjective has a reference, in whatever part of the ſentence it may be placed. In theſe languages, therefore, this inflection, both as to gender, number, and caſe, becomes abſolutely neceſſary; and, by the diverſity which it admitted in the arranging the words of the ſeveral phraſes, might counterbalance the jingle of ſimilar ſounds which it introduced into the language.

Having thus examined the moſt ſtriking particulars in which the tranſpoſitive and analogous languages differ, and endeavoured to ſhow the general tendency of every one of the particulars ſeparately, it would be improper to diſmiſs the ſubject without conſidering each of theſe as a whole, and pointing out their general tendency in that light: for it often happens in human inventions, that every part which compoſes a whole, taken ſeparately, may appear extremely fine; and yet, when all theſe parts are put together, they may not agree, but produce a jarring and confuſion very different from what was expected.

Though all languages agree in this reſpect, that they are the means of conveying the ideas of one man to another, yet as there is an infinite variety of ways in which we might wiſh to convey theſe ideas, ſometimes by the eaſy and familiar mode of converſation, and at other times by more ſolemn addreſſes to the underſtanding, by pompous declamation, &c. the genius of one language may be more properly adapted to the one of theſe than the other, while another language may excel in the oppoſite particular. This is exactly the caſe in the two general idioms of which we now treat. Every particular in a *tranſpoſitive* language is peculiarly calculated for that ſolemn dignity which is neceſſary for pompous orations. Long ſounding words, formed by the inflection of the different parts of ſpeech, flowing periods, in which the attention is kept awake by the harmony of the ſounds, and in expectation of that word which is to unravel the whole,—if compoſed by a ſkilful artiſt, are admirably ſuited to that ſolemn dignity and awful grace which conſtitute the eſſence of a public harangue. On the contrary, in private converſation, where the mind wiſhes to unbend itſelf with eaſe, theſe become ſo many clogs which encumber and perplex. At theſe moments we wiſh to tranſfuſe our thoughts with eaſe and facility—

facility—we are tired with every unneceſſary ſyllable—and wiſh to be freed from the trouble of attention as much as may be. Like ſtate robes, we would wiſh to lay aſide our pompous language and enjoy ourſelves at home with freedom and eaſe. Here the ſolemnity and windings of the *tranſpoſitive* language are burdenſome; while the facility with which a ſentiment can be expreſſed in the *analogous* language is what we wiſh to acquire. Accordingly, in Terence and Plautus, where the beauties of dialogue are moſt charmingly diſplayed, tranſpoſition is ſparingly uſed. In this humble, though engaging ſphere, the analogous language moves unrivalled;—in this it wiſhes to indulge, and never tires. But it in vain attempts to rival the *tranſpoſitive* in dignity and pomp: The number of monoſyllables interrupt the flow of harmony; and although they may give a greater variety of ſounds, yet they do not naturally poſſeſs that dignified gravity which ſuits the other language. This, then, muſt be conſidered as the ſtriking particular in the genius of theſe two different IDIOMS, which marks their characters. If we conſider the effects which theſe two different characters of language muſt naturally produce upon the people who employ them, we will perceive, that the genius of the *analogous* language is much more favourable for the moſt engaging purpoſes of life, the civilizing the human mind by mutual intercourſe of thought, *than the tranſpoſitive*. For as it is chiefly by ſpeech that man is raiſed above the brutes; as by this he improves every faculty of his mind, and, to the obſervations which he may himſelf have made, has the additional advantage of the experience of thoſe with whom he converſes, as well as the knowledge which the human race have acquired by the accumulated experience of all preceding ages;—as it is by the enlivening glow of converſation that kindred ſouls catch fire from one another, that thought produces thought, and each improves upon the other, till they ſoar beyond the bounds which human reaſon, if left alone, could ever have aſpired to;—we muſt ſurely conſider that language as the moſt beneficial to ſociety, which moſt effectually removes theſe bars that obſtruct its progreſs. Now, the genius of the *analogous* languages is ſo eaſy, ſo ſimple and plain, as to be within the reach of every one, who is born in the kingdom where it is uſed, to ſpeak it with facility: even the rudeſt among the vulgar can hardly fall into any conſiderable grammatical errors: whereas in the *tranſpoſitive* languages, ſo many rules are neceſſary to be attended to, and ſo much variation is produced in the meaning, by the ſlighteſt variations in the ſound, that it requires a ſtudy far above the reach of the illiterate ever to attain. So that, how perfect ſoever the language may be when ſpoken with purity, the bulk of the nation muſt ever labour under the inconvenience of rudeneſs and inaccuracy of ſpeech, and all the evils which this naturally produces. Accordingly, we find, that in Rome, a man, even in the higheſt rank, received as much honour, and was as much diſtinguiſhed among his equals, for being able to converſe with eaſe, as a modern author would be for writing in an eaſy and elegant ſtyle; and Cæſar, among his contemporaries, was as much eſteemed for his ſuperiority in ſpeaking the language in ordinary converſation with eaſe and elegance, as for his powers of oratory, his ſkill in arms, or his excellence in literary compoſition. It is needleſs to point out the many inconveniencies which this muſt unavoidably produce in a ſtate. It naturally tends to introduce a vaſt diſtinction between the different orders of men; to ſet an impenetrable barrier between thoſe born in a high and thoſe born in a low ſtation; to keep the latter in ignorance and barbarity, while it elevates the former to ſuch a height as muſt ſubject the other to be eaſily led by every popular demagogue. The hiſtory of the nations who have followed this IDIOM of language confirms this obſervation.

### SECT. VI. *Of the* PARTICULAR NATURE *and* GENIUS *of the* LANGUAGES *now chiefly ſtudied or ſpoken in* EUROPE.

Of all the nations whoſe memory hiſtory has tranſmitted to us, none have been ſo eminently diſtinguiſhed for their literary accompliſhments, as the GREEKS; nor are we as yet acquainted with a language poſſeſſed of ſo many advantages, with ſo few defects, as that which they uſed. The neceſſary connection between the progreſs of knowledge and the improvement of language has been already explained; ſo that it will not be ſurpriſing to find their progreſs in the one keep pace with that of the other: but it will be of utility to point out ſome advantages which that diſtinguiſhed people poſſeſſed, which other nations, perhaps not leſs diſtinguiſhed for talents or taſte, have not enjoyed, which have contributed to render their language the moſt univerſally admired in ancient as well as in modern times.

The original inhabitants of Greece, who were groſs ſavages, and whoſe language of courſe would be very rude and narrow, were firſt civilized by the Pelaſgi, an eaſtern or an Egyptian tribe. From the eaſt, arts and ſciences were ſpread over the reſt of the world, and Egypt was one of the countries firſt civilized. The language, therefore, imported into Greece by the Pelaſgi, would be pure from the fountain-head, and much more perfect in its ſtructure than if it had been tranſmitted through many nations. But this was not the only circumſtance highly fortunate for the Greek language. Before it had time to be fully eſtabliſhed among the people, its aſperities, which it had in common with the other dialects of the eaſt, were poliſhed away by ſuch a ſucceſſion of poets, muſicians, philoſophers, and legiſlators, from different countries, as never appeared in any other nation at a period ſo early as to give their genius and taſte its full influence. In this reſpect, no people were ever ſo eminently diſtinguiſhed as the ancient Greeks, who had their Orpheus, their Linus, their Cecrops, and their Cadmus, who introduced their different improvements at a time when the nation had no ſtandard of taſte formed by itſelf. Hence the original ſounds of the Greek language are the moſt harmonious, and the moſt agreeable to the ear, of any that have hitherto been invented. They are indeed agreeable to every perſon who hears them, even when the meaning of the words is not underſtood; whereas almoſt

moſt all other languages, till they are underſtood, appear, to an ear which has not been accuſtomed to them, jarring and diſcordant. This is the fundamental excellence of that juſtly admired language; nor have the people failed to improve this to the utmoſt of their power, by many aids of their own invention.

The GREEK language is of the *tranſpoſitive* kind; but a people ſo lively, ſo acute, and ſo loquacious, could ill bear the ceremonious reſtraint to which that mode of language naturally ſubjected them; and have therefore, by various methods, freed it in a great meaſure from the ſtiffneſs which that produced. In inflecting their nouns and verbs, they ſometimes prefix a ſyllable, and ſometimes add one; which, beſides the variety that it gives to the ſounds of the language, adds greatly to the diſtinctneſs, and admits of a more natural arrangement of the words than the Latin, and of conſequence renders it much fitter for the eaſineſs of private converſation. Indeed the genius of the people ſo far prevailed over the *idiom* of the language, as to render it, in the age of its greateſt perfection, capable of almoſt as much eaſe, and requiring almoſt as little tranſpoſition of words, as thoſe languages which have been called *analogous*. But as thoſe nations who ſpoke this language were all governed by popular aſſemblies, and as no authority could be obtained among them but by a ſkill in rhetoric, and the powers of perſuaſion; it became neceſſary for every one, who wiſhed to acquire power or conſideration in the ſtate, to improve himſelf in the knowledge of that language, in the uſe of which alone he could expect honours or reputation. Hence, while the vivacity of the people rendered it eaſy, the great men ſtudiouſly improved every excellence that it could reap from its powers as a *tranſpoſitive* language; ſo that, when brought to its utmoſt perfection by the amazing genius of the great DEMOSTHENES, it attained a power altogether unknown to any other language.—Thus happily circumſtanced, the Greek language arrived at that envied pre-eminence which it ſtill juſtly retains. From the progreſs of arts and ſciences; from the gaiety and inventive genius of the people; from the number of free ſtates into which Greece was divided, each of which invented words of its own, all of which contributed to the general ſtock; and from the natural communication which took place between theſe ſtates, which excited in the ſtrongeſt degree the talents of the people; it acquired a copiouſneſs unknown to any ancient language, and excelled by few of the modern. In harmony of numbers, it is altogether unrivalled; and on account of the eaſe as well as dignity, which it acquired, it admits of perfection in a greater number of particular kinds of compoſition than any other language known.—The irreſiſtible force and overwhelming impetuoſity of Demoſthenes ſeems not more natural to the genius of the language, than the more flowery charms of PLATO's calm and harmonious cadences, or the unadorned ſimplicity of XENOPHON; nor does the majeſtic pomp of Homer ſeem to be more agreeable to the genius of the language, than the more humble ſtrains of Theocritus, or the laughing feſtivity of Anacreon. Equally adapted to all purpoſes, when we peruſe any of theſe authors, we would imagine the language was moſt happily adapted for his particular ſtyle alone. The ſame powers it likewiſe, in a great meaſure, poſſeſſed for converſation; and the dialogue ſeems not more natural for the dignity of Sophocles or Euripedes, than for the more eaſy tenderneſs of Menander, or buffoonery of Ariſtophanes.—With all theſe advantages, however, it muſt be acknowledged, that it did not poſſeſs that unexceptionable clearneſs of meaning, which ſome analogous languages enjoy, or that characteriſtic force, which the emphaſis, properly varied, has power to give, were not theſe defects counterbalanced by other cauſes, which we ſhall afterwards point out.

The ROMANS, for many ages during the infancy of their republic, more intent on purſuing conqueſts and military glory, than on making improvements in literature or the fine arts, paid little attention to their language. Of a diſpoſition leſs ſocial or more phlegmatic than the Greeks, they gave themſelves no trouble about rendering their language fit for converſation; and it remained ſtrong and nervous, but, like their ideas, was limited and confined. More diſpoſed to command reſpect by the power of their arms than by the force of perſuaſion, they deſpiſed the more effeminate powers of ſpeech; ſo that, before the Punic wars, their language was perhaps more reſerved and uncourtly than any other at that time known.—But after their rival, Carthage, was deſtroyed, when they had no longer that powerful curb upon their ambition; when riches flowed in upon them by the multiplicity of their conqueſts; —luxury began to prevail, the ſtern auſterity of their manners to relax, and ſelfiſh ambition to take place of that diſintereſted love for their country, ſo eminently conſpicuous among all orders of men before that period.—Popularity began then to be courted; ambitious men, finding themſelves not poſſeſſed of that merit which inſured them ſucceſs with the virtuous ſenate, amuſed the mob with artful and ſeditious harangues; and by making them believe that they were poſſeſſed of all power, and had their ſacred rights encroached upon by the ſenate, led them at their pleaſure, and got themſelves exalted to honours and riches by theſe inſidious arts. It was then that the Romans firſt began to perceive the uſe to which a command of language could be applied. Ambitious men then ſtudied it with care, to accompliſh their ends; while the more virtuous were obliged to acquire equal ſkill in it, that they might be able to repel the attacks of their adverſaries.—Thus, in a ſhort time that people began to ſtudy their language with the greateſt aſſiduity; and as Greece happened to be ſubjected to the Roman yoke about that time, and a friendly intercourſe was eſtabliſhed between the two countries, this greatly conſpired to nouriſh in the minds of the Romans a taſte for that art. Greece had long before this period been corrupted by luxury; their taſte for the fine arts had degenerated into unneceſſary refinement; and all their patriotiſm conſiſted in popular harangues and unmeaning declamation. Oratory was then ſtudied as a refined art; and all the ſubtleties of it were taught by rule, with as great care as the gladiators were afterward

ards trained up in Rome. But while they were hus idly trying who ſhould be the lords of their wn people, the nerves of government were re-ixed, and they became an eaſy prey to every in-ading power. In this ſituation they became the *ubjects*, under the title of the *allies*, of Rome, and ntroduced among them the ſame taſte for ha-anguing which prevailed among themſelves. They et themſelves to poliſh and improve the language f their new maſters, but with all their aſſiduity, hey never were able to make it arrive at that per-ection, which their own language had acquired; nd in the Auguſtan age, when it had arrived at he ſummit of its glory, Cicero bitterly complains f its want of copiouſneſs.

But as it was the deſire of all who ſtudied this nguage with care, to make it capable of that ately dignity neceſſary for public harangues, they ollowed the genius of the language in this parti-ular, and in a great meaſure neglected thoſe leſ-er delicacies which form the pleaſure of domeſtic njoyment; ſo that, while it acquired more copi-uſneſs, more harmony and preciſion, it remained iff and inflexible for converſation: nor could the inute diſtinction of nice grammatical rules be ver brought down to the apprehenſion of the vul-ar; whence the language ſpoken among the lower laſs of people remained rude and unpoliſhed even o the end of the empire. The Huns who over-un Italy, incapable of acquiring any knowledge f ſuch a difficult and abſtruſe language, never dopted it; and the native inhabitants being ade acquainted with a language more natural nd eaſily acquired, quickly adopted that idiom f ſpeech introduced by their conquerors, al-hough they ſtill retained many of thoſe words, hich the confined nature of the barbarian lan-uage rendered neceſſary to allow them to expreſs eir ideas. And thus the language of Rome, that roud miſtreſs of the world, from an original de-ect in its formation, although it had been carried o a perfection in other reſpects far ſuperior to ny northern language then exiſting, eaſily gave ay to them, and in a few ages the knowledge of was loſt among mankind; while, on the con-ary, the more eaſy nature of the Greek lan-uage has enabled it ſtill to keep ſome ſlight foot-ng in the world, although the nations in which it as been ſpoken have been ſubjected to the yoke f foreign dominion for upwards of 2000 years, nd their country has been twice ravaged by bar-arous nations, and more cruelly depreſſed than ver the Romans were.

From the above view of the Latin language, it s evident, that its idiom was more ſtrictly tranſ-oſitive than that of any other language yet known, nd was attended with all the defects to which hat idiom is naturally ſubjected; nor could it oaſt of ſuch alleviating circumſtances as the Greek, the prevailing ſounds of the Latin being ar leſs harmonious to the ear; for although the words admit of full and diſtinct ſounds, and are o modulated as to lay no reſtraint upon the voice f the ſpeaker; yet to a perſon acquainted with he language, they do not convey that enchant-ng harmony ſo remarkable in the Greek. The atin is ſtately and ſolemn; it does not excite diſ-uſt, but it does not charm the ear. To one ac-quainted with the language, indeed, the nervous boldneſs of the thoughts, the harmonious round-ing of the periods, the full ſolemn ſwelling of the ſounds, ſo diſtinguiſhable in the moſt eminent writers in that language, all conſpire to make it pleaſing and agreeable. In theſe admired works we meet with all its beauties, without perceiving any of its defects; and we naturally admire as perfect, a language which is capable of producing ſuch excellent works. Yet with all theſe ſeeming excellencies, this language is leſs copious and more limited in its ſtyle of compoſition, than many modern languages; far leſs capable of preciſion and accuracy than almoſt any of them; and infinitely behind them all in point of eaſineſs in converſation. Of the compoſitions in that language which have been preſerved, CICERO'S ORATIONS are beſt adapted to its genius, and we there ſee it in its utmoſt perfection. In the *Philoſophical Works* of that great author we perceive ſome of its defects; and it requires all the powers of that great man to render his *Epiſtles* agreeable, as theſe have the genius of the language to ſtruggle with.—Next to oratory, hiſtory agrees with the genius of this language; and CÆSAR, in his *Commentaries*, has exhibited the language in its pureſt elegance, without the aid of pomp or foreign ornament.—Among the poets, VIRGIL has beſt adapted his works to his language. The flowing harmony and pomp of it is well adapted for the epic ſtrain, and the correct delicacy of his taſte rendered him perfectly equal to the taſk. But HORACE is the only poet whoſe force of genius was able to overcome the bars which the language threw in his way, and to ſucceed in lyric poetry. Were it not for the brilliancy of the thoughts and acuteneſs of the remarks, which ſo eminently diſtinguiſh his compoſitions, his odes would long ere now have ſunk into oblivion. But ſo conſcious have all the Roman poets been of the unfitneſs of their language for eaſy dialogue, that hardly any of them, after Plautus and Terence, have attempted any dramatic compoſitions in it.

The modern ITALIAN language, from an inattention too common in literary ſubjects, has been uſually called the *child of the Latin language*, and is commonly believed to be the ancient Latin a little debaſed by the mixture of the barbarous language of thoſe people who conquered Italy. But the fact is directly the reverſe; for this language, in its general idiom and fundamental principles, is evidently of the analogous kind, firſt introduced by thoſe fierce invaders; although it has borrowed many of its words, and ſome of its modes of phraſeology, from the Latin, with which they were ſo intimately blended that this could ſcarcely be avoided; and it has been from remarking this ſlight connection, ſo obvious at firſt ſight, that ſuperficial obſervers have been led to draw this general concluſion, ſo contrary to fact.

When Italy was over-run by the Lombards, and the empire deſtroyed by theſe northern invaders, the conquerors continued to ſpeak their own native language. Fierce and illiterate, they would not ſtoop to the ſervility of ſtudying a language ſo clogged with rules, and difficult of attainment, as the Latin would naturally be to a people altogether unacquainted with nice grammatical diſ-

tinctions: while the Romans, of neceſſity, were obliged to ſtudy the language of their conquerors, as well to obtain ſome relief of their grievances by ſupplications, as to deſtroy that odious diſtinction which ſubſiſted between the conquerors and conquered while they continued diſtinct. As the language of their new maſters, although rude and confined, was natural in its order, and eaſy to be acquired, the Latins would ſoon attain a competent ſkill in it: and as they bore ſuch a proportion to the whole number of people, the whole language would partake ſomewhat of the general ſound of the former: for, in ſpite of all their efforts to the contrary, the organs of ſpeech could not at once be made to acquire a perfect power of uttering any unaccuſtomed ſounds; and as the language of the barbarians muſt have been much leſs copious than the Latin, whenever they found themſelves at a loſs for a word, they would naturally adopt thoſe which moſt readily occurred from their new ſubjects. Thus a language in time was formed, ſomewhat reſembling the Latin both in the general tenor of the ſounds and in the meaning of many words: and as the barbarians gave themſelves little trouble about language, and in ſome caſes perhaps hardly knew the general analogy of their own language, it is not ſurprifing if their new ſubjects ſhould find themſelves ſometimes at a loſs on that account; or if, in theſe ſituations, they followed, on ſome occaſions, the analogy ſuggeſted to them by their own; which accounts for the ſtrange mixture of heterogeneous grammatical analogy we meet with in the Italian, as well as Spaniſh and French languages. The idiom of all the Gothic languages is purely analogous; and in all probability, before their mixture with the Latins and other people in their provinces, the ſeveral grammatical parts of ſpeech followed the plain ſimple idea which that ſuppoſes; the verbs and nouns were all probably varied by auxiliaries, and their adjectives retained their ſimple unalterable ſtate; but by their mixture with the Latins, this ſimple form has been in many caſes altered; their verbs have become in ſome caſes inflected; but their nouns in all theſe languages ſtill retained their original form; although they have varied their adjectives, and fooliſhly clogged their nouns with gender, according to the Latin idioms. From this heterogeneous, fortuitous, and injudicious mixture of parts, reſults a language poſſeſſing almoſt all the defects of each of the languages of which it is compoſed, with few of the excellencies of either: for it has neither the eaſe and preciſion of the *analogous*, nor the pomp and boldneſs of the *tranſpoſitive*, languages; at the ſame time that it is clogged with almoſt as many rules, and liable to as great abuſes.

Theſe obſervations are as applicable to the French and Spaniſh languages as to the Italian. With regard to this laſt, as the natural inhabitants of Italy, before the laſt invaſion of the barbarians, were ſunk and enervated by luxury, and by that depreſſion of mind and genius which anarchy always produces, they had become fond of feaſting and entertainments; the enjoyment of ſenſual pleaſures conſtituted their higheſt delight; and their language partook of the ſame debility as their bodies. The barbarians too, by the ſeductions of pleaſure, ſoon fell from their original boldneſs and intrepidity, and became enervated by thoſe ſenſual gratifications, in which conquerors, unaccuſtomed to the reſtraint of government, freely indulged. The ſoftneſs of the air, the fertility of the climate, the flow of riches which they at once acquired, together with the voluptuous manners of their conquered ſubjects; all conſpired to enervate their minds, and render them ſoft and effeminate. No wonder then, if a language, new-moulded at this juncture, ſhould partake of the genius of the people who formed it; and inſtead of participating of the martial boldneſs and ferocity of either of their anceſtors, ſhould be ſoftened and enfeebled by every device which an effeminate people could invent. The ſtrong conſonants which terminated the words, and gave them life and boldneſs, being thought too harſh for the delicate ears of theſe ſons of ſloth, were baniſhed their language; while ſonorous vowels, which could be protracted to any length in muſic, were ſubſtituted in their ſtead.—Thus the Italian language is formed flowing and harmonious, but deſtitute of thoſe nerves which conſtitute the ſtrength and vigour of a language; at the ſame time, the ſounds are neither ſufficiently diverſified, nor of ſuch an agreeable tone, as to afford great pleaſure without the aid of muſical notes; and the ſmall pleaſure which this affords is ſtill leſſened by the little variety of meaſure which the great ſimilarity of the terminations of the words occaſions. Hence this language is fitted for excelling in fewer branches of literature than almoſt any other: and although we have excellent hiſtorians, and more than ordinary poets, in Italian, yet they labour under great inconveniencies, from the language wanting nerves and ſtateline for the former, and ſufficient variety of modulation for the latter. It is, more particularly, on this account, unfit for an epic poem: and though attempts have been made in this way by two men whoſe genius, if not fettered by the language, might have been crowned with ſucceſs; yet theſe, notwithſtanding the fame, that with ſome they may have acquired, muſt, in point of poetic harmony, be deemed defective by every impartial perſon. Nor is it poſſible, that a language, which hardly admits of poetry without rhyme, can ever be capable of producing a perfect poem of great length; and the ſtanza to which their poets have ever confined themſelves, muſt always produce the moſt diſagreeable effect in a poem where unreſtrained pomp or pathos are neceſſary qualifications. The only ſpecies of poetry, in which the Italian language can claim a ſuperior excellence, is the tender tone of elegy: and here it remains unrivalled; the plaintive melody of the ſounds, and ſmooth flow of the language, being perfectly adapted to expreſs that ſoothing melancholy which this ſpecies of poetry requires. On this account the plaintive ſcenes of the *Paſtor Fido* of Guarini have juſtly gained to that poem an univerſal applauſe; although, unleſs on this account alone, it is perhaps inferior to almoſt every other poem of the kind which ever appeared. It is indeed ſurpriſing that the Italians, who have fettered every other ſpecies of poetry with the ſevereſt ſhackles of rhyme, have in this ſpecies ſhowed an example of the

the moſt unreſtrained freedom; the happy effects of which ought to have taught all Europe the powerful charms attending it: yet with amazement we perceive, that ſcarce an attempt to imitate them has been made by any poet in Europe, except by Milton in his Lycidas; no dramatic poet, even in Britain, having ever adopted the unreſtrained harmony of numbers to be met with in this and many other of their beſt dramatic compoſitions.

Of all the languages which ſprung up from the mixture of the Latins with the northern people, on the deſtruction of the Roman empire, none approach ſo near to the genius of the Latin as the SPANISH. For as the Spaniards have been always remarkable for their military proweſs and dignity of mind, their language is naturally adapted to expreſs ideas of that kind. Sonorous and ſolemn, it admits nearly of as much dignity as the Latin. For converſation, it is the moſt elegant and courteous language in Europe.

The humane and generous order of CHIVALRY was firſt invented, and kept its footing longeſt, in this nation; and although it run at laſt into ſuch a ridiculous exceſs, as deſervedly made it fall into univerſal diſrepute, yet it left ſuch a ſtrong tincture of romantic heroiſm upon the minds of all ranks of people, as made them jealous of their glory, and ſtrongly emulous of cultivating that heroic politeneſs which they conſidered as the higheſt perfection. Every man diſdained to flatter, or to yield up any point of honour which he poſſeſſed; at the ſame time, he rigorouſly exacted from others all that was his due. Theſe circumſtances have given riſe to many terms of reſpect, and courteous condeſcenſion, without meanneſs or flattery, which give their dialogue a reſpectful politeneſs and elegance unknown to any other European language. This is the reaſon why the characters, ſo finely drawn by CERVANTES in his *Don Quixotte*, are ſtill unknown to all but thoſe who underſtand the language in which he wrote. Nothing can be more unlike the gentle meekneſs and humane heroiſm of the knight, or the native ſimplicity, warmth of affection, and reſpectful loquacity of the ſquire, than the inconſiſtent follies of the one, or the impertinent forwardneſs and diſreſpectful petulance of the other, as they are exhibited in every Engliſh tranſlation. Nor is it poſſible to repreſent ſuch familiarity, united with ſuch becoming condeſcenſion in the one, and unfeigned deference in the other, in any other European language, as is neceſſary to paint theſe two admirable characters.

Although this language, from the ſolemn dignity and majeſtic elegance of its ſtructure, is perhaps better qualified than any other modern one for the ſublime ſtrains of epic poetry; yet, as the poets of this nation have all along imitated the Italians by a moſt ſervile ſubjection to rhyme, they never have produced one poem of this ſort, which, in point of poeſy of ſtyle, deſerves to be tranſmitted to poſterity; and in any other ſpecies of poetry but this, or the higher tragedy, it is not naturally fitted to excel. But although the drama and other polite branches of literature were early cultivated in this country, and made conſiderable progreſs in it before the thirſt of gain debaſed their ſouls, or the deſire of univerſal dominion made them forfeit that liberty which they once ſo much prized; ſince they became enervated by an overbearing pride, and their minds enſlaved by ſuperſtition, all the poſite arts have been neglected: ſo that, while other European nations have been advancing in knowledge, and improving their language, they have remained in a ſtate of torpid inactivity; and their language has not arrived at that perfection which its nature would admit, or the acute genius of the people might have led us to expect. It will perhaps by ſome be thought we ought to allow the French the preference of all modern languages in many reſpects. But truth obliges us to rank it among the pooreſt languages in Europe. Every other language has ſome ſounds which can be uttered clearly by the voice: even the Italian, although it wants energy, ſtill poſſeſſes diſtinctneſs of articulation. But the French is almoſt incapable of either of theſe beauties; for in that language the vowels are ſo much curtailed in the pronunciation, and the words run into one another in ſuch a manner, as neceſſarily produces an indiſtinctneſs, which renders it incapable of meaſure or harmony. From this cauſe, it is in a great meaſure incapable of poetic modulation, and rhyme has been obliged to be ſubſtituted in its ſtead; ſo that this pooreſt of all contrivances, which have ever been invented to diſtinguiſh poetry from proſe, admitted into all the modern languages when ignorance prevailed over Europe, has ſtill kept ſome footing in the greateſt part of theſe, rather through a deference for eſtabliſhed cuſtoms than from any neceſſity. Yet as the French language admits of ſo little poetic modulation, rhyme is in ſome meaſure *neceſſary* to it; and therefore this poor deviation from proſe has been adopted by it, and dignified with the name of *Poetry*. But by their blind attachment to this artifice, the French have neglected to improve, ſo much as they might have done, the ſmall powers for harmony of which their language is poſſeſſed; and by being long accuſtomed to this falſe taſte, they have become fond of it to ſuch a ridiculous exceſs, as to have all their tragedies, nay even their comedies, in rhyme. While the poet is obliged to enervate his language, and check the flow of compoſition, for the ſake of linking his lines together, the judicious actor finds more difficulty in deſtroying the appearance of that meaſure, and preventing the clinking of the rhymes, than in all the reſt of his taſk.—After this, we will not be ſurpriſed to find Voltaire attempt an epic poem in this ſpecies of poetry; although the more judicious Fenelon, in his *Telemaque*, had ſhown to his countrymen the only ſpecies of poeſy that their language could admit of, for any poem which aſpired to the dignity of the epic ſtrain.—Madam Deſhouliers, in her *Idyllie*, has ſhown the utmoſt extent of harmony to which their language can attain in ſmaller poems: indeed, in the tenderneſs of an elegy, or the gaiety of a ſong, it may ſucceed; but it is ſo deſtitute of force or energy, than it can never be able to reach the pindaric, or even perhaps the lyric ſtrain,—as the ineffectual efforts even of the harmonious ROUSSEAU, in his tranſlation of the Pſalms of David of this ſtamp, may fully convince us.

As to its powers in other ſpecies of compoſi-

tion, the ſententious rapidity of Voltaire, and the more nervous dignity of Rouſſeau, afford us no ſmall preſumption, that, in a ſkilful hand, it might require ſo much force, as to tranſmit to futurity hiſtorical facts in a ſtyle not altogether unworthy of the ſubject. In attempts at pathetic declamation, the ſuperior abilities of the compoſer may perhaps on ſome occaſions excite a great idea; but this ever cramped by the genius of the language: and although no nation in Europe can boaſt of ſo many orations where this grandeur is attempted, yet perhaps there are few who cannot produce more perfect, although not more laboured, compoſitions of this kind.

But notwithſtanding the French language labours under all theſe inconveniences; although it can neither equal the dignity and genuine politeneſs of the Spaniſh, the nervous boldneſs of the Engliſh, nor the melting ſoftneſs of the Italian; although it is deſtitute of poetic harmony, and ſo much cramped in ſound as to be abſolutely unfit for almoſt every ſpecies of muſical compoſition; yet the ſprightly genius of that volatile people has been able to ſurmount all theſe difficulties, and render the language moſt generally eſteemed, and moſt univerſally ſpoken of any in Europe; for this people, naturally gay and loquacious, and fond to exceſs of thoſe ſuperficial accompliſhments which engage the attention of the fair ſex, have invented ſuch an infinity of words capable of expreſſing vague and unmeaning compliment, now dignified by the name of *politeneſs*, that, in this ſtrain, one who uſes the French can never be at a loſs; and as it is eaſy to *converſe more*, and really *ſay leſs*, in this than in any other language, a man of very moderate talents may diſtinguiſh himſelf much more by uſing this than any other that has ever yet been invented. On this account, it is peculiarly well adapted to that ſpecies of converſation which muſt ever take place in thoſe general and promiſcuous companies, where many perſons of both ſexes are met together for the purpoſes of relaxation or amuſement; and muſt of courſe be naturally admitted into the courts of princes, and aſſemblies of great perſonages; who, having fewer equals with whom they can aſſociate, are more under a neceſſity of converſing with ſtrangers, in whoſe company the tender ſtimulus of friendſhip does not ſo naturally expand the heart to mutual truſt, or unreſtrained confidence. In theſe circumſtances, as the heart remaineth diſengaged, converſation muſt neceſſarily flag; and mankind in this ſituation will gladly adopt that language in which they can converſe more eaſily without being deeply intereſted. On theſe accounts, the French now is, and probably will continue to be, reckoned the moſt polite language in Europe, and therefore the moſt generally ſtudied and known: nor ſhould we envy them this diſtinction, if our countrymen would not weaken and enervate their own manly language, by adopting too many of their unmeaning phraſes.

The ENGLISH is perhaps poſſeſſed of a greater degree of excellence, blended with a greater number of defects, than any of the languages we have hitherto mentioned. As the people of Great Britain are a bold, daring, and impetuous race of men, ſubject to ſtrong paſſions, and, from the abſolute freedom and independence which reigns among all ranks of people throughout this happy iſle, little ſolicitous about controlling theſe paſſions;—our language takes its ſtrongeſt characteriſtical diſtinction from the genius of the people; and, being bold, daring, and abrupt, is admirably well adapted to expreſs thoſe great emotions, which ſpring up in an intrepid mind at the proſpect of intereſting events. Peculiarly happy too in the full and open ſound of the vowels, which forms the characteriſtic *tone* of the language, and in the ſtrong uſe of the aſpirate H, in almoſt all thoſe words which are uſed as exclamations, or marks of ſtrong emotions upon intereſting occaſions, that particular claſs of words called *interjections* have, in our language, more of that fulneſs and unreſtrained freedom of tones, in which their chief power conſiſts, and are puſhed forth from the inmoſt receſſes of the ſoul in a more forcible and unreſtrained manner, than in any other language whatever. Hence it is more peculiarly adapted for the great and intereſting ſcenes of the *drama* than any language that has yet appeared. Nor has any other nation ever arrived at that perfection which the Engliſh may juſtly claim in that reſpect; for however faulty our dramatic compoſitions may be in ſome critical niceties,—in nervous force of diction, and in the natural expreſſion of thoſe great emotions which conſtitute its ſoul and energy, we claim, without diſpute, an unrivalled ſuperiority. Our language, too, from the great intercourſe that we have had with almoſt all the nations of the globe, by means of our extenſive commerce, and from the eminent degree of perfection we have attained in all the arts and ſciences, has acquired a copiouſneſs beyond any other modern language; and even thoſe moſt partial to the Greek language are forced to acknowledge, that, in this reſpect, it muſt give place to the Engliſh. Nor is it leſs happy in that facility of conſtruction, which renders it more peculiarly adapted to the genius of a free people, than any other language. Of an *idiom* purely analogous, it has deviated leſs from the genius of that *idiom*, and poſſeſſes more of the characteriſtic advantages attending it, than any other language that now exiſts: for, while *others*, perhaps by their more intimate connection with the Romans, have adopted ſome of their tranſpoſitions, and clogged their language with unneceſſary fetters, *we* have preſerved ours free from the contagion, ſo that it ſtill retains its primitive ſimplicity. Our *verbs* are all varied by auxiliaries (except in the inſtance we have already given, which is ſo much in our favour); our *nouns* remain free from the perplexing embarraſſment of *genders* and *caſes*, and our pronouns mark this diſtinction where neceſſary with the moſt perfect accuracy; our *articles* alſo are of courſe freed from this unnatural encumbrance, and our *adjectives* preſerve their natural freedom and independence. From theſe cauſes, our language follows an order of conſtruction ſo natural and eaſy, and the rules of *ſyntax* are ſo few and obvious, as to be within the reach of the moſt ordinary capacity. So that from this, and the great clearneſs and diſtinctneſs of meaning with which this mode of conſtruction

is neceſſarily accompanied, it is much better adapted for the familiar intercourſe of private ſociety, and liable to fewer errors in uſing it, than any other language yet known; and on this account we may boaſt, that in no nation of Europe do the lower claſs of people ſpeak their language with ſo much accuracy, or have their minds ſo much enlightened by knowledge as in Great Britain.—What then ſhall we ſay of the *diſcernment* of thoſe grammarians, who are every day echoing back to one another, complaints of the poverty of our language, on account of the few and ſimple rules which it requires in ſyntax? As juſtly might we complain of an invention in mechanics, which, by means of one or two ſimple movements, obvious to an ordinary capacity, little liable to accidents, and eaſily put in order by the rudeſt hand, ſhould poſſeſs the whole powers of a complex machine, which had acquired an infinite apparatus of wheels and contrary movements, the knowledge of which could only be acquired, or the various accidents to which it was expoſed by uſing it be repaired, by the powers of an ingenious artiſt, as complain of THIS CHARACTERISTIC EXCELLENCE of our language as a *defect*.

But if we thus enjoy in an eminent degree the advantages attending an *analogous* language, we likewiſe feel in a conſiderable meaſure the defects to which it is expoſed; as the number of monoſyllables with which it always muſt be embaraſſed, notwithſtanding the great improvements which have been made in our language ſince the revival of letters in Europe, prevents in ſome degree that ſwelling fulneſs of ſound which ſo powerfully contributes to harmonious dignity and graceful cadences in literary compoſitions. And as the genius of the people of Britain has always been more diſpoſed to the rougher arts of command, than to the ſofter inſinuations of perſuaſion, no pains have been taken to correct theſe natural defects of our language; but, on the contrary, by an inattention of which we have hardly a parallel in the hiſtory of any civiliſed nation, we meet with many inſtances, even within this laſt century, of the harmony of ſound being ſacrificed to that brevity ſo deſirable in converſation, as many elegant words have been curtailed, and harmonious ſyllables ſuppreſſed, to ſubſtitute in their ſtead others, ſhorter indeed, but more barbarous and uncouth. Nay, ſo little attention have our forefathers beſtowed upon the harmony of ſounds in our language, that one would be tempted to think, on looking back to its primitive ſtate, that they had on ſome occaſions ſtudiouſly debaſed it. Our language, at its firſt formation, ſeems to have laboured under a capital defect in point of ſound, as ſuch a number of S's enter into the formation of our words, and ſuch a number of letters and combinations of other letters aſſume a ſimilar ſound, as to give a general hiſs through the whole tenor of our language, which muſt be exceedingly diſagreeable to every unprejudiced ear. We would therefore have naturally expected, that at the reviſal of letters, when our forefathers became acquainted with the harmonious languages of Greece and Rome, they would have acquired a more correct taſte, and endeavoured, if poſſible, to diminiſh the prevalence of this diſguſting ſound. But ſo far have they been from thinking of this, that they have multiplied this letter exceedingly. The plurals of almoſt all our nouns were originally formed by adding the harmonious ſyllable *en* to the ſingular, which has given place to the letter *s*; and inſtead of *houſen*, as formerly, we now ſay *houſes*; inſtead of *kine, cows*, &c. *Oxen* is almoſt the only plural with this harmonious termination now retained. In like manner, many of the variations of our verbs were formed by the ſyllable *eth*, which we have likewiſe changed into the ſame diſagreeable letter; ſo that, inſtead of *loveth, moveth, writeth, walketh*, &c. we have changed them into the more modiſh form of *loves, moves, writes, walks*, &c. Our very auxiliary verbs have ſuffered the ſame change; and inſtead of *hath* and *doth*, we now make uſe of *has* and *does*. From theſe cauſes, notwithſtanding the great improvements which have been made in our language, within theſe few centuries, in other reſpects; yet, with regard to the pleaſingneſs of ſound alone, it was perhaps much more perfect in the days of Chaucer than at preſent: and although cuſtom may have rendered theſe ſounds ſo familiar to our ear, as not to affect us, yet to an unprejudiced perſon, unacquainted with our language, we have not the ſmalleſt doubt, but the language of BACON or SIDNEY would appear more harmonious than that of ROBERTSON or HUME. This is indeed the fundamental defect of our language, and loudly calls for reformation.

But notwithſtanding this great and radical defect with regard to pleaſingneſs of ſounds, which muſt be ſo ſtrongly perceived by every one who is unacquainted with the meaning of our words; yet to thoſe who underſtand the language, the exceeding copiouſneſs which it allows in the choice of words proper for the occaſion, and the nervous force which the perſpicuity and graceful elegance of the emphaſis beſtows upon it, makes this defect be totally overlooked; and we could produce ſuch numerous works of proſe, which excel in almoſt every different ſtyle of compoſition, as would be tireſome to enumerate: every reader of taſte and diſcernment will be able to recollect a ſufficient number of writings which excel in point of ſtyle, between the graceful and becoming gravity conſpicuous in all the works of the author of the *Whole duty of Man*, and the animated and nervous diction of ROBERTSON, in his *Hiſtory of Charles the Fifth*,—the more flowery ſtyle of SHAFTESBURY, or the Attic ſimplicity and elegance of ADDISON. But although we can equal, if not ſurpaſs, every modern language in works of proſe, it is in its poetical powers, that our language ſhines forth with the greateſt luſtre. The brevity to which we muſt here neceſſarily confine ourſelves, prevents us from entering into a minute examination of the poetical powers of our own, compared with other languages; otherwiſe it would be eaſy to ſhow, that every other modern language labours under great reſtraints in this reſpect, which ours is freed from:—that our language admits of a greater variety of poetic movements, and diverſity of cadence, than any of the admired languages of antiquity; that it diſtinguiſhes with the greateſt accuracy between accent and quantity, and is poſſeſſed of every other poetic excellence which

their

their languages were capable of: so that we are poſſeſſed of all the ſources of harmony which they could boaſt; and have one ſuperadded, which is the cauſe of greater variety, and more forcible expreſſion in numbers, than all the reſt; that is, the unlimited power given by the emphaſis over quantity and cadence; by means whereof, a neceſſary union between ſound and ſenſe, numbers and meaning, in verſification, unknown to the ancients, has been brought about, which gives our language, in this reſpect, a ſuperiority over all thoſe juſtly admired languages. But as we cannot here further purſue this ſubject, we ſhall only obſerve, that theſe great and diſtinguiſhing excellencies far more than counterbalance the inconveniences that we have already mentioned; and although, in mere pleaſantneſs of ſounds, or harmonious flow of ſyllables, our language may be inferior to the Greek, the Latin, Italian, and Spaniſh; yet, in point of manly dignity, graceful variety, intuitive diſtinctneſs, nervous energy of expreſſion, unconſtrained freedom and harmony of poetic numbers, it will yield the palm to none. Our immortal MILTON, ſlowly riſing in graceful majeſty, ſtands up as equal, if not ſuperior, in theſe reſpects, to any poet in any other language, that ever yet exiſted;—while THOMSON, with more humble aim, in melody more ſmooth and flowing, ſoftens the ſoul to harmony and peace:—the plaintive moan of HAMMOND calls forth the tender tear and ſympathetic ſigh: while GRAY's more ſoothing melancholy fixes the ſober mind to ſilent contemplation: more tender ſtill than theſe, the amiable SHENSTONE comes; and from his Doric reed, ſtill free from courtly affectation, flows a ſtrain ſo pure, ſo ſimple, and of ſuch tender harmony, as even Arcadian ſhepherds would be proud to own. But far before the reſt, the daring SHAKESPEARE ſteps forth conſpicuous, clothed in native dignity; and, preſſing forward with unremitting ardour, boldly lays claim to both dramatic crowns held out to him by Thalia and Melpomene;—his rivals, far behind, look up, and envy him for theſe unfading glories; and the aſtoniſhed nations around, with diſtant awe, behold and tremble at his daring flight.—Thus the language, equally obedient to all, bends with eaſe under their hands, whatever form they would have it aſſume; and, like the yielding wax, readily receives, and faithfully tranſmits to poſterity, thoſe impreſſions which they have ſtamped upon it.

Such are the principal outlines of the language of Great Britain, ſuch are its beauties, and ſuch its moſt capital defects; a language more peculiarly circumſtanced than any that has ever yet appeared.—It is the language of a great and powerful nation, whoſe fleets ſurround the globe, and whoſe merchants are in every port; a people admired, revered or feared, by all the world;—and yet it is leſs known in every foreign country than many of the other languages in Europe. In it are written more perfect treatiſes on every art and ſcience than are to be found in any other language;—yet it is leſs ſought after or eſteemed by the literati in any part of the globe than almoſt any of theſe. Its ſuperior powers for every purpoſe of language are ſufficiently obvious from the models of perfection, in almoſt every particular, which can be produced in it:—yet it is neglected, deſpiſed, and vilified by the people who uſe it; and many of thoſe authors who owe almoſt the whole of their fame to the excellence of the language in which they wrote, look upon that very language with contempt. Neglected and deſpiſed, it has been trodden under foot as a thing altogether unworthy of cultivation or attention. Yet, in ſpite of all theſe inconveniences, in ſpite of the many wounds it has thus received, it ſtill holds up its head, and preſerves eminent marks of that comelineſs and vigour which are its characteriſtical diſtinction. Like a healthy oak planted in a rich and fertile ſoil, it has ſprung up with vigour: and although neglected, and ſuffered to be overrun with weeds; although expoſed to every blaſt and every violence, it ſtill beareth up under all theſe inconveniences, and ſhoots up with a robuſt healthineſs and wild luxuriance of growth. Should this plant, ſo ſound and vigorous, be now cleared from thoſe weeds with which it has been encumbered; ſhould the ſoil be cultivated with care, and a ſtrong fence be planed around it, to prevent the idle or the wicked from breaking or diſtorting its branches;—who can tell with what additional vigour it would flouriſh, or what amazing magnitude and perfection it might at laſt attain?

## Sect. VII. *Of the* BEAUTY *of* LANGUAGE, *in regard to* COMPOSITION.

THE beauties of language may be divided into three claſſes: 1. Thoſe which riſe from ſound: 2. Thoſe which reſpect ſignificance: 3. Thoſe derived from a reſemblance between ſound and ſignification.

I. BEAUTIES *with reſpect to* SOUND. In a curſory view, one would imagine, that the agreeableneſs or diſagreeableneſs of a word, with reſpect to ſound, ſhould depend upon the agreeableneſs or diſagreeableneſs of its component ſyllables: which is true in part, but not entirely; for we muſt alſo take under conſideration the effect of ſyllables in ſucceſſion. 1. Syllables in immediate ſucceſſion, pronounced each with the ſame, or nearly the ſame, aperture of the mouth, produce a ſucceſſion, of weak and feeble ſounds; witneſs the French words *dit-il*, *pathetique*: on the other hand, a ſyllable of the greateſt aperture ſucceeding one of the ſmalleſt, or the contrary, makes a ſucceſſion, which, becauſe of its remarkable diſagreeableneſs, is diſtinguiſhed by a proper name, viz. *hiatus*. The moſt agreeable ſucceſſion is, where the cavity is increaſed and diminiſhed alternately, within moderate limits: examples, *Alternative*, *longevity*, *puſillanimous*. 2. Words conſiſting wholly of ſyllables pronounced ſlow, or of ſyllables pronounced quick, commonly called *long* and *ſhort ſyllables*, have little melody in them; witneſs the words *petitioner*, *fruiterer*, *dizzineſs*: on the other hand, the intermixture of long and ſhort ſyllables is remarkably agreeable; for example, *degree*, *repeat*, *wonderful*, *altitude*, *rapidity*, *independent*, *impetuoſity*; the cauſe of which will be found explained in POETRY, *Part* II.

As the arrangement of words in ſucceſſion, ſo as to afford the greateſt pleaſure to the ear, depends on principles remote from common view, it will be neceſſary to premiſe ſome general obſervations

ſervations upon the appearance that objects make, when placed in an increaſing or decreaſing ſeries; which appearance will vary according to the prevalence of reſemblance or of contraſt. Where the objects vary by ſmall differences, ſo as to have a mutual reſemblance, we in aſcending conceive the ſecond object of no greater ſize than the firſt, the third of no greater ſize than the ſecond, and ſo on of the reſt: which diminiſheth in appearance the ſize of every object except the firſt: but when beginning at the greateſt object, we proceed gradually to the leaſt, reſemblance makes us imagine the ſecond as great as the firſt, and the third as great as the ſecond; which in appearance magnifies every object except the firſt. On the other hand, in a ſeries varying by large differences, where contraſt prevails, the effects are directly oppoſite: a great object ſucceeding a ſmall one of the ſame kind appears greater than uſual; and a little object ſucceeding one that is great appears leſs than uſual. See RESEMBLANCE. Hence a remarkable pleaſure in viewing a ſeries aſcending by large differences; directly oppoſite to what we feel when the differences are ſmall. The leaſt object of a ſeries aſcending by large differences has the ſame effect upon the mind as if it ſtood ſingle, without making a part of the ſeries: but the ſecond object, by means of contraſt, appears greater than when viewed ſingly and apart; and the effect is perceived in aſcending progreſſively, till we arrive at the laſt object. The oppoſite effect is produced in deſcending; for in this direction, every object, except the firſt, appears leſs than when viewed ſeparately and independent of the ſeries. We may then aſſume as a maxim, which will hold in the compoſition of language as well as of other ſubjects, That a ſtrong impulſe ſucceeding a weak, makes a double impreſſion on the mind; and that a weak impulſe ſucceeding a ſtrong, makes ſcarce any impreſſion.

After eſtabliſhing this maxim, we can be at no loſs about its application to our ſubject. The following rule is laid down by Diomedes: "In verbis obſervandum eſt, ne a majoribus ad minora deſcendat oratio; melius enim dicitur, *Vir eſt optimus*, quam, *Vir optimus eſt*." This rule is alſo applicable to entire members of a period, which, according to our author's expreſſion, ought not, more than ſingle words, to proceed from the greater to the leſs, but from the leſs to the greater. In arranging the members of a period, no writer equals Cicero: The following example is beautiful, and many others might be given:

Eripite nos ex miſeriis,
Eripite nos ex faucibus eorum,
Quorum crudelitas noſtro ſanguine non poteſt expleri. *De oratore, l.* 1. § 52.

This order of words or members gradually increaſing in length, may, ſo far as concerns the pleaſure of ſound, be denominated *a climax in ſound*.

With reſpect to the muſic of periods as united in a diſcourſe, this depends chiefly on variety. Hence a rule for arranging the members of different periods with relation to each other, That to avoid a tedious uniformity of ſound and cadence, the arrangement, the cadence, and the length of the members, ought to be diverſified as much as poſſible: and if the members of different periods be ſufficiently diverſified, the periods themſelves will be equally ſo.

II. *The* BEAUTIES *of* LANGUAGE, *with reſpect to* SIGNIFICATION, may not improperly be diſtinguiſhed into two kinds: 1. Thoſe that ariſe from a right choice of words or materials for conſtructing the period; and, 2. Thoſe that ariſe from a due arrangement of theſe words or materials.

1. Communication of thought being the chief end of language, perſpicuity ought never to be ſacrificed to any other beauty whatever. Nothing, therefore, in language ought more to be ſtudied, than to prevent all obſcurity in the expreſſion; for to have no meaning, is but one degree worſe than to have a meaning that is not underſtood. We ſhall give a few examples where the obſcurity ariſes from a wrong choice of words.

LIVY, ſpeaking of a rout after a battle, "Multique in ruina *majore* quam fuga oppreſſi obtruncatique." This author is frequently obſcure by expreſſing but part of his thought, leaving it to be completed by his reader. His deſcription of the ſea-fight, *l.* 28, *cap.* 30, is extremely perplexed.

Qui perſæpe cava teſtudine flevit amorem,
*Non elaboratum ad pedem.* *Hor.*
Ac ſpem fronte ſerenat. *Virg.*

2. The language ought to correſpond to the ſubject: heroic actions or ſentiments require elevated language; tender ſentiments ought to be expreſſed in words ſoft and flowing; and plain language, void of ornament, is adapted to ſubjects grave and didactic. Language may be conſidered as the dreſs of thought; and where the one is not ſuited to the other, we are ſenſible of incongruity, in the ſame manner as where a judge is dreſſed like a fop, or a peaſant like a man of quality. Where the impreſſion made by the words reſembles the impreſſion made by the thought, the ſimilar emotions mix ſweetly in the mind, and double the pleaſure; but where the impreſſions made by the thought and the words are diſſimilar, the unnatural union they are forced into is diſagreeable. This concordance between the thought and the words has been obſerved by every critic, and is ſo well underſtood as to require no illuſtration. But there is a concordance of a peculiar kind that has ſcarcely been touched in works of criticiſm, though it contributes to neatneſs of compoſition.

In a thought of any extent, we commonly find ſome parts intimately united, ſome ſlightly, ſome diſjoined, and ſome directly oppoſed to each other. To find theſe conjunctions and diſjunctions imitated in the expreſſion, is a beauty; becauſe ſuch imitation makes the words concordant with the ſenſe. This doctrine may be illuſtrated by a familiar example: When we have occaſion to mention the intimate connection that the ſoul hath with the body, the expreſſion ought to be, *the ſoul and body*; becauſe the article *the*, relative to both, makes a connection in the expreſſion, reſembling in ſome degree the connection in the thought: but when the ſoul is diſtinguiſhed from the

the body, it is better to say, *the soul and the body*; because the disjunction in the words resembles the disjunction in the thought.

"Constituit agmen; et expedire tela animosque, equitibus juffis," &c. *Livy*, *l.* 38, § 25. Here the words that express the connected ideas are artificially connected by subjecting them both to the regimen of one verb. But to justify this artificial connection among the words, the ideas they express ought to be intimately connected; for otherwise that concordance which is required between the sense and the expression will be impaired. In that view, the following passage from Milton is exceptionable; where words that signify ideas very little connected, are, however, forced into an artificial union:

——————The fiend look'd up, and knew
His mounted scale aloft; nor more, but fled
Murm'ring, and with him fled the shades of night. *Paradise Lost*, B. iv. *at the end.*

There is no natural connection between a person's flying or retiring, and the succession of day-light to darkness; and therefore, to connect artificially the terms that signify these things cannot have a sweet effect.

Two members of a thought connected by their relation to the same action, will naturally be expressed by two members of the period governed by the same verb; in which case these members, to improve their connection, ought to be constructed in the same manner. This beauty is so common among good writers as to have been little attended to; but the neglect of it is remarkably disagreeable: *E. G.* "He did not mention Leonora, nor that her father was dead." Better thus: "He did not mention Leonora, nor her father's death."

Where two ideas are so connected as to require but a copulative, it is pleasant to find a connection in the words that express these ideas, were it even so slight as where both begin with the same letter. Thus,

"The peacock, in all his pride, does not display half the colour that appears in the garments of a British lady, when she is either dressed for a ball or a birthday." *Spect.*

"Had not my dog of a steward run away as he did, without making up his accounts, I had still been immersed in sin and sea-coal." *Ib.*

My life's companion, and my bosom friend,
One faith, one fame, one fate, shall both attend.
*Dryden, Translation of Æneid.*

Next, as to examples of disjunction and opposition in the parts of the thought, imitated in the expression; an imitation that is distinguished by the name of *antithesis*. Speaking of Coriolanus soliciting the people to be made consul:

With a proud heart he wore his humble weeds.

"Had you rather Cæsar were living, and die all slaves, than that Cæsar were dead, to live all free men?" *Julius Cæsar.*

He hath cool'd my friends, and heated mine enemies. *Shak.*

An artificial connection among the words, is undoubtedly a beauty, when it represents any peculiar connection among the constituent parts of the thought; but where there is no such connection, it is a positive deformity, because it makes a discordance between the thought and expression. For the same reason, we ought also to avoid every artificial opposition of words where there is none in the thought. This last, termed *verbal antithesis*, is studied by low writers, because of a certain degree of liveliness in it. They do not consider how incongruous it is, in a grave composition, to cheat the reader, and to make him expect a contrast in the thought, which upon examination is not found there.

A fault directly opposite to this is to conjoin artificially words that express ideas opposed to each other. This is a fault too gross to be common, yet writers are guilty of it in some degree, when they conjoin by a copulative things transacted at different periods of times. Hence a want of neatness in the following expression: "The nobility too, whom the king had no means of retaining by suitable offices and preferments, had been seized with the general discontent, and unwarily threw themselves into the scale which began already too much to preponderate." *Hume.* In periods of this kind, it is more elegant to express the past time by the participle passive, thus: "The nobility too, having been seized with the general discontent, unwarily threw themselves," &c. or, "The nobility, who had been seized, &c. unwarily threw themselves," &c.

It is unpleasant to find even a negative and affirmative proposition connected by a copulative:

If it appear not plain, and prove untrue,
Deadly divorce step between me and you. *Shak.*

In mirth and drollery it may have a good effect to connect verbally things that are opposite to each other in the thought. Example; Henry IV. of France introducing the Mareschal Biron to some of his friends, "Here, gentlemen (says he), is the Mareschal Biron, whom I freely present both to my friends and enemies."

This rule of studying uniformity between the thought and expression may be extended to the construction of sentences or periods. A sentence or period ought to express one entire thought or mental proposition; and different thoughts ought to be separated in the expression, by placing them in different sentences or periods. It is therefore offending against neatness, to crowd into one period entire thoughts requiring more than one; which is joining in language things that are separated in reality. Of errors against this rule take the following examples:

Burnet, in the History of his own Times, giving Lord Sutherland's character, says, "His own notions were always good; but he was a man of great expense."

Lord Bolingbroke, speaking of Strada: "I single him out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself; and your lordship will forgive this short excursion in honour of a favourite writer."

To crowd into a single member of a period different subjects, is still worse than to crowd them into one period:

——————Trojam genitore Adamasto
Paupere (mansissetque utinam fortuna) profectus *Æneid*, iii. 614.

From conjunctions and disjunctions in general, we proceed to comparisons, which make one species

ſpecies of them, beginning with ſimiles. And here alſo the intimate connection that words have with their meaning requires, that in deſcribing two reſembling objects, a reſemblance in the two members of the period ought to be ſtudied. To begin with examples of reſemblances expreſſed in words that have no reſemblance.

"I have obſerved of late, the ſtyle of ſome great miniſters very much to exceed that of any other productions." *Swift.* Here, inſtead of ſtudying the reſemblance of words in a period that expreſſes a compariſon, the Dean goes out of his road to avoid it. Inſtead of *productions*, which reſemble no miniſters great or ſmall, the proper word is *writers* or *authors*.

"I cannot but fancy, however, that this imitation, which paſſes ſo currently with *other judgments*, muſt at ſome time or other have ſtuck a little with your *lordſhip*." *Shatteſb.* Better thus: "I cannot but fancy, however, that this imitation, which paſſes ſo currently with *others*, muſt at ſome time or other have ſtuck a little with your *lordſhip*."

It is a ſtill greater deviation from congruity, to affect not only variety in the words, but alſo in the conſtruction. HUME ſpeaking of Shakeſpeare: "There may remain a ſuſpicion that we overrate the greatneſs of his genius, in the ſame manner as bodies appear more gigantic on account of their being diſproportioned and miſhapen." This is ſtudying variety in a period where the beauty lies in uniformity. Better thus: "There may remain a ſuſpicion that we overrate the greatneſs of his genius, in the ſame manner as we overrate the greatneſs of bodies that are diſproportioned and miſhapen."

Next, of compariſon where things are oppoſed to each other. And here it muſt be obvious, that if reſemblance ought to be ſtudied in the words which expreſs two reſembling objects, there is equal reaſon for ſtudying oppoſition in the words which expreſs contraſted objects. Examples of deviations from this rule:

"A friend exaggerates a man's virtues; an enemy inflames his crimes." *Spect.* Here the oppoſition in the thought is neglected in the words; which at firſt view ſeem to import that the friend and enemy are employed in different matters, without any relation to each other, whether of reſemblance or of oppoſition: and therefore the the contraſt or oppoſition will be better marked by expreſſing the thought as follows: "A friend exaggerates a man's virtues, an enemy his crimes."

"The wiſe man is happy when he gains his own approbation; the fool when he recommends himſelf to the applauſe of thoſe about him." *Ib.* Better: "The wiſe man is happy when he gains his own approbation, the fool when he gains that of others."

We proceed to a rule of a different kind. During the courſe of a period, the ſcene ought to be continued without variation; the changing from perſon to perſon, from ſubject to ſubject, or from perſon to ſubject, within the bounds of a ſingle period, diſtracts the mind, and affords no time for a ſolid impreſſion.

Hook, in his Roman Hiſtory, ſpeaking of Eumenes, who had been beat to the ground with a ſtone, ſays, "After a ſhort time *he* came to himſelf; and the next day *they* put him on board his ſhip, *which* conveyed him firſt to Corinth, and thence to the iſland of Ægina."

The following period is unpleaſant, even by a very ſlight deviation from the rule: "That ſort of inſtruction which is acquired by inculcating an important moral truth," &c. This expreſſion includes two perſons, one acquiring, and one inculcating; and the ſcene is changed without neceſſity. To avoid this blemiſh, the thought may be expreſſed thus: "That ſort of inſtruction which is afforded by inculcating," &c.

The bad effect of ſuch a change of perſon is remarkable in the following paſſage: "The *Britons*, daily haraſſed by cruel inroads from the Picts, were forced to call in the Saxons for their defence, *who* conſequently reduced the greateſt part of the iſland to their own power, drove the Britons into the moſt remote and mountainous parts, and *the reſt of the country*, in cuſtoms, religion, and language, became wholly Saxon." *Swift.*

The following paſſage has a change from ſubject to perſon: "*This proſtitution of praiſe* is not only a deceit upon the groſs of mankind, who take their notion of characters from the learned; but alſo *the better ſort* muſt by this means loſe ſome part at leaſt of that deſire of fame which is the incentive to generous actions, when they find it promiſcuouſly beſtowed on the meritorious and undeſerving." *Guardian*, N° 4.

The following rule relates to the uſe of copulatives. Longinus obſerves, that it animates a period to drop the copulatives; and he gives the following example from Xenophon; "Cloſing their ſhields together, they were puſh'd; they fought, they ſlew, they were ſlain." The reaſon may be this: A continued ſound, if not loud, tends to lay us aſleep; an interrupted ſound rouſes and animates by its repeated impulſes: Thus feet compoſed of ſyllables, being pronounced with a ſenſible interval between each, make more lively impreſſions than can be made by a continued ſound. A period of which the members are connected by copulatives, produceth an effect upon the mind approaching to that of a continued ſound; and therefore the ſuppreſſing copulatives muſt animate a deſcription. It produces a different effect, akin to that mentioned: the members of a period connected by proper copulatives, glide ſmoothly and gently along; and are a proof of ſedateneſs and leiſure in the ſpeaker: on the other hand, one in the hurry of paſſion, neglecting copulatives and other particles, expreſſes the principal image only; and for that reaſon, hurry or quick action is beſt expreſſed without copulatives:

Veni, vidi, vici. *Cæſar.*

Ferte citi ferrum, date tela, ſcandite muros,
Hoſtis adeſt, eja. *Æneid.* ix. 37.

In this view Longinus juſtly compares copulatives in a period to ſtrait tying, which in a race obſtructs the freedom of motion. It follows that a plurality of copulatives in the ſame period ought to be avoided; for, if the laying aſide copulatives give force and livelineſs, a redundancy of them muſt render the period languid. The following inſtance may be appealed to, though there are but

two copulatives: "Upon looking over the letters of my female correſpondents, I find ſeveral from women complaining of jealous huſbands; and at the ſame time proteſting their own innocence, and deſiring my advice upon this occaſion." *Spect.*

But where the words are intended to expreſs the coldneſs of the ſpeaker, the redundancy of copulatives is a beauty:

"Dining one day at an alderman's in the city, Peter obſerved him expatiating after the manner of his brethren, in the praiſes of his ſirloin of beef. 'Beef (ſaid the ſage magiſtrate) is the king of meat: beef comprehends in it the quinteſſence of partridge, and quail, and veniſon, and pheaſant, and plum-pudding, and cuſtard.'" *Tale of a Tub*, § 4. And the author ſhows great delicacy of taſte by varying the expreſſion in the mouth of Peter, who is repreſented as more animated: "Bread (ſays he), dear brothers, is the ſtaff of life: in which bread is contained, *incluſive*, the quinteſſence of beef, mutton, veal, veniſon, partridge, plum-pudding, and cuſtard."

Copulatives have alſo a good effect, where the intention is to give an impreſſion of a great multitude conſiſting of many diviſions; *e.g.* "The army was compoſed of Grecians, and Carians, and Lycians, and Pamphylians, and Phrygians." The reaſon is, that a leiſurely ſurvey, which is expreſſed by the copulatives, makes the parts appear more numerous than they would do by a haſty ſurvey: in the latter caſe, the army appears in one group; in the former, we take, as it were, an accurate ſurvey of each nation, and of each diviſion.

2. To pave the way for the rules of arrangement, it will be here neceſſary to explain the difference between a natural ſtyle, and that where tranſpoſition or inverſion prevails. In a natural ſtyle, relative words are, by juxtapoſition, connected with thoſe to which they relate, going before or after, according to the peculiar genius of the language. Again, a circumſtance connected by a prepoſition, follows naturally the word with which it is connected. But this arrangement may be varied, when a different order is more beautiful: a circumſtance may be placed before the word with which it is connected by a prepoſition; and may be interjected even between a relative word and that to which it relates. When ſuch liberties are frequently taken, the ſtyle becomes inverted or tranſpoſed.

But as the liberty of inverſion is a capital point in the preſent ſubject, it will be neceſſary to examine it more narrowly, and to trace the ſeveral degrees in which an inverted ſtyle recedes more and more from that which is natural. And firſt, as to the placing a circumſtance before the word with which it is connected, this is the eaſieſt of all inverſion, even ſo eaſy as to be conſiſtent with a ſtyle that is properly termed *natural:* witneſs the following examples.

"In the ſincerity of my heart, I profeſs," &c.

"At St Bride's church in Fleetſtreet, Mr Woolſton (who writ againſt the miracles of our Saviour), in the utmoſt terrors of conſcience, made a public recantation."

The interjecting a circumſtance between a relative word and that to which it relates, is more properly termed *inverſion;* becauſe, by a diſjunction of words intimately connected, it recedes farther from a natural ſtyle. But this licence has degrees; for the diſjunction is more violent in ſome caſes than in others.

In nature, though a ſubject cannot exiſt without its qualities, nor a quality without a ſubject; yet in our conception of theſe, a material difference may be remarked. We cannot conceive a quality but as belonging to ſome ſubject; it makes indeed a part of the idea which is formed of the ſubject. But the oppoſite holds not; for though we cannot form a conception of a ſubject void of all qualities, a partial conception may be formed of it, abſtracting from any particular quality: we can, for example, form the idea of a fine Arabian horſe without regard to his colour, or of a white horſe without regard to his ſize. Such partial conception of a ſubject is ſtill more eaſy with reſpect to action or motion, which is an occaſional attribute only, and has not the ſame permanency with colour or figure: we cannot form an idea of motion independent of a body; but there is nothing more eaſy than to form an idea of a body at reſt. Hence it appears, that the degree of inverſion depends greatly on the order in which the related words are placed: when a ſubſtantive occupies the firſt place, the idea it ſuggeſts muſt ſubſiſt in the mind at leaſt for a moment, independent of the relative words afterwards introduced; and that moment may without difficulty be prolonged by interjecting a circumſtance between the ſubſtantive and its connections. This liberty, therefore, however frequent, will ſcarce alone be ſufficient to denominate a ſtyle *inverted*. The caſe is very different, where the word that occupies the firſt place denotes a quality or an action; for, as theſe cannot be conceived without a ſubject, they cannot, without greater violence be ſeparated from the ſubject that follows; and for that reaſon, every ſuch ſeparation, by means of an interjected circumſtance, belongs to an inverted ſtyle.

To illuſtrate this doctrine, examples are neceſſary. In the following, the word firſt introduced does not imply a relation:

——Nor Eve to iterate
Her former treſpaſs fear'd.
——Hunger and thirſt at once,
Powerful perſuaders, quicken'd at the ſcent
Of that alluring fruit, urg'd me ſo keen.

Where the word firſt introduced imports a relation, the diſjunction will be found more violent:

——Upon the firm opacous globe
Of this round world, whoſe firſt convex divides
The luminous inferior orbs incloſ'd
From chaos and th' inroad of darkneſs old,
Satan alighted walks.
——Wherein remain'd,
For what could elſe? to our almighty foe
Clear victory, to our part loſs and rout.

Language would have no great power, were it confined to the natural order of ideas: By inverſion a thouſand beauties may be compaſſed, which muſt be relinquiſhed in a natural arrangement.

Rules. In the arrangement of a period, as well as in a right choice of words, the rule above laid down, that perſpicuity ought not to be ſacrificed to any other beauty, holds equally in both. Ambiguities occaſioned by a wrong arrangement

are of two ſorts: one where the arrangement leads to a wrong ſenſe, and one where the ſenſe is leſs doubtful. Examples of words put in a wrong place:

"How much the imagination of ſuch a preſence muſt exalt a genius, we may obſerve *merely* from the influence which an ordinary preſence has over men." *Shafteſb.* This arrangement leads to a wrong ſenſe: the adverb *merely* ſeems, by its poſition, to affect the preceding word; whereas it is intended to affect the following words, *an ordinary preſence*; and therefore the arrangement ought to be thus: "How much the imagination of ſuch a preſence muſt exalt a genius, we may obſerve from the influence which an ordinary preſence merely has over men." [Or better],—"which even an ordinary preſence has over men."

"Sixtus IV. was, if I miſtake not, a great collector of books at leaſt." *Boling.* The expreſſion here leads evidently to a wrong ſenſe; the adverb, *at leaſt*, ought not to be connected with the ſubſtantive *books*, but with *collector*, thus:

"Sixtus the IV. was a great collector, at leaſt of books."

The following are examples of a wrong arrangement of members: "I have confined myſelf to thoſe methods for the advancement of piety, which are in the power of a prince limited, like ours, by a ſtrict execution of the laws." *Swift.* The ſtructure of this period leads to a meaning which is not the author's, viz. power limited by a ſtrict execution of the laws. That wrong ſenſe is removed by the following arrangement: "I have confined myſelf to thoſe methods for the advancement of piety, which, by a ſtrict execution of the laws, are in the power of a prince limited like ours."

"A great ſtone that I happened to find after a long ſearch by the ſea-ſhore, ſerved me for an anchor." *Swift.* One would think that the ſearch was confined to the ſea-ſhore; but as the meaning is, that the great ſtone was found by the ſea-ſhore, the period ought to be arranged thus: "A great ſtone that, after a long ſearch, I happened to find by the ſea-ſhore, ſerved me for an anchor."

Next, of a wrong arrangement where the ſenſe is left doubtful; beginning with examples of a wrong arrangement of words in a member.

"Theſe forms of converſation *by degrees* multiplied and grew troubleſome." *Spect.* Here it is left doubtful whether the modification *by degrees* relates to the preceding member or to what follows: it ſhould be, "Theſe forms of converſation multiplied by degrees."

"The empire of Blefuſcu is an iſland ſituated to the NE. ſide of Lilliput, from whence it is parted *only* by a channel of 800 yards wide." *Swift.* The ambiguity may be removed thus:——"from whence it is parted by a channel of 800 yards wide only."

In the following examples the ſenſe is left doubtful, by a wrong arrangement of members.

Speaking of the ſuperſtitious practice of locking up the room where a perſon of diſtinction dies: "The knight, ſeeing his habitation reduced to ſo ſmall a compaſs, and himſelf in a manner ſhut out of his own houſe, *upon the death of his mother*, ordered all the apartments to be ſlung open, and exerciſed by his chaplain." *Spect.* Better thus: "The knight, ſeeing his habitation reduced to ſo ſmall a compaſs, and himſelf in a manner ſhut out of his own houſe, ordered, upon the death of his mother, all the apartments to be ſlung open."

Speaking of ſome indecencies in converſation: "As it is impoſſible for ſuch an irrational way of converſation to laſt long among a people that make any profeſſion of religion, or ſhow of modeſty, *if the country gentlemen get into it*, they will certainly be left in the lurch." *Ib.* The ambiguity vaniſhes in the following arrangement:——"the country gentlemen, if they get into it, will certainly be left in the lurch."

From theſe examples, the following rule ariſes: That a circumſtance ought never to be placed between two capital members of a period; for by ſuch ſituation it muſt always be doubtful, ſo far as we gather from the arrangement, to which of the two members it belongs: where it is interjected, as it ought to be, between parts of the member to which it belongs, the ambiguity is removed, and the capital members are kept diſtinct, which is a great beauty in compoſition. In general, to preſerve members diſtinct that ſignify things diſtinguiſhed in the thought, the beſt method is, to place firſt in the conſequent member, ſome word that cannot connect with what precedes it. If it be thought, that the objections here are too ſcrupulous, and that the defect of perſpicuity is eaſily ſupplied by accurate punctuation; the anſwer is, That punctuation may remove an ambiguity, but will never produce that peculiar beauty which is perceived when the ſenſe comes out clearly and diſtinctly by means of a happy arrangement. Such influence has this beauty, that, by a natural tranſition of perception, it is communicated to the very ſound of the words, ſo as apparently to improve the muſic of the period. A period, ſo arranged as to bring out the ſenſe clear, ſeems always more muſical than where the ſenſe is left any way doubtful.

Words, expreſſing things connected in the thought, ought to be placed as near together as poſſible. This rule is derived immediately from human nature, prone in every inſtance to place together things in any manner connected. Where things are arranged according to their connections, we have a ſenſe of order, otherwiſe we have a ſenſe of diſorder, as of things placed by chance: and we naturally place words in the ſame order in which we would place the things they ſignify. The bad effect of a violent ſeparation of words or members, thus intimately connected, will appear from the following examples:

"For the Engliſh are naturally fanciful, and very often diſpoſed, by that gloomineſs and melancholy of temper which is ſo frequent in our nation, to many wild notions and viſions, to which others are not ſo liable." *Spect.* Here the verb or aſſertion is, by a pretty long circumſtance, violently ſeparated from the ſubject to which it refers; this makes a harſh arrangement; the leſs excuſable that the fault is eaſily prevented by placing the circumſtance before the verb, after the following manner: "For the Engliſh are naturally fanciful, and by that gloomineſs and melancholy of temper which is ſo frequent in our nation, are often diſpoſed to many wild notions," &c. Numberleſs

instances of this blemish in compoſition may be found in the works of Bolingbroke.

A pronoun, which ſaves the naming a perſon or thing a ſecond time, ought to be placed as near as poſſible to the name of that perſon or thing. This is a branch of the foregoing rule; and with the reaſon there given, another occurs, viz. That if other ideas intervene, it is difficult to recal the perſon or thing by reference.

"There being a round million of creatures in human figure, throughout this kingdom, *whoſe* whole ſubſiſtence," &c. *Swift.* Better thus: "There being, throughout this kingdom, a round million of creatures in human figure, whoſe whole ſubſiſtence," &c.

The following rule depends on the communication of emotions to related objects; a principle in human nature that hath an extenſive operation: and we find this operation, even where the objects are not otherwiſe related than by juxtapoſition of the words that expreſs them. Hence, to elevate or depreſs an object, one method is, to join it in the expreſſion with another that is naturally high or low: witneſs the following ſpeech of Eumenes to the Roman ſenate:

"Cauſam veniendi ſibi Romam fuiſſe, præter cupiditatem viſendi *deos hominesque*, quorum beneficio in ea fortuna eſſet, ſupra quam ne optare quidem auderet, etiam ut coram moneret ſenatum ut Perſei conatus obviam iret." *Livy.* To join the Romans with the gods in the ſame enunciation, is an artful ſtroke of flattery, becauſe it tacitly puts them on a level.

On the other hand, the degrading or vilifying an object, is done ſucceſsfully by ranking it with one that is really low: "I hope to have this entertainment in readineſs for the next winter; and doubt not but it will pleaſe more than the opera or puppet-ſhow." *Spect.*

Sooner let earth, air, ſea, to chaos fall,
Men, monkeys, lap-dogs, parrots, periſh all.
*Rape of the Lock.*

"But on condition it might paſs into a law, I would gladly exempt both lawyers of all ages, ſubaltern and field officers, young heirs, dancing-maſters, pick-pockets, and players." *Swift.*

Here, by the by, we cannot help remarking, that SWIFT, in this quotation, uſes the word *both* very improperly, by applying what, in ſtrict propriety of language, is uſed only of *two* perſons or things, to no fewer than *ſeven*.

Circumſtances in a period reſemble ſmall ſtones in a building, employed to fill up vacuities among thoſe of a larger ſize. In the arrangement of a period, ſuch under parts crowded together make a poor figure; and never are graceful but when interſperſed among the capital parts.

"It is likewiſe urged, that there are, by computation, in this kingdom, above 10,000 parſons, whoſe revenues, added to thoſe of my lords the biſhops, would ſuffice to maintain," &c. *Swift.* Here two circumſtances, viz. *by computation*, and *in this kingdom*, are crowded together unneceſſarily. They make a better appearance ſeparated in the following manner: "It is likewiſe urged, that in this kingdom there are by computation above 10,000 parſons," &c.

If there be room for a choice, the ſooner a circumſtance is introduced, the better; becauſe circumſtances are proper for that coolneſs of mind with which we begin a period as well as a volume: in the progreſs, the mind warms, and has a greater reliſh for matters of importance. When a circumſtance is placed at the beginning of the period, or near the beginning, the tranſition from it to the principal ſubject is agreeable: it is like aſcending, or going upward. On the other hand, to place it late in the period has a bad effect; for after being engaged in the principal ſubject, one is with reluctance brought down to give attention to a circumſtance. For this reaſon the following period is exceptionable in point of arrangement: "I have conſidered formerly, with a good deal of attention, the ſubject upon which you command me to communicate my thoughts to you." *Boling.* Which, with a ſlight alteration, may be improved thus; "I have formerly, with a good deal of attention, conſidered the ſubject," &c.

In arranging a period, it is of importance to determine in what part of it a word makes the greateſt figure, whether at the beginning, during the courſe, or at the cloſe. The breaking ſilence rouſes the attention, and prepares for a deep impreſſion at the beginning: the beginning, however, muſt yield to the cloſe; which being ſucceeded by a pauſe, affords time for a word to make its deepeſt impreſſion. Hence the following rule, That to give the utmoſt force to a period, it ought, if poſſible, to be cloſed with that word which makes the greateſt figure. The opportunity of a pauſe ſhould not be thrown away upon acceſſories, but reſerved for the principal object, that it may make a full impreſſion; which is an additional reaſon againſt cloſing a period without a circumſtance. There are, however, periods that admit not ſuch a ſtructure; and in that caſe the capital word ought, if poſſible, to be placed in front, which next to the cloſe is the moſt advantageous for making an impreſſion. Hence, in directing our diſcourſe to a man of figure, we ought to begin with his name; and one will be ſenſible of a degradation when this rule is neglected, as it frequently is for the ſake of verſe. We give the following examples:

Integer vitæ, ſceleriſque purus,
Non eget Mauri jaculis, neque arcu,
Nec venenatis gravida ſagittis,
Fuſce, pharetra. *Hor. Carm. l. 1, ode 22.*
Je crains Dieu, cher Abner, et n'ai point d'autre crainte.

In theſe examples, the name of the perſon addreſſed to, makes a mean figure, being like a circumſtance ſlipt into a corner. That this criticiſm is well founded, we need no other proof than Addiſon's tranſlation of the laſt example:

O Abner! I fear my God, and I fear none but him. *Guardian*, n° 117.
O father, what intends thy hand, ſhe cry'd,
Againſt thy only ſon? What fury, O ſon,
Poſſeſſes thee to bend that mortal dart
Againſt thy father's head? *Par. Loſt.* ii. 727.

Every one muſt be ſenſible of a dignity in the invocation at the beginning, which is not attained by that in the middle. It is not meant, however, to cenſure this paſſage: on the contrary, it appears beautiful, by diſtinguiſhing the reſpect due to a father from that which is due to a ſon.

The

The ſubſtance of what is ſaid above, upon the method of arranging words in a period, ſo as to make the deepeſt impreſſion with reſpect to ſound as well as ſignification, is comprehended in the following rule: That order of words in a period will always be the moſt agreeable, where, without obſcuring the ſenſe, the moſt important images, the moſt ſonorous words, and the longeſt members, bring up the rear.

Hitherto of arranging ſingle words, ſingle members, and ſingle circumſtances. But the enumeration of many particulars in the ſame period is often neceſſary: and the queſtion is, In what order they ſhould be placed? And, firſt, with reſpect to the enumerating particulars of equal rank: As there is no cauſe for preferring any one before the reſt, it is indifferent to the mind in what order they be viewed; therefore it is indifferent in what order they be named. 2dly, If a number of objects of the ſame kind, differing only in ſize, are to be ranged along a ſtraight line, the moſt agreeable order to the eye is that of an increaſing ſeries: in ſurveying a number of ſuch objects, beginning at the leaſt, and proceeding to greater and greater, the mind ſwells gradually with the ſucceſſive objects, and in its progreſs has a very ſenſible pleaſure. Preciſely for the ſame reaſon, words expreſſive of ſuch objects ought to be placed in the ſame order. The beauty of this figure, which may be termed *a climax in ſenſe*, has eſcaped Lord Bolingbroke in the firſt member of the following period: "Let but one, great, brave, diſintereſted, active man ariſe, and he will be received, followed, and almoſt adored." The following arrangement has a much better effect: "Let but one brave, great, active, diſintereſted man ariſe," &c. Whether the ſame rule ought to be followed in enumerating men of different ranks, ſeems doubtful: on the one hand, a number of perſons, preſented to the eye in form of an increaſing ſeries, is undoubtedly the moſt agreeable order; on the other hand, in every liſt of names, we ſet the perſon of the greateſt dignity at the top, and deſcend gradually through his inferiors. Where the purpoſe is to honour the perſons named according to their rank, the latter ought to be followed: but every one who regards himſelf only, or his reader, will chooſe the former order. 3dly, As the ſenſe of order directs the eye to deſcend from the principal to its greateſt acceſſory, and from the whole to its greateſt part, and in the ſame order through all the parts and acceſſories, till we arrive at the minuteſt; the ſame order ought to be followed in the enumeration of ſuch particulars.

When force and livelineſs of expreſſion are requiſite, the rule is, to ſuſpend the thought as long as poſſible, and to bring it out full and entire at the cloſe: which cannot be done but by inverting the natural arrangement. By introducing a word or member before its time, curioſity is raiſed about what is to follow; and it is agreeable to have our curioſity gratified at the cloſe of the period: the pleaſure we feel reſembles that of ſeeing a ſtroke exerted upon a body by the whole collected force of the agent. On the other hand, where a period is ſo conſtructed as to admit more than one complete cloſe in the ſenſe, the curioſity of the reader is exhauſted at the firſt cloſe, and what follows appears languid or ſuperfluous: his diſappointment contributes alſo to that appearance, when he finds, contrary to expectation, that the period is not yet finiſhed. Cicero, and after him Quintilian, recommend the verb to the laſt place. This evidently tends to ſuſpend the ſenſe till the cloſe of the period; for, without the verb, the ſenſe cannot be complete: and when the verb happens to be the capital word, which it frequently is, it ought at any rate to be the laſt, according to another rule above laid down. The following period is placed in its natural order: "Were inſtruction an eſſential circumſtance in epic poetry, I doubt whether a ſingle inſtance could be given of this ſpecies of compoſition in any language." The period thus arranged admits a full cloſe upon the word *compoſition*; after which it goes on languidly, and cloſes without force. This blemiſh will be avoided by the following arrangement: "Were inſtruction an eſſential circumſtance in epic poetry, I doubt whether, in any language, a ſingle inſtance could be given of this ſpecies of compoſition."

"Some of our moſt eminent divines have made uſe of this Platonic notion, as far as it regards the ſubſiſtence of our paſſions after death, with great beauty and ſtrength of reaſon." *Spect.* Better thus: "Some of our moſt eminent divines have, with great beauty and ſtrength of reaſon, made uſe of this Platonic notion," &c.

None of the rules for the compoſition of periods are more liable to be abuſed than thoſe laſt mentioned; witneſs many Latin writers, among the moderns eſpecially, whoſe ſtyle, by inverſions too violent, is rendered harſh and obſcure. Suſpenſion of the thought till the cloſe of the period, ought never to be preferred before perſpicuity. Neither ought ſuch ſuſpenſion to be attempted in a long period; becauſe in that caſe the mind is bewildered amidſt a profuſion of words: a traveller, while he is puzzled about the road, reliſhes not the fineſt proſpect. "All the rich preſents which Aſtyages had given him at parting, keeping only ſome Median horſes, in order to propagate the breed of them in Perſia, he diſtributed among his friends whom he left at the court of Ecbatana." *Trav. of Cyrus.*

III. BEAUTIES *from a* RESEMBLANCE *between* SOUND *and* SIGNIFICATION. There being frequently a ſtrong reſemblance of one ſound to another, it will not be ſurpriſing to find an articulate ſound reſembling one that is not articulate: thus the ſound of a bow-ſtring is imitated by the words that expreſs it:

——The ſtring let fly,
*Twang'd ſhort and ſharp*, like the ſhrill ſwallow's cry. *Odyſſey*, xxi. 449.

The ſound of felling trees in a wood:

Loud ſounds the ax, redoubling ſtrokes on ſtrokes,
On all ſides round the foreſt hurls her oaks
Headlong. Deep echoing groan the thickets brown,
Their *ruſtling*, *crackling*, *craſhing*, thunder down.
*Iliad*, xxiii. 144.

But when loud ſurges laſh the ſounding ſhore,
The *hoarſe rough verſe* ſhould *like the torrent roar*.
*Pope's Eſſay on Criticiſm*, 369.

Dire Scylla there a ſcene of horror forms,
And here Charybdis fills the deep with ſtorms:

When

When the tide rushes from her rumbling caves,
The *rough rock roars;* tumultuous boil the waves. *Pope.*

No person can be at loss about the cause of this beauty; it is obviously that of imitation. There is no resemblance of sound to motion, nor of sound to sentiment. We are, however, apt to be deceived by artful pronunciation: the same passage may be pronounced in many different tones, elevated or humble, sweet or harsh, brisk or melancholy, so as to accord with the thought or sentiment; such concord must be distinguished from that concord between sound and sense which is perceived in some expressions independent of artful pronunciation; the latter is the poet's work, the former must be attributed to the reader. Another thing contributes still more to the deceit: in language, sound and sense being intimately connected, the properties of the one are readily communicated to the other; for example, the quality of grandeur, of sweetness, or of melancholy, though belonging to the thought solely, is transferred to the words, which by that means resemble in appearance the thought that is expressed by them.

That there may be a resemblance of articulate sounds to some that are not articulate, is self-evident; and that in fact there exist such resemblances successfully employed by writers of genius, is clear from the foregoing examples, and from many others that might be given. But we may safely pronounce, that this natural resemblance can be carried no farther; the objects of the different senses differ so widely from each other, as to exclude any resemblance; sound in particular, whether articulate or inarticulate, resembles not, in any degree, taste, smell, nor motion; and as little can it resemble any internal sentiment, feeling, or emotion. But must we then admit, that nothing but sound can be imitated by sound? Taking imitation in its proper sense, as importing a resemblance between two objects, the proposition must be admitted: and yet in many passages not descriptive of sound, every one must be sensible of a peculiar concord between the sound of the words and their meaning.

The reason is this: Resembling causes may produce effects that have no resemblance; and causes that have no resemblance may produce resembling effects. A magnificent building, for example, resembles not in any degree an heroic action; and yet the emotions they produce are concordant, and bear a resemblance to each other. We are still more sensible of this resemblance in a song, when the music is properly adapted to the sentiment: there is no resemblance between the thought and sound; but there is the strongest resemblance between the emotion raised by music tender and pathetic, and that raised by the complaint of an unsuccessful lover. Applying this observation to the present subject, it appears, that, in some instances, the sound even of a single word makes an impression resembling that which is made by the thing it signifies: witness the word *running*, composed of two short syllables; and more remarkably the words *rapidity*, *impetuosity*, *precipitation*. Brutal manners produce in the spectator an emotion not unlike what is produced by a harsh and rough sound; and hence the beauty of the figurative expression, *rugged* manners. Again, the word *little*, being pronounced with a very small aperture of the mouth, has a weak and faint sound, which makes an impression resembling that made by a diminutive object. This resemblance of effects is still more remarkable where a number of words are connected in a period; words pronounced in succession make often a strong impression; and when this impression happens to accord with that made by the sense, we are sensible of a complex emotion, peculiarly pleasant; one proceeding from the sentiment, and one from the melody or sound of the words. But the chief pleasure proceeds from having these two concordant emotions combined in perfect harmony, and carried on in the mind to a full close. Except in the single case where sound is described, all the examples given by critics of sense being imitated in sound, resolve into a resemblance of effects: emotions raised by sound and signification may have a resemblance; but sound itself cannot have a resemblance to any thing but sound. Proceeding now to particulars, and beginning with those cases where the emotions have the strongest resemblance, we observe,

1. That by a number of syllables in succession, an emotion is sometimes raised, extremely similar to that raised by successive motion; which may be evident even to those who are defective in taste, from the following fact, that the term *movement* in all languages is equally applied to both. In this manner, successive motion, such as walking, running, galloping, can be imitated by a succession of long or short syllables, or by a due mixture of both: for example, slow motion may be justly imitated in a verse where long syllables prevail; especially when aided by a slow pronunciation:

Illi inter sese magnâ vi brachia tollunt.
*Georg.* iv. 174.

2. Swift motion is imitated by a succession of short syllables:

Quadrupedante putrem sonitu quatit ungula campum.

3. A line composed of monosyllables makes an impression by the frequency of its pauses, similar to what is made by laborious interrupted motion:

With many a weary step, and many a groan,
Up the high hill he heaves a huge round stone.
*Odyssey*, xi. 736.

First march the heavy mules securely slow;
O'er hills, o'er dales, o'er crags, o'er rocks they go.
*Iliad*, xxiii. 138.

4. The impression made by rough sounds in succession, resembles that made by rough or tumultuous motion: on the other hand, the impression of smooth sounds resembles that of gentle motion. The following affords an example of both:

Two craggy rocks projecting to the main,
The roaring wind's tempestuous rage restrain;
Within, the waves in softer murmurs glide,
And ships secure without their haulsers ride.
*Odyssey*, iii. 118.

5. Prolonged motion is expressed in an Alexandrine line: Example of a slow motion prolonged:

A needless Alexandrine ends the song;
That, like a wounded snake, drags its slow length along. *Ib.* 356.

Example of forcible motion prolonged:

The

The waves behind impel the waves before,
Wide rolling, foaming high, and tumbling to the shore. *Iliad*, xiii. 200.

Example of rapid motion prolonged:

Not ſo when ſwift Camilla ſcours the plain,
Flies o'er the unbending corn, and ſkims along the main. *Eſſay on Criticiſm*, 373.

Speaking of a rock torn from the brow of a mountain:

Still gathering force, it ſmokes, and, urg'd amain,
Whirls, leaps, and thunders down impetuous to the plain. *Iliad*, xiii. 197.

6. A period conſiſting, moſtly of long ſyllables, that is, of ſyllables pronounced ſlow, produces an emotion reſembling faintly that which is produced by gravity and ſolemnity. Hence the beauty of the following verſe:

Olli ſedato reſpondet corde Latinus.

It reſembles equally an object that is inſipid and unintereſting.

Tædet quotidianarum harum formarum. *Ter.*

7. A ſlow ſucceſſion of ideas is a circumſtance that belongs equally to ſettled melancholy, and to a period compoſed of polyſyllables pronounced ſlow; and hence, by ſimilarity of emotions, the latter is imitative of the former:

In thoſe deep ſolitudes, and awful cells,
Where heav'nly penſive Contemplation dwells,
And ever muſing Melancholy reigns. *Pope.*

8. A long ſyllable made ſhort, or a ſhort ſyllable made long, raiſes, by the difficulty of pronouncing, contrary to cuſtom, a feeling ſimilar to that of hard labour:

When Ajax ſtrives ſome rock's *vaſt* weight to throw,
The line too labours, and the words move ſlow. *Eſſay on Criticiſm*, 370.

9. Harſh or rough words pronounced with difficulty, excite a feeling ſimilar to that which proceeds from the labour of thought to a dull writer:

Juſt writes to make his barrenneſs appear,
And ſtrains from hard-bound brains eight lines a-year. *Pope to Dr Arbuthnot*, l. 181.

We ſhall cloſe with one example more, which of all makes the fineſt figure. In the firſt ſection mention is made of a climax in ſound; and in the ſecond of a climax in ſenſe. When theſe coincide in the ſame paſſage, the concordance of ſound and ſenſe is delightful: the reader is conſcious of pleaſure not only from the two climaxes ſeparately, but of an additional pleaſure from their concordance, and from finding the ſenſe ſo juſtly imitated by the ſound. In this reſpect, no periods are more perfect than thoſe borrowed from Cicero in the firſt ſection.

The concord between ſenſe and ſound is not leſs agreeable in what may be termed an *anticlimax*, where the progreſs is from great to little; for this has the effect to make diminutive objects appear ſtill more diminutive. Horace affords a ſtriking example:

Parturiunt montes, naſcetur ridiculus mus.

The arrangement here is ſingularly artful: the firſt place is occupied by the verb, which is the capital word by its ſenſe as well as ſound; the cloſe is reſerved for the word that is the meaneſt in ſenſe as well as in ſound; and it muſt not be overlooked, that the reſembling ſounds of the two laſt ſyllables give a ludicrous air to the whole.

In this article, we have mentioned none of the beauties of language, but what ariſe from words taken in their proper ſenſe. Beauties that depend on the metaphorical and figurative power of words, are treated under the articles APOSTROPHE, FIGURE, HYPERBOLE, METAPHOR, ORATORY, PERSONIFICATION, &c.

## SECT. VIII. *Of* PURITY *of* LANGUAGE.

BOTH the Greeks and Romans were particularly careful of preſerving the purity of their language. It ſeems among the Romans to have been a point which they thought worthy the attention of the ſtate itſelf; for we find the Cumeans not daring to make uſe of the Latin language in their public acts without having firſt obtained leave in form. Tiberius himſelf would not hazard the word *monopolium* in the ſenate, without making an excuſe for employing a foreign term. Seneca gives it as a certain maxim, that wherever a general falſe taſte in ſtyle and expreſſion prevails, it is an infallible ſign of a corruption of manners in that people: A liberty of introducing obſolete words, or forming new ones, is a mark, he thinks, of an equal licentiouſneſs of the moral kind. Accordingly it is obſerved, there are ſcarce more than 8 or 10 inſtances of new words to be produced from the moſt approved of the Roman writers, in the courſe of two or three centuries.

If this mode of reaſoning concerning the morals of the ſtate were introduced and applied in our own country, no nation on the face of the earth could appear more abandoned; for no nation is more fond of adopting new words, though our language is ſufficiently copious. This delicacy of Seneca appears to be carried a little too far, and his manner of eſtimating the morals of the people muſt be a little fallacious. The Greeks were very remarkable for their diſcernment of provincialiſms, eſpecially the Athenians, whoſe dialect was inconceivably ſweet and elegant.

Without adopting Seneca's idea, of there being any real or *neceſſary* connection between corruption of language, and corruption of manners (though perhaps the manners of the times might ſeem to juſtify it), we may venture to affirm, upon the authority of ſeveral of the moſt learned and judicious critics of the preſent age, that the Engliſh language is in the utmoſt danger of degenerating from its purity, or rather that this degeneracy is already begun. Numberleſs proofs of this might be adduced from the writings of ſome of our moſt celebrated modern authors; but we need only quote the opinion of the late Lord GARDENSTONE on this ſubject.

"A *ſtudied affectation* and quaintneſs (ſays his lordſhip) generally infeſt our modern wit, and gratify a prevailing ill taſte. A *laboured ſingularity of expreſſion*, and *pompous language*, diſguiſe the defects of ſenſe and true genius, from the days of ancient SENECA, down to a very modern and popular *hiſtorian of the Roman empire*."—"Lord MANSFIELD (he adds in a note) being aſked his opinion of the ſtyle of this celebrated writer, replied, "*It is abominable*." (*Miſcellanies*, p. 118,

119.) Yet the ſtyle of Mr GIBBON has many admirers!

"The *Invita Minerva* of Horace (ſays his lordſhip) is moſt ſignificantly expreſſed by Shakeſpeare,

"*Extremely ſtrain'd*, and *conn'd* with *cruel pain*."

"This line (he adds) is perfectly applicable to the bulk of modern writings of all kinds: *Vide* WARBURTON, JOHNSON, GIBBON, and almoſt all our dramatic pieces except Douglas." (*Ibid.* p. 154.) Upon Dr GILBERT STUART'S "Obſervations on the Public Law of Scotland," his lordſhip has the following general remark:—"Affected language and unmeaning ſpeculation, without perſpicuity, without matter, without ſolid judgment, but of a piece with the bulk of modern books, which never will be ancient." *Ibid.* p. 167. Dr Stuart's affected language appears ſtill more conſpicuous in his *Hiſtory of the Reformation of Scotland*, wherein he has gone far beyond Mr BURKE, who was one of the firſt popular ſpeakers and writers who introduced the affected ſtyle ſo properly cenſured by Lord Gardenſtone. The juſtly admired eloquence of Mr Burke, with the popularity of the ſubjects upon which that great orator generally ſpoke and wrote, led many to aſcribe to his ſtyle the merit chiefly due to his ſentiments and oratory; and of conſequence to admire and imitate that affected and bombaſtic ſtyle of language in which he indulged, and which, in the opinion of judicious critics, was more a blemiſh than a beauty. This paved the way for that inundation of "new words, affected phraſes, ambiguous metaphors, and barbarous idioms," introduced by ſucceeding writers and ſpeakers, ſo juſtly ſatirized by the late profeſſor J. Hay Beattie, in his Dialogue in the Shades between Swift, a bookſeller, and Mercury, which we have repeatedly quoted in the courſe of this work. See BEATTIE, § 2; and the different articles there referred to.

But it is not *affectation* alone that is daily making inroads upon the purity of the Engliſh Language. *Ignorance*, too, has its ſhare in the gradual corruption. This may appear a bold aſſertion, to affirm, that any of the *literati* of the preſent learned age, ſhould be capable of corrupting the purity of their vernacular language, through ignorance. We ſhall adduce but one inſtance in proof of this, out of many that might be given, from the works of many of the literati of the preſent age; which, if it do not prove groſs ignorance, will at leaſt afford evidence of the moſt culpable *inattention* on the part of all who uſe it. We think it the more neceſſary to mention it, as, from one or other of theſe cauſes, the blunder we allude to has become very general of late among Engliſh authors of all ranks, from the Compiler of a Newſpaper up to a Critical Reviewer. It conſiſts of the very improper and ungrammatical uſe of the copulative conjunction *neither*, in the ſame ſentence, and in contraſt with the disjunctive *or*. For inſtance, nothing is more common in moſt modern publications than to meet with ſuch expreſſions as the following:—"*Neither* Cæſar *or* Pompey were killed at the battle of Pharſalia."—"*Neither* Mr Pitt *or* Mr Fox are advocates for the Slave Trade." We will venture to affirm, that ſuch abſurdity and barbariſm of diction is not to be found in general uſe, in any other language, ancient or modern. The idea of *disjunction* expreſſed by EITHER and OR, is ſo perfectly diſtinct from that expreſſed by NEITHER and NOR, that it is aſtoniſhing that ever any author ſhould have thought of uſing them ſynonymouſly, and ſtill more ſo that ſuch an inaccuracy ſhould ever have been copied by others. The Latin language has five words to expreſs the former of theſe conjunctions, viz. *aut, ve, vel, ſeu, ſive*; and four for the latter; viz. *nec, neque, neu, neve*; but none of the former were ever uſed for the latter: and we are perſuaded an inſtance is not to be found of ſuch an abuſe of language in the moſt barbarous writers of the brazen or iron ages, as our modern authors daily exhibit in this uſe of theſe copulatives. A ſchool-boy would hardly be pardoned by his preceptor, who, if ordered to tranſlate the above ſentence into Latin, ſhould write "*Neque* Cæſar *aut* Pompeius," &c. The abſurdity will appear evident to the meaneſt capacity, if we invert the order of the words thus: *Either* Cæſar *nor* Pompey were ſlain," &c. Yet this is not one whit more abſurd or ungrammatical than the other, where *or* is ſubſtituted for *nor*, though it may offend the ear ſomewhat more, becauſe it is not in common uſe.

On the whole, there is reaſon to fear that the Engliſh Language, after having been brought to a high degree of perfection, has reached its *acmé*; and, if not carefully attended to by future writers, may degenerate, as the Latin formerly did, as rapidly as it has been improved.

To young authors, who are moſt in danger of miſtaking affectation and bombaſt for elegance and ſublimity of ſtyle, we ſhall conclude by offering the advice of Dean Swift and Lord Gardenſtone?

"Let proper words, in proper places,
"Supply the want of higher graces."

## LAN

LANGUAGE, ENGLISH. See ENGLISH LANGUAGE; and LANGUAGE, *Sect.* VI—VIII.

LANGUAGE, FRENCH, GREEK, &c. See FRENCH, GREEK, &c.

(3.) LANGUAGE OF THE LAW. See LAW LANGUAGE.

* LANGUAGED. *adj.* [from the noun.] Having various languages.—

He wand'ring long a wider circle made,
And many *languag'd* nations has ſurvey'd. *Pope.*

* LANGUAGE MASTER. *n. ſ.* [*language* and *maſter*.] One whoſe profeſſion is to teach languages.

## LAN

—The third is a ſort of *language-maſter*, who is to inſtruct them in the ſtyle proper for a miniſter. *Spectator.*

LANGUARD, a river of Switzerland, which runs into the Rhine, 3 miles S. of Mayenfeld.

LANGUED. *adj.* in heraldry, expreſſes an animal whoſe tongue appearing out of the mouth, is born of a different colour from the reſt of the body.

LANGUEDOC, a ci-devant province of France, bounded on the N. by Quercy, Rouergue, Auvergne, and Lionnois; on the E. by Dauphiny and

and Provence; on the S. by the Mediterranean Sea and Rouſſillon; and on the W. by Gaſcony. It was 270 miles long, and 120 broad where broadeſt. It was divided into the Upper and Lower Languedoc. Thouloufe was the capital of the former, and Montpelier of the latter. It is a very pleaſant country, fertile in corn, fruits, and excellent wines; and the inhabitants carry on a conſiderable trade. There are many curious medicinal plants, with iron mines, quarries of marble, and turquoiſe ſtones, &c. It manufactures a great deal of kelp; and on the heaths are conſiderable numbers of the kermes oak. The principal rivers are the Rhone, Garonne, Aude, Tarne, Allier, and Loire. There is alſo a great number of mineral ſprings. This province is famous for the royal canal, which divides it in two, joining the Mediterranean with the Atlantic Ocean. See CANAL, § 6. It has a baſon 400 yards long, 300 broad, and 7 feet deep, which is always kept full of water, and may be let out by a ſluice on the ſide of the Mediterranean, as well as by another on that of the Atlantic. It is now divided into 7 departments, viz. the Ardeche, Lozere, Gard, Heralt, Tarne, Upper Garonne, and Aude.

LANGUENBRUCK, a town of Switzerland, in the canton of Soleure, 14 miles NE. of Soleure.

(1.) LANGUET, Hubert, a native of Viteaux in Burgundy, born in 1518. He gained great reputation by his learning and virtue. Having read one of Melancthon's books at Bologna, he went to Wirtemberg in 1549, where he contracted a ſtrict friendſhip with him, and embraced the Proteſtant religion. In 1565, he was one of the firſt counſellors of Auguſtus elector of Saxony, who employed him in ſeveral important affairs and negociations. He was afterwards admitted to the confidence of William prince of Orange; and died at Antwerp, on the 30th Sept. 1581. Many of his letters in Latin to Sir P. Sidney, the two Camerariuſes, and Auguſtus elector of Saxony, have been repeatedly printed in 3 vols. A famous treatiſe, entitled, *Vindiciæ contra Tyrannos*, and other works, are alſo aſcribed to him. His life is written by Philibert de la Mare.

(2.) LANGUET, John Baptiſt Joſeph, the celebrated vicar of St Sulpice at Paris, and a doctor of the Sorbonne, was born at Dijon in 1675. He was received into the Sorbonne in 1698; and attached himſelf to the community of St Sulpice, where he continued near 10 years; and in 1714, ſucceeded to the vicarage. The regent, D. of Orleans, granted him a lottery, and laid the firſt ſtone of a new church for him, in 1718. M. Languet ſpared neither labour nor expenſe to render it one of the fineſt churches in the world, both for architecture and ornament. He was alſo the founder of the *Maiſon de l'enfant Jeſus*; an eſtabliſhment for the ſupport of about 35 poor ladies of good families, and of above 400 poor women and children of town and country. The order and economy of this houſe gave cardinal Fleury ſo high an idea of Languet, that he offered to make him ſuperintendant-general of all the hoſpitals in the kingdom, which, however, he declined. Never man took more pains to procure charitable donations and legacies, which he diſtributed with admirable diſcretion: he is ſaid, from good authority, to have deburſed near a million of livres to the poor annually. When there was a general dearth in 1725, in order to relieve the poor, he ſold his houſehold goods, pictures, and ſome curious pieces of furniture that he had procured with difficulty: and when the plague raged at Marſeilles, he ſent large ſums into Provence for the relief of the diſtreſſed. M. Languet refuſed ſeveral biſhoprics, and even reſigned his vicarage in 1748; but continued to preach every Sunday at his own pariſh church, and to ſupport the *Maiſon de l'enfant Jeſus*, to his death, which happened in 1750. With all this uncommon piety and charity, he was lively and humorous in converſation, and often made ſome of the moſt witty repartees.

(3.) LANGUET, John Joſeph, brother to the above (N° 2.), was Abp. of Sens, and publiſhed ſeveral polemical treatiſes. He alſo tranſlated the Pſalms into French. He died in 1753.

(4.) * LANGUET. *n. ſ.* [*languette*, French.] Any thing cut in the form of a tongue.

* LANGUID. *adj.* [*languidus*, Latin.] 1. Faint; weak; feeble.—Whatever renders the motion of the blood *languid*, diſpoſeth to an acid acrimony; what accelerates the motion of the blood, diſpoſeth to an alkaline acrimony. *Arbuthnot.*—No ſpace can be aſſigned ſo vaſt, but ſtill a larger may be imagined; no motion ſo ſwift or *languid*, but a greater velocity or ſlowneſs may ſtill be conceived. *Bentley.* 2. Dull; heartleſs,—

I'll haſten to my troops,
And fire their *languid* ſouls with Cato's virtue. *Addiſon.*

LANGUIDIC, a town of France, in the dep. of Morbihan, 4 miles NE. of Hennebon.

* LANGUIDLY. *adj.* [from *languid.*] Weakly; feebly.—The menſtruum work'd as *languidly* upon the coral, as it did before. *Boyle.*

* LANGUIDNESS. *n. ſ.* [from *languid.*] Weakneſs; feebleneſs; want of ſtrength.

* *To* LANGUISH *v. n.* [*languir*, French; *langueo*, Latin.] 1. To grow feeble; to pine away; to loſe ſtrength.—

Let her *languiſh*
A drop of blood a-day; and, being aged,
Die of this folly. *Shak.*

—We and our fathers do *languiſh* of ſuch diſeaſes. 2 *Eſdr.*—What can we expect, but that her *languiſhings* ſhould end in death. *Decay of Piety.*—

His ſorrows bore him off; and ſoftly laid
His *languiſh'd* limbs upon his homely bed. *Dryden.*

2. To be no longer vigorous in motion; not to be vivid in appearance.—

The troops, with hate inſpir'd,
Their darts with clamour at a diſtance drive,
And only keep the *languiſh'd* war alive. *Dryd.*

3. To ſink or pine under ſorrow, or any ſlow paſſion.—

What man who knows
What woman is, yea, what ſhe cannot chuſe
But muſt be, will his free hours *languiſh* out
For aſſur'd bondage? *Shak.*

—The land ſhall mourn, and every one that dwelleth therein *languiſh*. *Hoſea* iv. 3.—

I have been talking with a ſuitor here,
A man that *languiſhes* in your diſpleaſure. *Shak.*

—I was about fifteen when I took the liberty to chuſe for myſelf, and have ever ſince *languiſhed* under the diſpleaſure of an inexorable father. *Addiſon's Spectator.*—Let Leonora conſider, that, at the very time in which ſhe *languiſhes* for the loſs of her deceaſed lover, there are perſons juſt periſhing in a ſhipwreck. *Addiſon's Spectator.* 4. To look with ſoftneſs or tenderneſs.—

What poems think you ſoft, and to be read
With *languiſhing* regards, and bending head?
*Dryden.*

* LANGUISH. *n. ſ.* [from the verb.] Soft appearance.—

And the blue *languiſh* of ſoft Allia's eye. *Pope.*
Then forth he walks,
Beneath the trembling *languiſh* of her beam,
With ſoften'd ſoul. *Thomſon's Spring.*

* LANGUISHINGLY. *adv.* [from *languiſhing.*] 1. Weakly; feebly; with feeble ſoftneſs.—

Leave ſuch to tune their own dull rhymes, and know
What's roundly ſmooth, or *languiſhingly* flow.
*Pope.*

2. Dully; tediouſly.—Alas! my Dorus, thou ſeeſt how long and *languiſhingly* the weeks are paſt over ſince our laſt talking. *Sidney.*

* LANGUISHMENT. *n. ſ.* [*languiſſamment*, Fr. from *languiſh.*] 1. State of pining.—

By that count which lovers books invent,
The ſphere of Cupid forty years contains;
Which I have waſted in long *languiſhment*,
That ſeem'd the longer for my greater pains.
*Spenſer.*

2. Softneſs of mien.—Humility it expreſſes, by the ſtooping or bending of the head: *languiſhment*, when we hang it on one ſide. *Dryden.*

(1.) * LANGUOR. *n. ſ.* [*languor*, Latin; *langueur*, French.] 1. Faintneſs; wearineſs.—

Well hoped I, and fair beginnings had,
That he my captive *languor* ſhould redeem.
*Spenſer.*
For theſe, theſe tribunes, in the duſt I write
My heart's deep *languor*, and my ſoul's ſad tears.
*Shak.*

2. Liſtleſſneſs; inattention.—Academical diſputation gives vigour and briſkneſs to the mind thus exerciſed, and relieves the *languor* of private ſtudy and meditation. *Watt's Improvement of the Mind.* Softneſs; laxity.—

To iſles of fragrance, lily-ſilver'd vales
Diffuſing *languor* in the painting gales. *Dunciad.*

4. [In phyſic.]—*Languor* and laſſitude ſignifies a faintneſs, which may ariſe from want or decay of ſpirits, through indigeſtion, or too much exerciſe; or from an additional weight of fluids, from a diminution of ſecretion by the common diſcharges. *Quincy.*

(2.) LANGUOR is often attended with ſuch debility of body, as well as dejection of mind, that the patient can ſcarce walk or even ſtand upright, without being apt to faint away.

* LANGUOROUS. *adj.* [*languoreux*, Fr.] Tedious; melancholy. Not in uſe.—

Dear lady, how ſhall I declare thy caſe,
Whom late I left in *languorous* conſtraint?
*Spenſer.*

LANGWASSER, a river of Sileſia, which runs into the Queis, near Friedberg.

LANGWEDEL, a town of Germany, in Weſtphalia, and duchy of Verden; 4 miles N. of Verden.

(1.) LANJAN, or } a city of Aſia, capital of
(1.) LANJANG, } the kingdom of Laos, on the W. ſide of the Mecon. It is fortified by walls and ditches. The king's palace is of vaſt extent, and the houſes of the grandees are elegant, but thoſe of the people are mere huts. Lon. 119. 24. E. of Ferro. Lat. 18. 30. N.

(2.) LANJANG, or LANJAN, the S. diſtrict of Laos, and capital of the kingdom to which it gives name. The town of this name is the uſual reſidence of the king. It is ſituated on the W. ſide of the river Mecon, and is defended on the land ſide by ditches and high walls. The king's palace is ſaid to be of vaſt extent, and appears like a city, from its ſize and the number of people who inhabit it. The houſes of the grandees and perſons of diſtinction are very high and elegant, well contrived and ornamented; but thoſe of the inferior people are no better than huts. The prieſts alone have the privilege of building their houſes and convents of brick and ſtone. Lon. 101. 38. E. Lat. 18. 30. N.

LANIARD. *n. ſ.* [from *Lanier*, Fr.] a ſhort piece of cord or line faſtened to ſeveral machines in a ſhip, and ſerving to ſecure them in a particular place, or to manage them more conveniently. Such are the laniards of the gun-ports, the laniard of the buoy, the laniard of the cat-hook, &c. The principal laniards uſed in a ſhip, however, are thoſe employed to extend the ſhrouds and ſtays of the maſts by their communication with the dead-eyes, ſo as to form a ſort of mechanical power reſembling that of a tackle. Theſe laniards are fixed in the dead-eyes, as follows: one end of the laniard is thruſt through one of the holes of the upper dead-eye, and then knotted, to prevent it from drawing out: the other is then paſſed through one of the holes in the lower dead-eye, whence, returning upward, it is inſerted through the ſecond hole in the upper dead-eye, and next through the ſecond in the lower dead-eye, and finally through the third holes in both dead-eyes. The end of the laniard being then directed upwards from the loweſt dead-eye, is ſtretched as ſtiff as poſſible by the application of tackles; and that the ſeveral parts of it may ſlide with more facility through the holes in the dead-eyes, it is well ſmeared with hog's-lard or tallow, ſo that the ſtrain is immediately communicated to all the turns at once.

LANJARON, a town of Spain, in Granada.

* *To* LANIATE. *v. a.* [*lanio*, Lat.] To tear in pieces; to rend; to lacerate.

* LANIFICE. *n. ſ.* [*lanificium*, Lat.] Woollen manufacture.—The moth breedeth upon cloth and other *lanifices*, eſpecially if they be laid up dankiſh and wet. *Bacon.*

* LANIGEROUS. *adj.* [*laniger*, Lat.] Bearing wool.

LANIGIEN. See LAHIGIAN.

LANINA, a town of Ruſſia, in Irkutſk.

LANION. See LANNION.

LANISCAT, a town of France, in the dep. of the North Coaſts; 12 miles SW. of St Quintin.

LANISCHLE, a town of Maritime Auſtria, in Iſtria, 16 miles SE. of Cabo of Iſtria.

LANISTA,

Fig. 5.

Laurus Cinnamomum.

Fig. 2.

Lanius Tyrannus.

Fig. 1.

Lanius Dominicanus.

Fig. 6.

Lepas Anatifera.

Fig 3.

Larus Atricilla.

Fig. 4.

Larus Parasiticus.

Fig 7.

Lepisma.

LANISTA, in antiquity, is ſometimes uſed to ſignify an executioner; but more frequently for a maſter gladiator, who taught the uſe of arms, and educated ſlaves, or children that had been expoſed, in that art. See GLADIATOR, § 3.

LANIUS, the SHRIKE, or BUTCHER-BIRD, in ornithology; a genus belonging to the order of accipitres, the characters of which are theſe: The beak is ſomewhat ſtrait, with a tooth on each ſide towards the apex, and naked at the baſe; and the tongue is lacerated. There are above 50 ſpecies, beſides many varieties. See *Pl.* CXCV. and CXCVIII.

1. LANIUS ALBUS, the *white Panyan ſhrike*, is about double the ſize of a lark. Its bill is black; the head, neck, back, belly, and ſhoulders, are white; the reſt of the wings and tail black; and acroſs the greater quills there is a white band; the legs are black. It inhabits the iſle of Panay.

2. LANIUS ANTIGUANUS, *the Antiguan ſhrike*, or *Pie grieſche d' Antigue* of Sonnerat, is about the ſize of a lark. Its bill is large and black; the upper mandible very long, and the curvature ſo exceſſive, that one would rather take it for a monſtroſity, than a characteriſtic of a ſpecies; the irides are duſky; the head is black; the back, of a yellowiſh rufous colour: the throat and breaſt are white; the quills, and baſtard wing-coverts, black; and the wings reach only to the beginning of the tail, which is very long and wedge-ſhaped; the two middle feathers are wholly black; the legs are duſky black. It inhabits Panay, one of the Philippines, but principally about Antigue, one of the provinces thereof.

3. LANIUS COENILESCENS, the *fork-tailed Indian butcher-bird* of Edwards, is about 7½ inches long; the bill is blackiſh brown, and bent; the upper mandible beſet with black hairs turning forwards: the plumage on the upper parts of the body is a fine black, with a goſs of blue, and in ſome lights green; the under parts are white: the greater quills and tail are of a ferruginous black; the tail is pretty much forked, and the outer feather ſpotted with dirty white. It inhabits Bengal, where it is called *fugah*. It is called alſo by the Indians the *king of the crows*, from its purſuing theſe birds from place to place with a great noiſe, and pecking them on the back till they eſcape.

4. LANIUS COLLURIO, the *leſſer butcher-bird*, is 7½ inches long. The irides are hazel; the bill reſembles that of the EXCUBITOR; (ſee N° 6.) the head and lower part of the back are of a fine light grey; acroſs the eyes from the bill runs a broad black ſtroke; the upper part of the back, and coverts of the wings, are of a bright ferruginous colour; the breaſt, belly, and ſides, an elegant bloſſom colour; the two middle feathers of the tail are longeſt, and entirely black; the lower part of the other white, and the exterior webs of the outmoſt feather on each ſide wholly ſo. In the female, the ſtroke acroſs the eyes is of a reddiſh brown; the head of a dull ruſt colour mixed with grey; the breaſt, belly, and ſides, are of a dirty white, marked with ſemicircular duſky lines; the tail is of a deep brown; the outward feather on each ſide excepted, whoſe exterior webs are white. It is rather larger than the male. This ſpecies is pretty common. Mr Latham ſuſpects it to be a bird of paſſage, having never ſeen it in winter. It lays ſix white eggs marked with a rufous brown circle towards the large end. The neſt is generally in a hedge or low buſh; near which, it is ſaid, no ſmall bird chooſes to build: for it not only feeds on inſects, but alſo on the young of other birds in the neſt, taking hold of them by the neck, and ſtrangling them, beginning to eat them firſt at the brain and eyes. It is fond of graſshoppers and beetles, which it eats by morſels, and, when ſatisfied, ſticks the remainder on a thorn; when kept in a cage, it does the ſame againſt the wires of it. It is called in the German language *great head*, or *bull head*, from the ſize of that part. It will feed on ſheep's kidneys, if in a cage, eating a whole one every day. It imitates the notes of other birds, to decoy them. If money is counted over at midnight in the place where one of theſe is kept, ſo as to make a jingling noiſe, it will imitate the ſound. When ſitting on the neſt, the female is ſoon diſcovered; for on the approach of any one, ſhe ſets up a horrible outcry.

5. LANIUS DOMINICANUS, the *Dominican ſhrike*, or *Pie-grieſche Dominiquaine* of Sonnerat, is bigger than a ſparrow, and rather longer. The bill is greyiſh, conical, and ſtrong; the baſe beſet with briſtles, pointing forwards; the head, neck, breaſt, back, wings, and tail, are black; the belly and rump white; the wings reach near an inch beyond the middle of the tail; the thighs are black. It inhabits the Philippines, and is a bold courageous bird; it flies very quick, and with great rapidity, frequently hovering in the air like a ſwallow. It is a great enemy to the raven; to whom, though much bigger, it bids defiance, and even provokes him to combat: the battle often laſts half an hour, and ends with the retreat of the raven.

6. LANIUS EXCUBITOR, the *great cinerous ſhrike*, or *greater butcher-bird*, is 10 inches long. The plumage on the upper parts is of a pale aſh colour; the under, white: through the eyes there is a black ſtripe: the ſcapulars are white: the baſe of the greater quills white, the reſt black: the tail is ſomewhat cuneiform; the two middle feathers are black; the outermoſt on each ſide, white; thoſe between are black, with the ends more or leſs white: the legs are black. Its bill is black, one inch long, and hooked at the end; the upper mandible furniſhed with a ſharp proceſs: the noſtrils are oval, covered with black briſtles pointing downwards: the muſcles that move the bill are very thick and ſtrong; which makes the head very large. This apparatus is requiſite in a bird whoſe method of killing its prey and devouring it is extraordinary; ſmall birds it ſeizes by the throat, and ſtrangles; which is the reaſon why the Germans call it *wurrbangl*, or *the ſuffocating angel*. It feeds on ſmall birds, young neſtlings, beetles, and caterpillars. When it has killed the prey, it fixes them on ſome thorn, and when thus ſpitted pulls them to pieces with its bill; on this account the Germans call it *thorntraer* and *thornfreker*. When confined in a cage, it often treats its food in the ſame manner, ſticking it againſt the wires before devouring it. This ſpecies inhabits many parts of Europe and N. America. The female makes its neſt with heath and moſs, lining it with wool and goſſamer; and lays ſix eggs, about as big as thoſe of a thruſh, of a dull olive green, ſpotted at

the thickeſt end with black. In ſpring and ſummer it imitates the voices of other birds, to decoy them within reach, that it may deſtroy them; but excepting this, the natural note is the ſame in all ſeaſons. If a trap-fall be baited with a living ſmall bird, it may be taken in winter. It is mute when kept in a cage, though ſeemingly content. In countries where they are numerous, the huſbandmen value them, on account of their deſtroying rats, mice, and other vermin. They live 5 or 6 years, and are often trained up for catching ſmall birds in Ruſſia. In Carolina they are migratory, coming in May, and departing in September, as the few which are met with in England alſo do.

7. LANIUS FAUSTUS, the *white-wreathed ſhrike*, is about the ſize of a thruſh. Its bill is pale; the upper parts of the body are grey; the under ferruginous: from the eyes to the hind head there paſſes a whitiſh line, compoſed of numerous white feathers, rendering it truly characteriſtic: the wings are rounded; the quills browniſh, with grey edges, which are croſſed with numerous ſlender brown lines: the tail is rounded, brown, and croſſed with numerous bars of darker brown: the legs are pale. This elegant ſpecies inhabits China, where it is known by the name of *whomaj*. It is often repreſented on Chineſe paper hangings, where the white line encompaſſes the back of the head like a wreath.

8. LANIUS INFAUSTUS, the *rock ſhrike*, is 7½ inches long. The bill is about an inch long, and blackiſh: the head and neck are of a dark aſh colour, marked with ſmall rufous ſpots: the upper part of the back is a dark brown; the lower much paler, inclining to aſh, eſpecially towards the tail: the quills and wing-coverts are duſky, with pale margins: the breaſt, and under parts of the body, are orange, marked with ſmall ſpots, ſome white and others brown: the tail is 3 inches long; the wings and tail are even. The male differs from the female only in being of a brighter colour. This ſpecies is met with in many parts of Europe, from Italy to Ruſſia, and is found in Germany, the Alps, the mountains of Tyrol, &c. Buffon ſays that it perches on a high ſtone, and as ſoon as a markſman appears with his gun, removes to a greater diſtance, and ſo on as often as he approaches; which renders it difficult to come at. But Brunnich and Linnæus ſay, that it is a bold bird, attending the traveller while at his meal, on purpoſe to feed on his ſcraps. It has an agreeable note, approaching to that of the hedge-ſparrow, and will imitate that of other birds. It makes its neſt among the holes of the rocks, &c. hiding it with great art; and lays 3 or 4 eggs, feeding its young with worms and inſects. If taken young, it may be brought up as the nightingale.

9. LANIUS JOCOSUS, the *jocoſe ſhrike*, is 7½ inches long. The bill is blackiſh, rather ſtraighter than in moſt of the genus, and furniſhed only with a very fine notch near the tip; the crown of the head is black, except ſome long brown feathers, which form a kind of creſt; the ſides of the head, throat, and forepart of the neck are white; from each corner of the mouth there is a black line, continued backwards; and under each eye is a ſmall ſpot of lively red: the upper parts of the body are brown; the under parts dirty white; the vent, roſe-colour: on the lower part of the neck and breaſt there is a kind of brown band: the quills are brown: the tail is greatly wedge-ſhaped, and brown, except the four outer feathers on each ſide, which have white tips; the legs and claws are black. It is a bird of China, and called there *kowkai-kon*. It feeds upon rice and inſects, particularly cock-roaches.

10. LANIUS NENGETA; the *Guiraron* of Buffon, is 9 or 10 inches long. Its bill is duſky, and beſet with briſtles at the baſe: the irides are ſapphire-coloured; and from the angles of the mouth, through the eyes, there runs a black ſtreak: the upper parts of the body are of a dark browniſh aſh-colour; the under parts cinerous white: in the middle of the wing are a few white feathers: the quills and tail are nearly black; and all the feathers of the laſt, except the two middle ones, are obliquely tipped with white: the legs are of a dark aſh-colour; the claws black. Theſe birds are found at Surinam and Braſil. They are common likewiſe at Guiana, where they frequent watery places, and are found in great numbers together. They are obſerved, at frequent intervals, to ſet up a great cry altogether; which affords a certain preſage to the thirſty traveller, in the immenſe foreſts of Guiana, of water being at hand.

11. LANIUS TYRANNUS, the *tyrant ſhrike*, is about the ſize of a thruſh. Its bill is a blackiſh brown, beſet with briſtles at the baſe: the irides are brown: the upper parts of the plumage grey brown; the under, white: the breaſt inclines to aſh-colour: the head is blackiſh on the upper part; the baſe of the feathers on that part in the male is orange, but ſeldom viſible, unleſs it erects the feathers, when there appears a ſtreak of orange down the middle of the crown: the tail is brown, marginated with rufous: the legs and claws are black brown. The female ſcarcely differs, except in the head; the baſe of the crown feathers being yellow inſtead of orange; the colours are not quite ſo deep, and it is leſs in ſize. It inhabits Virginia. A variety inhabits St Domingo and Jamaica, called *titri*, *pipiri*, or *quiquiri*, from their cry, which reſembles theſe words. The firſt is called the *black-headed*, or *great-billed pipiri*; the 2d, the *yellow-headed pipiri*, or *pipiri of paſſage*. The firſt, though numerous, are ſeldom ſeen but in pairs; the 2d in great troops, about Auguſt, when they are very fat, and killed in great numbers for the table, as their fleſh is accounted good eating. All authors agree, that theſe birds are ferocious to a great degree while the hen is ſitting, when no bird whatever dare approach their neſt: they will attack the moſt ravenous without reſerve, and uſually come off conquerors; whence by ſome they are called KING-BIRDS. Another variety, the *Carolina tyrant* of Cateſby, is little, if at all, different from the preceding, in regard to ſpecific character. But he ſays, it makes its neſt rather expoſed, on trees and buſhes, frequently on the ſaſſafras; whereas the pipiris make uſe of the hole of a tree, for the ſake of concealing it. In Carolina it is a bird of paſſage, coming in ſpring, and making one neſt annually in June; and after bring-

ing

ing up its young retiring in autumn. These birds frequent also the red cedars; are seldom found in woods, but often found in hedge-rows and fences of fields, and for the most part within 200 yards of each other. They do not molest their own species; but the moment a crow, or even an eagle, appears, all within reach join forces, and attack him in all parts of his body at once, never desisting till they have driven him off.

* LANK. *adj.* [*lancke*, Dutch.] 1. Loose; not filled up; not stiffened out; not fat; not plump; slender.—

The commons hast thou rack'd; the clergy's bags
Are *lank* and lean with thy extortions. *Shak.*

Name not winterface, whose skin is slack,
*Lank*, as an unthrift's purse. *Donne.*

—We let down into the receiver a great bladder well tied at the neck, but very *lank*, as not containing above a pint of air, but capable of containing ten times as much. *Boyle.*—

Moist earth produces corn and grass, but both
Too rank and too luxuriant in their growth.
Let not my land so large a promise boast,
Left the *lank* ears in length of stem be lost.
*Dryden.*

Now, now my boarded harvest gilds the plain.
Thus dreams the wretch, and vainly thus dreams on,
Till his *lank* purse declares his money gone.
*Dryden.*

Meagre and *lank* with fasting grown,
And nothing left but skin and bone,
They just keep life and soul together. *Swift.*

2. *Milton* seems to use this word for faint; languid.

He, piteous of her woes, rear'd her *lank* head,
And gave her to his daughters to imbathe
In nectar'd lavers strew'd with asphodil. *Milton.*

LANKEN, a lake of Thibet, 45 miles in circuit.

LANKHEIM, a town of Franconia.

* LANKNESS. *n. f.* [from *lank*.] Want of plumpness.

LANKU-TOU, a town of China, in Yun-nan.

LANMEUR, a town of France, in the dep. of Finisterre, 6 miles NE. of Morlaix.

(1.) * LANNER. *n. f.* [*lanier*, Fr. *lanarius*, Lat.] A species of hawk.

(2.) LANNER, or LANNAR. See FALCO, N° 32.

LANNILIS, a town of France, in the dep. of Finisterre, 20 miles N. of Brest.

LANNION, a town of France, in the dep. of the North Coast, 15 miles W. of Treguir. It has several mineral springs, and a good trade in wine and hemp. Lon. 14. 13. E. of Ferro. Lat. 48. 44. N.

LANNOY, a town of France in the dep. of the North; 7¼ miles ENE. of Lille, and 7½ NW. of Tournay. In 1794, a party of the French republicans were defeated near this town by the British under the D. of York. Lon. 3. 15. E. Lat. 50. 33. N.

LANOCLE, a town of France, in the dep. of the Nivere, 13½ miles SE. of Decize.

LANSBERGHE, Philip, a learned mathematician, born at Ghent, in 1561. He was a Jesuit, and wrote a Sacred Chronology, and several tracts on Astronomy and Mathematics. He died in 1632.

LANSDOWN, an extensive plain of England, in the county of Somerset. A battle was fought on this plain between the royal army of Charles I. under the marquis of Hertford, and the parliamentary army under Sir William Waller, in the year 1643. The former kept the field of battle, but their loss, especially in officers, was very considerable. A monument was erected on the spot, by Lord Lansdown, grandson of Sir Bevil Granville, who here fell on that occasion. The plain, which is 4 miles N. of Bath, is now inclosed.

LANSDOWNE, Lord. See GRANVILLE, N° 1.

LANSINBURGH, a town of New York, capital of Rensellaer county, seated on the E. side of the Hudson, opposite the S. branch of the Mohawk; 175 miles N. of New York, and 270 NNE. of Philadelphia. Lon. 73. 34. W. Lat 42. 46. N.

LANSMANS, a town of Norway.

LANSPESSADE. See ANSPESSADES, and LANCEPESADE.

(1.) * LANSQUENET. *n. f.* [*lance* and *knecht*, Dutch.] 1. A common foot-soldier. 2. A game at cards.

(2.) LANSQUENET, or LANSQUINET, (§ 1, *def.* 2.) is of French origin. It may be played at by any number of people, though a single pack of cards is used during the deal. The dealer, who possesses an advantage, shuffles the cards, and after they have been cut by another of the party, deals out two cards on his left hand, turning them up, then one for himself, and a 4th that he places on the table for the company, who is called the *rejouissance*. On this card any, or all of the company, the dealer excepted, may put their money, which the dealer is compelled to answer. The dealer continues turning the cards upwards, one by one, till two of a sort come up, that is to say, two aces, two deuces, &c. which, to prevent mistakes, or their being considered as single cards, he places on each side of his own card; and as often as two, three, or the fourth sort of a card come up, he invariably places, as before mentioned, on each side of his own card. The company has a right to take and put money upon any single card, unless the dealer's card should happen to be double, which is often the case, by his card being the same as one of the two hand-cards, which he first dealt out on his left hand: thus he continues dealing till he brings either their cards or his own. Whilst the dealer's own card remains undrawn, he wins; and which ever card is turned up first, loses. If he deals out the two cards on his left hand, which are styled the *hand-cards*, before his own, he is entitled to deal again. This advantage amounts to no more than his being exempted from losing, when he turns up a similar card to his own, immediately after he has turned up one for himself. Lansquinet is often played without the *rejouissance*, the dealer giving every one of the party a card to put their money upon. It is also often played by dealing only two cards, one for the company and the other for the dealer. A limitation is generally fixed for the sum to be placed upon any card or number of cards, either in gold or silver, beyond which the dealer is not obliged to answer.

LANTA, or LENTA, a town of France, in the dep. of the Upper Garonne, 9 miles E. of Toulouse.

LANTANA, or INDIAN SAGE, in botany; a genus of the angiospermia order, belonging to the didynamia class of plants; and in the natural method ranking under the 40th order, *Perfonatæ*. The calyx is indistinctly quadridentated; the stigma as it were broken and turned back like a hoof; the fruit is a plum with a bilocular kernel. There are 9 species, consisting of shrubby exotics from Africa and America for the green-house or stove; growing to the height of a yard or two, and adorned with oblong, oval, and roundish simple leaves, with monopetalous, tubular, quadripartite flowers of different colours. They may be propagated either by seeds or cuttings.

1. LANTANA CAMARA, or *wild sage*, is remarkable for the beauty of its flowers; which are yellow, tinged with red. It grows wild among bushes.

2. LANTANA INVOLUCRATA, or *sea-side sage*, has small ash-coloured leaves and a most agreeable smell. It grows near the sea. Both these species are natives of the West Indies. Their leaves, particularly those of the sea-side sage, are used by the blacks in teas for colds, rheums, and weakness of the stomach.

LANTENAY, a town of France, in the dep. of Cote d'Or; 6 miles W. of Dijon.

LANTER, a river of Germany, in Suabia.

(1.) * LANTERN. *n. s.* [*lanterne*, Fr. *laterna*, Latin: it is by mistake often written *lanthorn*.] A transparent case for a candle.—

God shall be my hope,
My stay, my guide, my *lanthorn* to my feet.
*Shak.*

—Thou art our admiral; thou bearest the *lanthorn* in the poop, but 'tis in the nose of thee; thou art the knight of the burning lamp. *Shak. Henry IV.*—A candle lasteth longer in a *lanthorn* than at large. *Bacon.*—Amongst the excellent acts of that king, one hath the pre-eminence, the erection and institution of a society, which we call Solomon's house; the noblest foundation that ever was, and the *lanthorn* of this kingdom. *Bacon.*—

O thievish Night,
Why should'st thou, but for some felonious end,
In thy dark *lanthorn* thus close up the stars,
That nature hung in heav'n, and fill'd their lamps
With everlasting oil? *Milton.*

—Vice is like a dark *lanthorn*, which turns its bright side only to him that bears it, but looks black and dismal in another's hand. *Gov. of the Tongue.*—Judge what a ridiculous thing it were that the continued shadow of the earth should be broken by sudden miraculous eruptions of light, to prevent the art of the *lantern*-maker. *More's Divine Dialogues.*—Our ideas succeed one another in our minds, not much unlike the images in the inside of a *lanthorn*, turned round by the heat of a candle. *Locke.* 2. A lighthouse; a light hung out to guide ships.—

Caprea, where the *lanthorn*, fix'd on high,
Shines like a moon through the benighted sky,
While by its beams the wary sailor steers. *Addis.*

(2.) *A* LANTERN, or LANTHORN, (§ 1, *def.* 1.) is usually made of white iron, with lashes of glass or horn, to transmit the light.

(3.) LANTERN, in architecture, is a little dome raised over the roof of a building to give light, and serve as a crowning to the fabric.

(4.) LANTERN is also used for a square cage of carpentry, placed over the ridge of a corridor or gallery, between two rows of shops, to illumine them, like that of the Royal Exchange at London.

(5.) LANTERN, on ship-board, a well known machine, of which there are many in a ship; to direct the course of other ships in a fleet or convoy; such are the *poop* and *top* lanterns, &c.

(6.) LANTERN, DARK, has only one opening, which may be closed up when the light is to be entirely hid, or opened when there is occasion for the light to discover some object.

(7.) LANTERN FLY, in zoology. See FULGORA.

(8.) * LANTERN JAWS. A term used of a thin visage, such as if a candle were burning in the mouth might transmit the light.—Being very lucky in a pair of long *lanthorn jaws*, he wrung his face into a hideous grimace. *Addison.*

(9.) LANTERN, MAGIC. See DIOPTRICS, *Index.*

(10.) LANTERNS, FEAST OF, in China, is a celebrated festival held from the 13th to the 16th day of the first month; so called from the immense number of lanterns hung out of the houses and streets; which, it is said, is no less than 200,000,000. On this day are exposed lanterns of all prices, whereof some are said to cost 2000 crowns. Some of their grandees retrench somewhat every day out of their table, out of their dress, equipage, &c. to appear the more magnificent in their lanterns. They are adorned with gilding, sculpture, painting, japanning, &c. and their size is extravagant; some being from 25 to 30 feet diameter, representing halls and chambers. Two or three such machines together would make handsome houses; so that in China they are able to eat, lodge, receive visits, hold balls, and act plays in a lantern. To illuminate them, they light up in them an incredible number of torches or lamps, which at a distance have a beautiful effect. In these they exhibit various kinds of shows, to divert the people. Besides these enormous lanterns, there is a multitude of smaller ones, each about 4 feet high, and 1½ broad. See CHINA, § 28.

LAN-TIEN, a town of China, in Chen-si.

LANTIGNANO, a town of Italy, in the new kingdom of Etruria, 13 miles S. of Pisa.

LANTOSCA, a town of France, in the dep. of the Maritime Alps, and late county of Nice; 14 miles N. of Nice.

LAN-TSAN, a river of Asia, which rises in, and runs across the province of Yun-nan, in China, from N. to S. changes its name to *Kou-long*; enters Laos, where it is called MECON, and falls into the E. Indian Ocean.

LANTZENDORF, } two towns of Germany,
LANTZENKIRCH, } in Austria.

LANVENEGEN, a town of France, in the dep. of Morbihan, 3 miles SW. of Faouet.

* LANGUINOUS. *adj.* [*lanuginosus*, Latin.] Downy; covered with soft hair.

LANUGO, the soft down of plants, like that growing on the fruit of the peach tree. See HAIR, § 11.

LAN-

LANVOLLON, a town of France, in the dep. of the North Coaſts, 10½ miles NW. of St Brieu.

LANUVIUM, a town of Latium, on the Appian Way, 16 miles from Rome, famous for its temple of Juno.

LANZA, a town of Spain, in Navarre.

LANZO, a town of France, in Piedmont, on the Stura; 11 miles NW. of Turin.

(1.) LAO, a town of Cuba, 25 m. W. of Havanna.

(2.) LAO, a town of China, in Chan-ſi of 2d rank.

(3.) LAO, a river of Naples, in Calabria Citra.

(4.) LAO, or LAOS. See LAOS.

(1.) LAOCOON, in fabulous hiſtory, a ſon of Priam and Hecuba, or, according to others, of Antenor or Capys. Being prieſt of Apollo and Neptune, he was commiſſioned by the Trojans to offer a bullock to Neptune to render him propitious. During the ſacrifice two enormous ſerpents iſſued from the ſea, and attacked Laocoon's two ſons, who ſtood next to the altar. The father immediately attempted to defend his ſons; but the ſerpents falling upon him ſqueezed him in their complicated wreaths, and he died in the greateſt agonies. This puniſhment was ſaid to have been inflicted upon him for diſſuading the Trojans from bringing into the city the fatal wooden horſe which the Greeks had conſecrated to Minerva; as alſo for his impiety in hurling a javelin againſt the ſides of the horſe as it entered within the walls. But according to Hyginus, he was thus puniſhed for his marriage againſt the conſent of Apollo, or, according to others, for polluting the temple, by his commerce with his wife Antiope, before the ſtatue of the god.

(2.) LAOCOON, in the hiſtory of the arts, is a celebrated monument of Greek ſculpture, executed in marble by Polydorus, Athenodorus, and Ageſander, the three famous artiſts of Rhodes. This relict of antiquity was found at Rome in the ruins of the palace of Titus, in the beginning of the 16th century, under the pontificate of Julius II. and ſince depoſited in the Farneſe palace. Laocoon is repreſented with his two ſons, with two hideous ſerpents clinging round his body, gnawing it, and injecting their poiſon. Virgil has given us a beautiful deſcription of the fact. *Æn. lib.* ii. *v.* 201—222. This ſtatue exhibits the moſt aſtoniſhing dignity and tranquillity of mind in the midſt of the moſt excruciating torments: Pliny ſays of it, that it is, *opus omnibus, picturæ et ſtatuariæ artis, præferendum.* (*Lib.* xxxvi. c. 5.) "The Laocoon (Dr Gillies obſerves) may be regarded as the triumph of Grecian ſculpture; ſince bodily pain, the groſſeſt and moſt ungovernable of all our paſſions, and that pain united with anguiſh and torture of mind, are yet expreſſed with ſuch propriety and dignity, as afford leſſons of fortitude ſuperior to any taught in the ſchools of philoſophy. The horrible ſhriek which Virgil's Laocoon emits is a proper circumſtance for poetry, but the expreſſion of this ſhriek would have totally degraded the ſtatue. It is ſoftened, therefore, into a patient ſigh, with eyes turned to heaven in ſearch of relief. The intolerable agony of ſuffering nature is repreſented in the lower part, and particularly in the extremities of the body; but the manly breaſt ſtruggles againſt calamity. The contention is ſtill more plainly perceived in his furrowed forehead; and his languiſhing paternal eye demands aſſiſtance, leſs for himſelf than for his miſerable children, who look up to him for help." (*Hiſt. of Greece*, II. 177.) This relic of antiquity was ſent to Paris by Bonaparte, in 1797. There is an excellent copy of it at Florence.

(1.) LAODICÆA, or } in ancient geography,
(1.) LAODICEA, } a town of Phrygia, on the Lycus, firſt called DIOSPOLIS, then RHOAS. It was built by Antiochus Theos, and named, after his conſort, *Laodice*. It was long very inconſiderable, but increaſed towards the time of Auguſtus, after having ſuffered in a ſiege from Mithridates. The fertility of the ſoil, and the good fortune of ſome of its citizens, raiſed it to greatneſs. Hiero, who adorned it with many offerings, left the people more than 2000 talents. After that benefactor followed Zeno, the rhetorician; and his ſon Polemo, as renowned a ſophiſt as ever lived. This perſon flouriſhed at Smyrna; but was buried here by the Syrian gate, near which were the ſepulchres or coffins of his anceſtors. Laodicea, though inland, grew more potent than the cities on the coaſt, and became one of the largeſt towns in Phrygia. It was often damaged by earthquakes, and reſtored by its own opulence or by the munificence of the Roman emperors. About 1097 it was poſſeſſed by the Turks, and ſubmitted to Ducas, general of the emp. Alexius. In 1120 the Turks ſacked ſome of the cities of Phrygia by the Mæander, but were defeated by the emp. John Comnenus, who took Laodicæa, and built it anew, or repaired the walls. About 1161 it was again unfortified. Many of the inhabitants were then killed with their biſhop, or carried with their cattle into captivity by the Turks. In 1190 the German emperor Frederick Barbaroſſa, going by Laodicea with his army toward Syria on a croiſade, was received ſo kindly that he prayed on his knees for the proſperity of the people. About 1196 this region, with Caria, was dreadfully ravaged by the Turks. The Sultan, on the invaſion of the Tartars, in 1255, gave Laodicea to the Romans; but they were unable to defend it, and it ſoon returned to the Turks. It is now totally ruined and deſerted. Several remains of its ancient grandeur are, however, ſtill to be ſeen; particularly the ruins of two theatres and an amphitheatre.—The memory of this place is conſecrated in ſcripture, being commended by St Paul, and being one of the ſeven churches to which St John in the Apocalypſe addreſſes himſelf.

(2.) LAODICEA, or LAODICÆA, in ancient geography, a town of Syria, on the ſea-coaſt. According to Strabo, it was a town of Seleucis, extremely well built, with a commodious harbour. The country about it yielded great quantities of wine. The city was named from *Laodice*, mother of Seleucus, the founder of it. It is now called LADIKIEH.

LAODICENE, a province of Syria, ſo named from LAODICEA, its capital.

LAO-KIUN, or LAO-TSE, a Chineſe philoſopher, who founded the ſect of *Tao-ſſe*. He was born A. A. C. 603, and died in an advanced age, leaving to his diſciples a book called *Tao-te*, being a collection of 5000 ſentences. His morality reſembles that of Epicurus. See CHINESE, § 27.

LAOMEDON, in fabulous hiſtory, king of Troy,

Troy, was ſon of king Ilus, and married Strymo, called by ſome *Placia*, or *Leucippe*, by whom he had Podarces, better known by the name of PRIAM, and Heſione. He built the walls of Troy, and was aſſiſted by Apollo and Neptune, whom Jupiter had baniſhed from heaven, and condemned to be ſubſervient to the will of Laomedon for one year. When the walls were finiſhed, Laomedon refuſed to reward the gods for their labours; and ſoon after his territories were laid waſte by Neptune, and his ſubjects were viſited by a peſtilence from Apollo. Sacrifices were offered to the offended divinities; but the calamities of the Trojans increaſed, and nothing could appeaſe the gods, according to the words of the oracle, but annually to expoſe to a ſea-monſter a Trojan virgin. Whenever the monſter appeared, the marriageable maidens were aſſembled, and the lot decided which of them was doomed to death for the good of her country. When this calamity had continued for 5 or 6 years, the lot fell upon Heſione, Laomedon's daughter. The king was unwilling to part with a daughter whom he loved with uncommon tenderneſs, but his refuſal would irritate more ſtrongly the wrath of the gods. In the midſt of his fear and heſitation, Hercules came and offered to deliver the Trojans from this public calamity, if Laomedon would promiſe to reward him with a number of fine horſes. The king conſented; but when the monſter was deſtroyed, he refuſed to fulfil his engagements, and therefore Hercules beſieged Troy and took it. Laomedon was put to death after a reign of 19 years; his daughter Heſione was given in marriage to Telamon, one of Hercules's attendants; and Priam was ranſomed by the Trojans, and placed upon his father's throne. According to Hyginus, the wrath of Neptune and Apollo was kindled againſt Laomedon, becauſe he refuſed to offer on their altars, as a ſacrifice, all the firſt born of his cattle, according to a vow he had made.

LAON, a conſiderable town of France, in the dep. of Aiſne, and ci-devant capital of the Laonnois, with a caſtle. Its principal trade conſiſts in corn and wine; and it is very advantageouſly ſeated on a mountain, 77 miles NE. of Paris. It contains about 8000 citizens. Lon. 3. 42. E. Lat. 49. 34. N.

LAONNOIS, a ci-devant county of France, now included in the dept. of the Aiſne.

LAOS, or LAO, a kingdom of Aſia beyond the Ganges; bounded on the N. by China; on the E. by Tonquin and Cochin-China; on the S. by Cambodia; and on the W. by Siam, and Ava. It is ſurrounded by mountains and foreſts, and abounds in rice, fruits, and fiſh. The inhabitants are well-made, robuſt, of an olive complexion, and mild in their diſpoſitions; but very ſuperſtitious, and much addicted to women. Their principal occupations are huſbandry and fiſhing. The king ſhows himſelf but twice a-year, and has large revenues from elephant's teeth. Their religion is idolatry, much the ſame as in China. LANGIONA is the capital. Iron, lead, tin, ſilver, and gold, are found in Laos.

LAO-ISE. See LAO-KIUN.

LAOUS, a river of Lacedæmon.

* LAP. *n. ſ.* [*læppe*, Saxon; *lappe*, German.] 1. The looſe part of a garment, which may be doubled at pleaſure.—If a joint of meat falls on the ground, take it up gently, wipe it with the *lap* of your coat, and then put it into the diſh. *Swift.* 2. The part of the cloaths that is ſpread horizontally over the knees as one ſits down, ſo as any thing may lie in it.—

It feeds each living plant with liquid ſap,
And fills with flow'rs fair Flora's painted *lap*.
*Spenſer.*

Upon a day, as Love lay ſweetly ſlumb'ring
All in his mother's *lap*,
A gentle bee, with his loud trumpet murm'ring,
About him flew by hap. *Spenſer.*

I'll make my haven in a lady's *lap*,
And witch ſweet ladies with my words and looks. *Shakeſp.*

She bids you
All on the wanton ruſhes lay you down,
And reſt your gentle head upon her *lap*,
And ſhe will ſing the ſong that pleaſeth you.
*Shakeſp.*

Our ſtirring
Can from the *lap* of Egypt's widow pluck
The ne'er luſt-wearied Antony. *Shakeſp.*

Heav'n's almighty fire
Melts on the boſom of his love, and pours
Himſelf into her *lap* in fruitful ſhow'rs. *Craſh.*

—Men expect that religion ſhould coſt them no pains, and that happineſs ſhould drop into their *laps*. *Tillotſon.*—

He ſtruggles into breath, and cries for aid;
Then, helpleſs, in his mother's *lap* is laid,
He creeps, he walks, and iſſuing into man,
Grudges their life from whence his own began:
Retchleſs of laws, affects to rule alone,
Anxious to reign, and reſtleſs on the throne.
*Dryden.*

(1.) * *To* LAP. *v. a.* [from the noun.] 1. To wrap or twiſt round any thing.—He hath a long tail, which, as he deſcends from a tree, he *laps* round about the boughs, to keep himſelf from falling. *Grew's Muſeum.*—About the paper, whoſe two halves were painted with red and blue, and which was ſtiff like thin paſteboard, I *lapped* ſeveral times a ſlender thread of very black ſilk. *Newt.* 2. To involve in any thing.—

As through the flow'ring foreſt raſh ſhe fled,
In her rude hairs ſweet flowers themſelves did *lap*,
And flouriſhing freſh leaves and bloſſoms did enwrap. *Spenſer.*

The thane of Cawder 'gan a diſmal conflict,
Till that Bellona's bridegroom, *lapt* in proof,
Confronted him. *Shakeſpeare.*

When we both lay in the field,
Frozen almoſt to death, how he did *lap* me,
Ev'n in his garments, and did give himſelf,
All thin and naked, to the numb cold night.
*Shakeſpeare.*

Ever againſt eating cares,
*Lap* me in ſoft Lydian airs. *Milton.*

Indulgent Fortune does her care employ,
And ſmiling, broods upon the naked boy;
Her garment ſpreads; and *laps* him in the folds,
And covers with her wings from nightly colds.
*Dryden.*

—Here was the repoſitory of all the wiſe contentions for power between the nobles and commons,

*lap*

*lapt* up safely in the bosom of a Nero and a Caligula. *Swift.*

(2.) * *To* LAP. *v. n.* To be spread or turned over any thing.—The upper wings are opacous; at their hinder ends, where they *lap* over, transparent, like the wing of a fly. *Grew.*

(3.) * *To* LAP. *v. n.* [*lappian*, Saxon; *lappen*, Dutch.] To feed by quick reciprocations of the tongue.—The dogs by the river Nilus' side being thirsty, *lap* hastily as they run along the shore. *Digby on Bodies.*—They had soups served up in broad dishes, and so the fox fell to *lapping* himself, and bade his guest heartily welcome. *L'Estr.*—The tongue serves not only for tasting, but for mastication and deglutition, in man, by licking; in the dog and cat kind, by *lapping*. *Ray on Creat.*

(4.) *To* LAP. *v. a.* To lick up.—

For all the rest
They'll take suggestion, as a cat *laps* milk. *Shak.*
Upon a bull
Two horrid lyons rampt, and seiz'd, and tugg'd
off, bellowing still;
Both men and dogs came, yet they tore the
hide, and *lapt* their fill. *Chapman's Iliad.*

LAPATA, a chain of mountains, in Africa, called *the Backbone of the World*, extending about 600 miles from N. to S. Lon. from 27° to 33° E. Lat. from 12° 30′ to 20° 0′ N.

LAPATHIUS. See LAPITHII.

LAPATHUS, LAPETHUS, or LEPITHUS, in ancient geography, a town of Cyprus, on the N. side, with a port or station for ships, and a cognominal river. It was built by a colony of Phœnicians, according to Scylax; by Belus king of Tyre, according to Alexander Ephesius. According to Strabo, it was built by a colony of Spartans; and one of the nine kings resided here, the last of whom was Pisistratus, who commanded the naval army of Alexander the Great. It had a temple dedicated to Venus. It is now called LAPITHA.

LAPAU, a river of Saxony, which runs into the Luhe, 8 miles WSW. of Lunenburg.

(1.) * LAPDOG. *n. s.* [*lap* and *dog*.] A little dog, fondled by ladies in the lap.—One of them made his court to the *lap-dog*, to improve his interest with the lady. *Collier.*—

These, if the laws did that exchange afford,
Would save their *lap-dog* sooner than their lord.
*Dryden.*

*Lap-dogs* give themselves the rowsing shake,
And sleepless lovers just at twelve awake. *Pope.*

(2.) LAP-DOG. See CANIS, § I. vi. N° 8 and 30.

LAPELA, a town of Portugal, on the Minho, in the prov. of Entre Duero e Minho, 3 miles W. of Mançao.

LAPETHUS. See LAPATHUS.

* LAPFUL. *n. s.* [*lap* and *full*.] As much as can be contained in the lap.—One found a wild vine, and gathered thereof wild gourds his *lapful*, and shred them into the pot of pottage. 2 *Kings.*—Will four per cent. increase the number of lenders; if it will not, then all the plenty of money these conjurers bestow upon us, is but like the gold and silver which old women believe other conjurers bestow by whole *lapfuls* on poor credulous girls. *Locke.*

LAPHAO, a town on the N. coast of the isle of Timor, in the Indian Ocean; inhabited by descendants of Portuguese, who are copper-coloured and have black hair. They trade with Batavia.

LAPHYSTIUM, a mountain of Bœotia, where Jupiter had a temple, and where Athamas was going to sacrifice PHRYXUS and HELLE, when Jupiter saved them by sending a ram with a golden fleece.

LAPHYSTIUS, a surname of Jupiter.

* LAPICIDE. *n. s.* [*lapicida*, Lat.] A stone-cutter. *Dict.*

LAPICINA, or CROCE, a lake of Maritime Austria, in the Belluneſe.

(1.) * LAPIDARY. *n. s.* [*lapidaire*, Fr.] One who deals in stones or gems.—As a cock was turning up a dunghil, he spied a diamond: Well, (says he) this sparkling foolery now to a *lapidary* would have been the making of him; but, as to any use of mine, a barley-corn had been worth forty on't. *L'Estrange.*—Of all the many sorts of the gem kind reckoned up by the *lapidaries*, there are not above three or four that are original. *Woodward's Natural History.*

(2.) LAPIDARY is chiefly used for an artificer, who *cuts* precious stones. *Dealers* in precious stones are rather styled JEWELLERS. The art of cutting these is of great antiquity. Various machines are employed in cutting precious stones, according to their quality. The diamond, which is extremely hard, is cut on a wheel of soft steel, turned by a mill, with diamond-dust, tempered with olive-oil, which also serves to polish it. The oriental ruby, sapphire, and topaz, are cut on a copper wheel, with diamond dust tempered with olive oil, and are polished on another copper wheel with tripoli and water. Hyacinths, emeralds, amethysts, garnets, agates, and other stones not of inferior hardness, are cut on a leaden wheel with smalt and water, and polished on a tin wheel with tripoli. The turquois of the old and new rock, girasol, and opal, are cut and polished on a wooden wheel with tripoli also.

(3.) LAPIDARY is also used for a virtuoso skilled in the nature, kinds, &c. of precious stones.

(4.) LAPIDARY STYLE, denotes the style proper for monumental or other inscriptions. This is a kind of medium between prose and verse; the jejune and the brilliant are here equally to be avoided. Cicero has prescribed the rules of it: *Accedat oportet oratio varia, vehemens, plena spiritus. Omnium sententiarum gravitate, omnium verborum ponderibus, est utendum.* The lapidary style, which was lost with the ancient monuments, was revived at the beginning of the 18th century by Count Emanuel Teſoro; it is now used various ways at the beginning of books; and even epistles dedicatory are composed in it, of which we have no example among the ancients.

* *To* LAPIDATE. *v. a.* [*lapido*, Lat.] To stone; to kill by stoning. *Dict.*

* LAPIDATION. *n. s.* [*lapidatio*, Lat. *lapidation*, Fr.] A stoning.

LAPIDE, Cornelius A, a learned French Jesuit, born in 1566. His works are chiefly on the critical illustration of the scriptures; and they amount to 10 vols. folio. He died in 1637, aged 71.

* LAPIDEOUS. *adj.* [*lapideus*, Latin.] Stony; of the nature of stone.—There might fall down to

to the *lapideous* matter, before it was concreted into a ſtone, ſome ſmall toad, which might remain there impriſoned, till the matter about it were condenſed. *Ray on the Creation.*

* LAPIDESCENCE. *n. ſ.* [*lapideſco*, Latin.] Stony concretion. Of lapis ceratites, or corni foſſile, in ſubterraneous cavities, there are many to be found in Germany, which are but the *lapideſcences*, and putrefactive mutations, of hard bodies. *Brown.*

(1.) * LAPIDESCENT. *adj.* [*lapideſcens*, Lat.] Growing or turning to ſtone.

(2.) LAPIDESCENT is applied to anything which has the faculty of petrifying, or turning bodies to a ſtony nature. Naturaliſts ſpeak of a lapideſcent principle, a lapideſcent ſpirit, a lapideſcent juice, &c.

* LAPIDIFICATION. *n. ſ.* [*lapidification*, Fr.] The act of forming ſtones.—Induration, or *lapidification* of ſubſtances more ſoft, is another degree of condenſation. *Bacon.*

* LAPIDIFICK. *adj.* [*lapidifique*, Fr.] Forming ſtones.—The atoms of the *lapidifick*, as well as ſaline principle, being regular, do concur in producing regular ſtones. *Grew.*

* LAPIDIST. *n. ſ.* [from *lapides*, Latin.] A dealer in ſtones or gems.—Hardneſs, wherein ſome ſtones exceed all other bodies, being exalted to that degree, that art in vain endeavours to counterfeit it, the factitious ſtones of chemiſts in imitation being eaſily detected by an ordinary *lapidiſt*. *Ray.*

(1.) * LAPIS. *n. ſ.* [Latin.] A ſtone.

(2.) LAPIS, in Roman antiquity, a geographical meaſure denoting a mile; becauſe miles were diſtinguiſhed by erecting a ſtone at the end of each; from the number marked on which, the length of way from Rome might be known. The device is by Plutarch aſcribed to Caius Gracchus. This was more accurately executed by Auguſtus, who erected a gilt pillar in the forum, at which all the public ways of Italy, diſtinguiſhed by ſtones, were terminated. The ſame thing was done in the Roman provinces. Hence the phraſes *tertius lapis*, *centeſimus lapis*, &c. for 3, 100, &c. miles; and ſometimes the ordinal number without *lapis*, as *ad duodecimum*, &c. at the 12th mile diſtant.

(3.) LAPIS AQUILÆ. See ÆTITES.

(4.) LAPIS ARMENUS. See ARMENUS LAPIS.

(5.) LAPIS ASSIUS, in the natural hiſtory of the ancients, the name of a ſtone, called alſo *ſarcophagus*, from its power of conſuming fleſh. See SARCOPHAGUS.

(6.) LAPIS BONONIENSIS, the Bolognian ſtone. See BOLOGNIAN STONE.

(7.) LAPIS CALAMINARIS. See CALAMINE, § 1, 2.

(8.) LAPIS CORNEUS, or HORN-STONE, a name given by many German authors to FLINT.

(9.) LAPIS HÆPATICUS. See LIVER-STONE.

(10.) LAPIS HYÆNIUS. See HYÆNIUS LAPIS.

(11.) * LAPIS LAZULI. The *lapis lazuli*, or azure ſtone, is a copper ore, very compact and hard, ſo as to take a high poliſh, and is worked into a great variety of toys. It is found in detached lumps, of an elegant blue colour, variegated with clouds of white, and veins of a ſhining gold colour: to it the painters are indebted for their beautiful ultra-marine colour, which is only a calcination of *lapis lazuli*. *Hill.*

(12.) LAPIS LAZULI. See LAZULI.

(13.) LAPIS LYDIUS. See LYDIUS, TOUCHSTONE, and TRAPP, N° 2.

(14.) LAPIS LYNCURIUS. See LYNCURIUS.

(15.) LAPIS MUTABILIS, the CHANGEABLE STONE; called alſo HYDROPHANES, [from ὑδωρ, *water*, and φαινω, *to ſhine*,] on account of its tranſparency in water. See HYDROPHANES. There are 3 of theſe ſtones in the Britiſh Muſeum at London; the largeſt of them about the ſize of a cherry ſtone, but of an oval form. It is opaque and coloured like a common yellow pea; it may be ſcratched, though not without difficulty, by a common knife, notwithſtanding which it ſeems to leave a mark upon glaſs. It does not ferment with nitrous acid. When it has lain ſome hours in water, it becomes tranſparent, and of a yellow amber colour. The change begins ſoon after the immerſion, and at one end in form of a little ſpot; but in a ſmall one of the ſame kind, the tranſparency begins round the edges. By degrees the ſpot increaſes, until the whole ſtone becomes uniformly clear throughout: when out of the water it loſes its tranſparency, firſt at one end, and then gradually over the remainder, until the whole has become opaque; which change happens in leſs time than it takes to become tranſparent. This change is not entirely peculiar to the hydrophanes. Bergman informs us, that ſome ſteatites produce the ſame effect; and M. Magellan, that the cruſt of chalcedonies and agates frequently produce the ſame appearance. Meſſrs Bruckman and Veltheim were the firſt who particularly inquired into the nature of this ſtone, and inveſtigated its properties. Their account is as follows: As ſoon as the ſtone is put into water, it exhales a muſty ſmell, ſeveral air bubbles ariſe, and it becomes gradually tranſparent. Some of the ſtones become colourleſs as ſoon as they are thoroughly tranſparent; others have a more or leſs deep yellow colour; ſome acquire a beautiful ruby colour; and others gain a fine colour of mother-of-pearl, or of a bluiſh opal. Whatever be the colour of the liquor in which the hydrophanes is immerſed, it gains only its uſual degree of tranſparency with the colour peculiar to it. When we look at it in its moiſt ſtate, we perceive a luminous point varying its ſituation as the poſition of the eye is altered. This luminous point is not, according to Mr Bruckman, the immediate image of the ſun, but a reflection of that image refracted in the ſubſtance of the ſtone itſelf, a phenomenon which probably gave riſe to its name of OCULUS MUNDI. Mr Bruckman left a piece of this ſtone, weighing 35 grains, 7 hours in water, the ſpace requiſite to make it perfectly tranſparent; and in that time he found that it had gained 3 grains in weight. The hydrophanes becomes much ſooner tranſparent when put into hot water; and the ſame happens if it be dipped in a very dilute acid, or rather a very dilute ſolution of alkali. When dipped in oil of vitriol, it becomes very quickly tranſparent, and will continue ſo on account of the ſtrong attraction of that acid for moiſture, which takes as much from the atmoſphere as is neceſſary

to

to keep the ſtone tranſparent; but its opacity will return if it be dipped in an alkaline liquor and afterwards dried.

(17.) LAPIS NEPHRITICUS, or JASPACHATES, the JADE STONE, a genus of ſiliceous earths. (See JADE, § 2.) It gives fire with ſteel, and is ſemi-tranſparent like flint. It does not harden in the fire, but melts in the focus of a burning glaſs into a tranſparent green glaſs with ſome bubbles. A ſpecies brought from the river of the Amazons in America, called *circonciſion ſtone*, melts eaſier in the focus into a brown opaque glaſs, far leſs hard than the ſtone itſelf. The jade-ſtone is unctuous to the touch; whence Mr Kirwan thinks, that it contains a portion of argillaceous earth, or rather magneſia. The ſpecific gravity is from 2·970 to 3·389; the texture granular, with a greaſy look, but exceedingly hard, being ſuperior in this reſpect even to quartz. It is infuſible in the fire, nor can it be diſſolved in acids without a particular management; though M. Sauſſure extracted iron from it. Sometimes it is met with of a whitiſh milky colour from China; but moſtly of a deep or pale green from America. The common lapis nephriticus is of a grey, yellowiſh, or olive colour. It is ſo named from its ſuppoſed quality of giving eaſe in nephritic pains, when applied externally to the loins. It may be diſtinguiſhed from all other ſtones by its hardneſs, ſemipellucidity, and ſpecific gravity.

(18.) LAPIS OBSIDIANUS. See GALLINACEUS, and OBSIDIANUS.

(19.) LAPIS SPECULARIS. See SPECULARIS.

(20.) LAPIS THYITES, in the ancient materia medica, an indurated clay approaching to the nature of a ſtone. It was found in Egypt and uſed in diſeaſes of the eyes. Mr Chambers reckons it a ſpecies of MOROCHTHUS; and ſays it is found at Goſſelar, in Saxony. It is of a ſmooth and regular texture; very heavy; the ſurface ſhining, and the colour a pale green.

(21.) LAPIS VITUPERII, i. e. *the ſtone of blame*. See CESSION, § 2.

LAPITHA, a village of Cyprus, according to the Abbe Mariti, the longeſt and moſt extenſive in the iſland. It was anciently called LAPATHUS. Beſides the advantage of a fine ſituation, it furniſhes the beſt productions in the country; and though Cyprus is in general not very abundant in fruits, Lapitha ſeems a favoured ſpot in this reſpect, and may be called the *garden of the iſland*.

LAPITHÆ, in fabulous hiſtory, an ancient people of Theſſaly, the deſcendants of LAPITHUS, or rather the inhabitants of the country of which his ſons Phorbas and Periphas obtained the ſovereignty. The chiefs of the Lapithæ aſſembled to celebrate the nuptials of Pirithous, one of their number. Among them were Theſeus, Dryas, Hopleus, Mopſus, Phalerus, Exadius, Prolochus, Titareſius, &c. The Centaurs were alſo invited to partake the common feſtivity; and the amuſements would have been harmleſs and innocent, had not one of the intoxicated Centaurs offered violence to Hippodamia, the wife of Pirithous. The Lapithæ reſented the injury, and the Centaurs ſupported their companions: upon which the quarrel became univerſal, and ended in ſlaughter. Many of the Centaurs were ſlain, and the reſt were obliged to retire. Theſeus was intrepid in ſupporting the cauſe of his friends; and Neſtor was no leſs active in the protection of chaſtity and innocence. Heſiod has deſcribed the battle of the Centaurs and Lapithæ; as has alſo Ovid, in a more copious manner. The invention of bits and bridles for horſes is attributed to the Lapithæ. See CENTAURS, § 3.

LAPITHÆUM, a town of Arcadia. *Pauſ. lib.* iii. *cap.* 20.

LAPITHIA, a territory of Cyprus, ſurrounding LAPATHUS. *Diod. Sic.* and *Ptolemy*.

LAPITHII, the people of LAPITHIA, who were tainted with a degree of fatuity; hence LAPATHIUS denotes *fatuus*. *Heſychius*.

LAPITHO. See LAPITHA.

LAPITHUS, in fabulous hiſtory, a ſon of Apollo, by Stilbe, and brother to CENTAURUS. He married Orſinome, daughter of Euronymus, by whom he had Phorbas and Periphas, the progenitors of the LAPITHÆ.

(1.) LAPLAND, the moſt northerly country of Europe, extending from the North cape in 71° 30′ N. Lat. to the White Sea under the arctic circle; and inhabited by the ſame people, though ſubject to different powers; viz. Denmark, Ruſſia, and Sweden. It is divided as follows:

I. LAPLAND, NORWEGIAN, under the dominion of Denmark, lies between the Northern Sea, the river Pais, and the lake Enarak.

II. LAPLAND, RUSSIAN, comprehends the eaſtern part, ſituated between the lake Enarak and the White Sea, and is divided into three diſtinct prefectures; namely, that of the ſea-coaſt towards the north, called *Maurmankoi Leporie*; the *Terſkoi Leporie*, upon the coaſt of the White Sea; and the third, or inland, named *Bellamoreſkoi Leporie*.

III. LAPLAND, SWEDISH, is the moſt extenſive of the three, and comprehends all the country from the Baltic to the mountains that ſeparate Norway from Sweden. It is divided into ſix diſtricts, called *marcks* or territories; and theſe are diſtinguiſhed by the names of rivers, ſuch as Angermanland, Elma, Peta, Lula, Torno, and Kiemi. Theſe marcks are ſubdivided into ſmaller diſtricts, called *biars*, conſiſting each of a certain number of families; among which the land is parcelled out by government, or the prefect of the diſtrict appointed by the king of Sweden. Lapland contains about 8 churches, which in ſome parts lie at ſo great a diſtance from each other, that a native is frequently obliged to travel three days in order to attend divine ſervice.

(2.) LAPLAND, CLIMATE OF. The cold of Lapland is very intenſe during the winter, freezing even brandy and the watery part of ſpirit of wine, if the latter is not highly rectified: all the lakes and rivers are frozen to a prodigious thickneſs; and the whole face of the country is covered with ſnow to the depth of 4 or 5 feet. While this continues ſolid, it is impoſſible to travel; but if a partial thaw take place for a few hours, the ſurface is ſoon frozen into a hard impenetrable cruſt, over which the Laplander travels in his ſledge with great celerity. While the thaw prevails, the air is ſurcharged with vapours, and the climate is rainy; but while the north wind blows, the ſky is beautifully ſerene, and the air very clear. The

heat of ſummer is almoſt as intolerable in Lapland as the cold of winter. At the northern extremity, the ſun never ſets for 3 months in ſummer, and in winter there is an uninterrupted night of the ſame duration; but this is qualified in ſuch a manner by a conſtant revolution of dawn and twilight, by a ſerene ſky, moon-light, and auroræ boreales, reflected from the ſnowy ſurface, that the inhabitants are enabled to hunt, fiſh, and proceed with their ordinary occupations.

(3.) LAPLAND, DISEASES OF, AND REMEDIES USED IN. The Laplanders, though for the moſt part vigorous and healthy, are not exempted from diſtempers. They are ſubject to ſore eyes, and even to blindneſs, from the ſmoke of their huts, and the fire to which they are almoſt continually expoſed. Some waſte away in conſumptions; others are afflicted with rheumatic pains and the ſcurvy; and a few are ſubject to vertigo and apoplexy. For the cure of all their internal diſorders, they uſe no other medicine than the decoction of a certain ſpecies of moſs; and when this cannot be procured, they boil the ſtalks of angelica in the milk of the rein-deer. In order to remove a fixed pain, they apply a large muſhroom, burning hot, to the part affected; and this produces a bliſter, which is ſuppoſed to draw off the peccant humour. To their wounds they apply nothing but the turpentine that drops from the fir-tree. When froſt-bitten (though this ſeldom happens), they thruſt a red-hot iron into a cheeſe made of rein-deer's milk, and with the fat that drops from it, anoint the frozen member, which generally recovers.

(4.) LAPLAND, GENERAL APPEARANCE OF. Lapland is a huge congeries of frightful rocks and ſtupendous mountains, but interſperſed with many pleaſant valleys, watered by a vaſt number of rivulets that run into the rivers and lakes, which diſcharge their waters into the gulf of Bothnia. The natives, however, believe it to be the *terreſtrial Paradiſe;* and indeed nothing could be more enchanting than its vaſt proſpects of mountains, hills, foreſts, lakes, rivers, &c. if the climate were but moderate; though even here, in ſummer, the roſes are ſeen blowing wild on the banks of the lakes and rivers, with all the beautiful glow of colour which appears in thoſe cultivated in our gardens. But all the intervals between the mountains are not engroſſed by theſe agreeable proſpects; great part of the flat country is covered with brown duſky foreſts of fir and pine trees; and theſe are often ſkirted by wide extended moraſſes, the ſtagnating waters of which in ſummer produce myriads of miſchievous inſects, that are more intolerable than even the cold of winter. The country however abounds with excellent ſprings; and is remarkable for ſome ſurprifing cataracts, in which the water tumbles over frightful precipices, and daſhes among rocks with amazing impetuoſity and noiſe.

(5.) LAPLAND, INHABITANTS OF. The Laplanders are very low in ſtature, but have remarkably large heads. They are ill ſhaped, and their features harſh. They are, however, ſtrong, hardy, and robuſt; can bear incredible fatigue; and it is ſaid that the ſtouteſt Norwegian is not able to bend the bow of a Laplander. The women are much leſs homely than the men, and many of them have a delicate and florid complexion. Theſe people are ſimple, honeſt, hoſpitable, and timorous; their timidity, however, reſpects war alone; for to many other ſpecies of dangers they expoſe themſelves with ſurpriſing intrepidity, whether in aſcending and deſcending mountains and precipices with their ſnow-ſhoes and in ſledges, or in venturing amidſt whirlpools and cataracts in little ſlender boats made of thin fir boards, faſtened together with thongs of leather, ſinews of wild beaſts, or tough and flexible twigs of willow and oſier. Theſe boats are of different ſizes, from 2 to 6 yards in length, managed with oars, and caulked with moſs ſo tight as to keep out the water. The Laplanders are partly ſettled, and partly roving: the latter live in tents made with coarſe cloth: the former are fixed in ſmall villages near the lakes, and chiefly follow fiſhing. They build their cottages ſomewhat in the ſhape of a cone, by placing a circle of large trees or poles aſlant in the earth, and cloſe to each other, ſo that their tops meet, and form a ſmall vent for the iſſue of the ſmoke: they cover the ground within with branches of trees. In ſpring their food conſiſts principally of the eggs of water fowls, which are extremely plentiful; in ſummer and autumn, of the birds themſelves, and of various others of the partridge tribe; and in winter, of the milk and fleſh of the rein-deer and dried fiſh. They had till lately no bread, but uſed the inner rind of the pine-tree dried and ground, and dried fiſh reduced to powder. They make confections and decoctions of berries, angelica, and ſorrel, which they uſe as preſervatives againſt the ſcurvy. The Laplander enjoys almoſt uninterrupted health by temperance and exerciſe, which brace his nerves to a very unuſual pitch of ſtrength, and fortify his conſtitution in ſuch a manner, that he often lives to the age of 100, without feeling any diſeaſe, or perceiving his vigour impaired. It is not uncommon to ſee a Laplander in old age hunting, fowling, ſkaiting, and performing all the ſevereſt exerciſes of youth with agility. The ſummer garb of the men conſiſts of a long coat of coarſe cloth, reaching down to the middle of the leg, and girded round the waiſt by a belt or girdle; from which hang a Norway knife, and a pouch containing flints, matches, tobacco, and other neceſſaries; the girdle itſelf being decorated with braſs rings and chains. Their caps are made of the ſkin of the northern diver, with the feathers on; and their ſhoes of the rein-deer ſkin with the hair outwards. They wear no linen; but the garments of the ſuperior ranks are of a finer cloth, and they delight in various colours, of which red is the moſt agreeable. In winter they are totally caſed up in coats, caps, boots, and gloves, made of rein-deer ſkins. In the *Flora Laponica*, Linnæus ſays, "Perhaps the curious reader will wonder how the people in Lapland, during the terrible cold that reigns there in winter, can preſerve their lives; ſince almoſt all birds, and even ſome wild beaſts, deſert it at that time. The Laplander, not only in the day, but through the whole winter nights, is obliged to wander about in woods with his herds of rein-deer. For the rein-deer never come under cover, nor eat any kind of fodder, but a particular kind of liverwort. On this account the herdſmen are under a neceſ-

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fity of living continually in the woods, to take care of their cattle, leſt they ſhould be devoured by the wild beaſts. The Laplander eaſily does with little light, as the ſnow reflects the rays from the ſtars, and as the *Aurora Borealis* illuminates the air every night. He guards himſelf againſt the cold in the following manner. He wears breeches made of rein-deer ſkins with the hair on, reaching down to his heels, and ſhoes made of the ſame materials, the hairy part turned outwards. He puts into the ſhoes ſlender-eared broad-leafed cyprus graſs (CAREX VESICARIA, or the *Bladder Carex*), that is cut in ſummer and dried. This he firſt combs and rubs in his hands, and then places it in ſuch a manner, that it not only covers his feet quite round, but his legs alſo; and being thus guarded, he is quite ſecured againſt the intenſe cold. With this graſs he ſtuffs his gloves likewiſe, to preſerve the hands. As this graſs keeps off the cold in winter, ſo in ſummer it hinders the feet from ſweating, and at the ſame time preſerves them from being annoyed by ſtriking againſt ſtones, &c. for their ſhoes are very thin, being made, not of tanned leather, but the raw hide." The womens apparel differs very little from that of the men; only their girdles are more ornamented with rings, chains, needle-caſes, and toys that ſometimes weigh 20 lb. In winter, both men and women lie in their furs; in ſummer, they cover themſelves entirely with coarſe blankets to defend themſelves from the gnats.

(6.) LAPLAND, LAKES AND ISLANDS IN. The principal lakes in Lapland are the Great Uma, the Great Windel, the Oreavan, the Stor-avan, the Great Lula; the lakes of Kartom, Kali, Torno, Enara, and Kimi. Some of theſe extend 60 leagues in length, and contain a great number of iſlands: Stor-avan is ſaid to contain 365; and Enara contains an archipelago of iſlands ſo large, that no Laplander has lived long enough to viſit each particular iſland.

(7.) LAPLAND, MANUFACTURES OF. The Laplanders are naturally very ingenious. They make all their own furniture, their boats, ſledges, bows, and arrows. They form neat boxes of thin birch boards, and inlay them with the horn of the rein-deer. The Swedes are very fond of the Lapland baſkets made of the roots of trees, ſlit in long thin pieces, and twiſted together ſo nicely that they will hold water. Among the manufactures of this country are curious horn ſpoons, and moulds in which they caſt the trinkets of tin which adorn their girdles. The men within doors dreſs victuals for the family: the women act as tailors and embroiderers; they make cloths, ſhoes, and boats, and harneſs for the rein-deer; they ſpin thread of fur, and knit it into caps and gloves that are very ſoft and warm; they draw tin into wire through a horn; and with this they cover the thread which they uſe in embroidering the figures of beaſts, flowers, trees, and ſtars, upon their caps and girdles.

(8.) LAPLAND, MARRIAGE AND FUNERAL CEREMONIES, &c. IN. The manner in which the young Laplander chooſes a wife is equally remarkable and ludicrous. When he has pitched upon a female, he employs ſome friends as mediators with the father; and theſe being provided with ſome bottles of brandy, the ſuitor accompanies them to the hut of his future father-in-law, who invites the mediators to enter; but the lover is left without until the liquor be drank, and the propoſal diſcuſſed: then he is called in, and entertained with ſuch fare as the hut affords; yet without ſeeing his miſtreſs, who retires, or goes out. Having obtained leave of her parents to make his addreſſes in perſon, he puts on his beſt apparel, and is admitted to the lady, whom he ſalutes with a kiſs: then he preſents her with the tongue of a rein-deer, a piece of beaver's fleſh, or ſome other ſort of proviſion. She declines the offer, which is made in preſence of her ſiſters and relations; but makes a ſignal to the lover to follow her into the fields, where ſhe accepts the preſents. Thus encouraged, he begs her permiſſion to ſleep with her in the hut; if ſhe conſents, there is no further difficulty; if ſhe diſapproves of the propoſal, ſhe drops her preſents on the ground. When the lovers are agreed, the youth is permitted to viſit his inamorata as often as he ſhall think proper: but every time he comes, he muſt purchaſe this pleaſure with a freſh bottle of brandy; a perquiſite ſo agreeable to the father, that he often poſtpones the celebration of the nuptials for two or three years. At length the ceremony is performed at church by the prieſt of the pariſh. Even after this event, the huſband is obliged to ſerve his father-in-law a whole year; at the expiration of which he retires to his own habitation, with his wife, and her patrimony of rein-deer, and receives preſents from all his friends and relations. From this period he ſequeſters his wife from the company of all ſtrangers, eſpecially of the male ſex, and watches over her conduct with the moſt jealous vigilance. Many Lapland women are barren, and none of them are very fruitful. A woman, immediately after delivery, ſwallows a draught of whale fat: the child is waſhed with ſnow or cold water, and wrapped up in a hare-ſkin. The mother is ſeldom above five days in the ſtraw, and in fourteen is generally quite recovered: then ſhe carries the child to church to be baptized. Before ſhe can reach the reſidence of the prieſt, ſhe is often obliged to traverſe large foreſts, mountains, lakes, and wide-extended waſtes of ſnow. The infant is faſtened in a hollowed piece of wood, ſtretched naked on a bed of fine moſs, covered with the ſoft ſkin of a young rein-deer, and ſlung by two ſtraps to the back of the mother, who always ſuckles her own child. At home this little cradle is hung to the roof of the hut, and the child lulled aſleep by ſwinging it from one ſide to the other. The boys from their infancy practice the bow; and are not allowed to break their faſt until they have hit the mark. The female children are as early initiated in the buſineſs peculiar to their ſex. When a Laplander is ſuppoſed to be on his death-bed, his friends exhort him to die in the faith of Chriſt, and bear his ſufferings with reſignation, by remembering the paſſion of our Saviour. They are not, however, very ready to attend him in his laſt moments; and as ſoon as he expires, quit the place with precipitation, apprehending ſome injury from his ghoſt, which they believe remains with the corpſe, and takes all opportunities of doing miſchief to the

the living. The deceaſed is wrapped up in woollen or linen, according to his circumſtances, and depoſited in a coffin by a perſon ſelected for that purpoſe: but this office he will not perform, unleſs he is firſt ſecured from the ill offices of the manes, by a conſecrated braſs ring fixed on his left arm. The Chriſtian religion in this country has not yet diſpelled all the rites of heatheniſh ſuperſtition: together with the body they put into the coffin an axe, a flint, and ſteel, a flaſk of brandy, ſome dried fiſh and veniſon. With the axe the deceaſed is ſuppoſed to hew down the buſhes or boughs that may obſtruct his paſſage in the other world: the ſteel and flint are deſigned for ſtriking a light, ſhould he find himſelf in the dark at the day of judgment; and on the proviſion they think he may ſubſiſt during his journey. The Muſcovite Laplanders obſerve other ceremonies, that bear an affinity to the ſuperſtitions of the Greek church. They provide him with money for the porter of paradiſe, and a certificate ſigned by the prieſt, and directed to St Peter, ſpecifying, that the bearer had lived like a good Chriſtian, and ought to be admitted into heaven. At the head of the coffin they place a little image of St Nicholas, who is greatly reverenced, as a friend to the dead. Before the interment, the friends of the deceaſed kindle a fire of fir boughs near the coffin, and expreſs their ſorrow in tears and lamentations. They walk in proceſſion ſeveral times round the body, demanding, in a whining tone, the reaſon of his leaving them, with many other ridiculous queſtions. Mean time, the prieſt ſprinkles the corpſe and the mourners alternately with holy water. The body is at laſt conveyed to the place of interment, on a ſledge drawn by a rein-deer; which, with the clothes of the deceaſed, are left as the prieſt's perquiſite. Three days after the burial, the kinſmen and friends of the defunct are invited to an entertainment, where they eat the fleſh of the rein-deer which conveyed the corpſe to the burying-ground. This being a ſacrifice to the manes, the bones are collected into a baſket and interred. Two thirds of the effects of the deceaſed are inherited by his brothers, and the remainder divided among his ſiſters: but the lands, lakes, and rivers, are held in coparceny by all the children of both ſexes, according to the diviſion made by Charles IX. of Sweden, when he aſſigned a certain tract of land to each family.

(9.) LAPLAND, METHODS OF HUNTING IN. The Laplanders make ſurpriſing excurſions upon the ſnow in their hunting expeditions. They provide themſelves each with a pair of ſkates, or ſnow ſhoes, which are fir boards covered with the rough ſkin of the rein-deer, turned in ſuch a manner that the hair riſes againſt the ſnow, otherwiſe they ſhould be too ſlippery. One of theſe ſhoes is uſually as long as the perſon who wears it; the other is about a foot ſhorter. The feet ſtand in the middle, and to them the ſhoes are faſtened by thongs or withes. The Laplander, thus equipped, wields a long pole in his hand, near the end of which there is a round ball of wood to prevent its piercing too deep in the ſnow; and with this he ſtops himſelf occaſionally. By means of theſe accoutrements he will travel at the rate of 60 miles a-day without being fatigued; aſcending ſteep mountains, and ſliding down again with amazing ſwiftneſs. The Laplander not only travels a-foot, but is provided with a carriage drawn by the rein-deer, in which he journeys with ſtill greater rapidity. The ſledge, called *pulka*, is made in the form of a ſmall boat, with a convex bottom, that it may ſlide the more eaſily over the ſnow: the prow is ſharp and pointed; but the ſledge is flat behind. The traveller is ſwathed in this carriage like an infant in a cradle, with a ſtick in his hand to ſteer the veſſel, and diſengage it from pieces of rock or ſtumps of trees that may chance to encounter it in the route. He muſt alſo balance the ſledge with his body, otherwiſe he will be in danger of being overturned. The traces, by which this carriage is faſtened to rein-deer, are fixed to a collar about the animal's neck, and run down over the breaſt between the fore and hind legs, to be connected with the prow of the ſledge: the reins, managed by the traveller, are tied to the horns; and the trappings are furniſhed with little bells, the ſound of which is agreeable to the animal. With this draught at his tail, the rein-deer, if preſſed, will travel 10 or 12 Swediſh miles (70 or 84 Engliſh miles) in a day; but by ſuch hard driving he is generally deſtroyed. It, however, frequently happens, that he will perſevere in his journey 50 miles without intermiſſion, and without refreſhment, except occaſionally moiſtening his mouth with the ſnow. Before he ſets out, the Laplander whiſpers in his ear the way he is to go, and the place at which he is to halt, firmly perſuaded that the beaſt underſtands his meaning. In the beginning of winter, the Laplanders mark the moſt frequented roads, by ſtrewing them with fir boughs; which being frequently covered with new ſnow, and alternately beaten by the carriage, conſolidates them into a kind of cauſeway; which is the harder if the ſurface has felt a partial thaw, and been cruſted by a ſubſequent froſt. It requires great caution to follow theſe tracts; for if the carriage deviates to the right or left, the traveller is plunged into an abyſs of ſnow. In leſs frequented parts, where there is no ſuch beaten road, the Laplander directs his courſe by certain marks made on the trees. Hunting being the chief occupation of the Laplanders, they perform it in various ways. In ſummer they hunt the wild beaſts with ſmall dogs, trained to the diverſion. In winter they purſue them by their tracts upon the ſnow, ſkating with ſo great velocity, that they often run down the prey. They catch ermines in traps, and ſometimes with dogs. They kill ſquirrels, martens, and ſables, with blunt darts, to avoid wounding the ſkin. Foxes and beavers are ſlain with ſharp-pointed darts and arrows; in ſhooting which, they are accounted the beſt markſmen in the world. The larger beaſts, ſuch as bears, wolves, elks, and wild rein-deer, they either kill with fire-arms purchaſed in Sweden or Norway, or take in ſnares and pits. Their game laws are obſerved with great punctuality. The beaſt becomes the property of the man in whoſe ſnare or pit he is caught; and he who diſcovers a bear's den has the excluſive privilege of hunting him to death. The conqueſt of a bear is the moſt honourable achievement that a Laplander

can

can perform; and his flesh is esteemed the greatest delicacy. The bear is dispatched with a fusil, sometimes laid as a snare, ready cocked and primed; but more frequently by the hunter, who runs the most imminent risk of his life should he miss his aim. The death of a bear is celebrated by the Laplanders as a signal victory. The carcase is drawn to the cabin or hut of the victor by a rein-deer, which is kept sacred from any other work for a whole year after this service. The bear is surrounded by a great number of men, women, and children, reciting a song of triumph; then they express their acknowledgment to God, that he has created beasts for the use of men, and endued mankind with strength and courage to overcome and attack the fiercest of them. The hero is saluted by the women, who spit chewed elder bark in his face. He is feasted three days successively, and his cap is decorated with an additional figure wrought in tin-wire.

(10.) LAPLAND, MINERALS OF. Some silver and lead mines have been discovered in the provinces of Pitha and Lula; and two of copper, with excellent veins of iron, in the district of Torno. In some places there are veins of silver and gold mixed; but these mines are worked only for a few months in summer, as the frost hinders the engines from going in winter. Beautiful crystals, of a surprising magnitude, so hard and fine, that when polished they resemble diamonds, are found; and in some places amethysts and topazes. Great quantities of very curious stones, too hard to be worked by the tool of the mason, are found on the banks of rivers and lakes; and when they happen to bear the least resemblance to the figures of animals, the Laplanders remove them to more conspicuous places, and adore them as deities. The province of Torno affords some curious stones of an octagonal shape, regular, shining, and polished by the hand of nature. In some rivers they fish for pearls, which are generally pale; but some of them are as bright as the oriental pearls, and much larger and rounder. These pearls are found in muscle-shells.

(11.) LAPLAND, QUADRUPEDS, BIRDS, AND INSECTS OF. Lapland, as well as Norway, is infested with a great number of grey wolves and bears, with whom the inhabitants wage perpetual war. The most honourable exploit among the Laplanders is to kill a bear; and the heroes adorn their caps with a small plate of lead or pewter for every bear they have slain. The country abounds also with elks, beavers, and otters, which live here unmolested, and find plenty of fish for their subsistence. The forests furnish haunts to a great number of beautiful martens and squirrels; as well as to the zibeling or sable, whose skin is extremely valuable; together with ermines, weasels, hares, &c. Large black cats attend the Laplanders in hunting, and little curs are also trained to the game. But the most remarkable animal of Lapland is the rein-deer. See CERVUS, § I. N° 12. These animals, so useful in various respects to the natives, are kept at no expense. In summer they feed upon grasses and alpine plants; in winter, upon the *lichen rangiferus*, or rein-deer lichen, and its varieties, which are so abundant as in many parts almost totally to cover the ground for several miles, and which the sagacious animal discovers under the snow by the peculiar acuteness of its smell. Most of those used for draught are castrated when very young, and are larger and fatter than the bucks. The woods, mountains, and rivers are well stocked with wild fowls, such as bustards, partridges, growse, heathcocks, pheasants, lapwings, swans, wild geese, wild ducks, and all sorts of aquatic birds that breed in northern climates. In the beginning of spring, the swans go thither in numerous flights from the German ocean; the lap-wings follow in such swarms that they darken the sky, and scream so loud, that they may be heard at a great distance. The rocks and mountains are likewise frequented by eagles, hawks, falcons, kites, and other birds of prey. The rivers abound with delicious salmon from the gulph of Bothnia, trouts, breams, and perches of exquisite flavour and amazing magnitude; and the inhabitants of Wardhuus, or Danish Lapland, are well supplied with fish from the northern ocean. The flies hatched in the morasses and woods in summer are so numerous, that they often obscure the face of day; so venomous, troublesome, and intolerable, that the rein-deer fly to the tops of the highest mountains, and the Laplanders betake themselves to the sea-side for shelter. M. de Maupertuis, in his account of the voyage he made to Lapland, in company with the other French mathematicians, sent thither by the king to measure a degree of the meridian, says, that on the tops of the mountains in Torno, the flies were so troublesome, that even the Finland soldiers, who are counted the most hardy troops in the service of Sweden, were obliged to cover their faces with the skirts of their coats from the attacks of these animals, which swarmed to such a degree, that the moment a piece of flesh appeared it was blackened all over. Some of these flies are very large, with green heads, and draw blood wherever they strike. The Laplanders shroud themselves in the smoke of a large fire kindled on purpose; yet even this disagreeable expedient was not sufficient to defend the French philosophers: they were obliged, notwithstanding the excessive heat, to wrap up their heads in garments made of the skins of rein-deer, called in that country *lapmudes*, and to cover themselves with a thick rampart of fir boughs; yet all these precautions proved ineffectual.

(12.) LAPLAND, REVENUE AND STRENGTH OF. The revenue arising from this country is of no great consequence: it is paid partly in rix-dollars, but chiefly in furs; nay, some who can procure neither, pay the tribute in dried pikes. The produce of the mines forms likewise a considerable article. Fifty squirrel-skins, or one fox-skin, with a pair of Lapland shoes, are valued at one rix-dollar. Part of the taxes is allotted for the maintenance of the Lapland clergy. But the frightful aspect of this country has been deemed a more effectual defence than artificial bulwarks and garrisons, of which there are none; or than the arms and courage of the natives, who are neither warlike in themselves, nor the least tinctured with discipline.

(13.) LAPLAND, SOIL, AND PRODUCE OF. The soil of Lapland is generally so chilled and barren, that it produces little or no grain or fruit-trees of any

any kind. This ſterility, however, is not ſo much owing to the ſoil, which is in many places of a rich mould, as to want of induſtry; for in ſome diſtricts the Swedes have tilled and manured pieces of ground that bear plentiful crops of rye. There is alſo great plenty of berries; ſuch as black currants, the Norwegian mulberry, growing upon a creeping plant, and much eſteemed as an antiſcorbutic; raſp-berries, cran-berries, juniper-berries, and bilberries. The tops of the mountains are ſo much expoſed to intenſe cold, and tempeſts of ſnow and hail, that no tree will grow near the ſummit; but in parts more ſheltered, fine woods of birch, pine, and fir, grow naturally as if they had been planted by art in rows at regular diſtances, without any undergrowth. Some parts of Lapland produce the ſervice-tree, the willow, the poplar, the elder, and the cornel. But the chief plant is the angelica; which is greatly eſteemed by the natives, who uſe it in their food. The ACETOSA, or ſorrel, alſo grows in great plenty, with many other plants peculiar to the country, beſides various kinds of graſs, heath, fern, and moſs, enumerated by Linnæus in his *Flora Lapponica*. But the vegetable which is the moſt abundant, and of moſt extenſive uſe, is the *lichen rangiferus*. The Laplanders boil it in broth as a cordial and reſtorative. They likewiſe uſe one ſpecies of it as a ſoft and wholeſome bed for their new-born children. See LICHEN.

(14.) LAPLAND, TRADE OF. The commerce of the Laplanders is more conſiderable than one would expect, in a deſert country inhabited by a ſavage ignorant people. They export great quantities of fiſh to the northern parts of Bothnia and White Ruſſia. They likewiſe trade with the neighbouring countries of Norway, Sweden, Muſcovy, and Finland, by ſelling rein-deer, fine furs, baſkets, and toys of their own manufacture, dried pikes, and cheeſe made of the rein-deer's milk. In return for theſe commodities, they receive rix-dollars, woollen cloths, linen, copper, tin, flour, oil, hides, needles, knives, ſpirituous liquors, tobacco, and other neceſſaries. The Laplanders march in caravans to the fairs in Finland and Norway; theſe are compoſed of a long ſtring of 30 or 40 rein-deer and pulkhas tied to one another, the foremoſt being led by a Laplander a-foot. When they have choſen a ſpot for an encampment, they form a large circle of their rein-deer and pulkhas ready yoked; and the animals lying down quietly on the ſnow, are fed with moſs by their maſters. The people kindle great fires, around which, men, women, and children ſit, and ſup on dried fiſh; but the more voluptuous ſpread out bear-ſkins under their tents, where they lie at their eaſe, and ſmoke tobacco.

LAPLANDERS, the natives of Lapland. See LAPLAND, § 5. They call themſelves *Salme-Same*, and *Samen-Almatjeh*. Their country they denominate SAME LANDA, or *Same-aednam*; the Swedes ſtyle it *Lapland* or LAPPMARKEN, and the inhabitants LAPPAR. The natives of thoſe diſtricts under the dominion of Sweden and Denmark, are Lutherans; while many of thoſe who are ſubject to Ruſſia are ſtill Pagans. The Laplanders, before their converſion to Chriſtianity, which was not till lately introduced amongſt them, poſſeſſed no books or MSS. though they knew many traditional hiſtories and ſongs of ancient heroes and princes who once reigned over them; but involved in great uncertainty, and mixed with the moſt fabulous accounts. They have now a tranſlation of the New Teſtament in their language; and many of the natives are able to read and write.

LAPLEY, a ſmall town of England, in Staffordſhire, SW. of Penkridge.

LAPLYSIA, the SEA-HARE; a genus of marine inſects belonging to the order of vermes mollusca. The body is covered with membranes reflected. It has a ſhield-like membrane on the back, a lateral pore on the right ſide, the anus on the extremity of the back, with 4 feelers reſembling ears.

1. LAPLYSIA DEPILANS MAJOR, the great ſea hare, grows to the length of 8 inches.

2. LAPLYSIA DEPILANS MINOR, grows to 2½ inches long, and to more than an inch in diameter; its body approaches to an oval figure, and is ſoft, punctuated, of a kind of gelatinous ſubſtance, and of a pale lead colour; from the larger extremity there ariſe four oblong and thick protuberances; theſe are the tentacula; two of them ſtand nearly erect, two are thrown backward. See *plate* CXCVIII. It is common about our ſhores, eſpecially off Angleſea. It cauſes, by its poiſonous juice, the hair to fall off the hands of thoſe that touch it; and is ſo extremely fetid as to occaſion ſickneſs.

(1.) LAPMARK, LAPPMARK, or LAPPMARKEN, the name given by the Swedes to LAPLAND.

(2.) LAPMARK, *n. ſ.* is alſo uſed as an appellative for a province of Lapland. The Rev. Clement Cruttwell ſays, "Lapland is divided into 7 provinces or lapmarks, which derive their names from the places of note in Nordland, in whoſe neighbourhood they lie, viz. *Jamtland*, *Aſele*, *Umea*, *Pitea*, *Lulea*, *Tornea*, and *Kiemi*."

LAPPAR. See LAPLANDERS.

* LAPPER. *n. ſ.* [from *lap.*] 1. One who wraps up.—They may be *lappers* of linen, and bailiffs of the manor. *Swift.* 2. One who laps or licks.

* LAPPET. *n. ſ.* [diminutive of *lap.*] The parts of a head-dreſs that hang looſe.—How naturally do you apply your hands to each other's *lappets*, and ruffles, and mantuas? *Swift.*

LAPPINEN, a town of Pruſſian Lithuania, 14 miles W. of Tilſit.

LAPPOJOCK, a river of E. Bothnia, which runs into the ſea, about 5 miles below Ny-Karleby.

LAPPS, the natives of Lapland. See LAPLAND, § 5; and LAPLANDERS.

LAPRA, a village of Maritime Auſtria, in the province of the Quarnaro, and iſle of Arbe.

LAPSANA, NIPPLEWORT, a genus of the polygamia æqualis order, belonging to the ſyngeneſia claſs of plants; and in the natural method ranking under the 49th order, *Compoſitæ*. The receptacle is naked; the calyx calyculated, with all the inferior ſcales canaliculated, or finely channelled. There are 4 ſpecies, which grow commonly by the ſides of ditches. The young leaves of the common kind, called *dock-creſſes*, have the taſte of radiſhes, and are eaten raw at Conſtantinople

nople as a ſalad. In ſome parts of England the people boil them as greens, but they have a bitter and diſagreeable taſte.

(1.)* LAPSE. *n. ſ.* [*lapſus*, Lat.] 1. Flow; fall; glide; ſmooth courſe.—

Round I ſaw
Hill, dale, and ſhady woods, and ſunny plains,
And liquid *lapſe* of murm'ring ſtreams. *Milton.*

—Notions of the mind are preſerved in the memory, notwithſtanding *lapſe* of time. *Hale.* 2. Petty error; ſmall miſtake; ſlight offence; little fault.—Theſe are petty errors and minor *lapſes*, not conſiderably injurious unto truth. *Brown.*—The weakneſs of human underſtanding all will confeſs; yet the confidence of moſt practically diſowns it; and it is eaſier to purſuade them of it from other's *lapſes* than their own. *Glanville.*—The ſcripture may be uſefully applied as a caution to guard againſt thoſe *lapſes* and failings, to which our infirmities daily expoſe us. *Rogers.*—It hath been my conſtant buſineſs to examine whether I could find the ſmalleſt *lapſe* in ſtyle or propriety through my whole collection, that I might ſend it abroad as the moſt finiſhed piece. *Swift.* 3. Tranſlation of right from one to another.—In a preſentation to a vacant church, a layman ought to preſent within four months, and a clergyman within ſix, otherwiſe a devolution, or *lapſe* of right, happens. *Ayliffe.*

(2.) LAPSE, in eccleſiaſtical law, (§ 2, *def.* 3.) an omiſſion of a patron to preſent a clerk to a benefice within ſix months of its being void; in which caſe, the benefice is ſaid to be *in lapſe*, or *lapſed*, and the right of preſentation devolved to the ordinary. If the ordinary neglect to preſent during the ſame time, the right of preſentation accrues to the metropolitan, and to the king by neglect of the metropolitan. This right of lapſe was firſt eſtabliſhed in the reign of Henry II. when the biſhops firſt began to exerciſe univerſally the right of inſtitution to churches: and therefore, when there is no right of inſtitution, there is no right of lapſe; ſo that no donative can lapſe to the ordinary, unleſs it hath been augmented by the king's bounty; but no right of lapſe can accrue, when the original preſentation is in the crown. In caſe the benefice becomes void by death or ceſſion through plurality of benefices, the patron is bound to take notice of the vacancy at his own peril: but in caſe of a vacancy by reſignation or canonical deprivation, or if a clerk preſented be refuſed for inſufficiency, theſe being matters of which the biſhop alone is preſumed to be cognizant, here the law requires him to give notice thereof to the patron, otherwiſe he can take no advantage by way of lapſe; neither ſhall any lapſe accrue thereby to the metropolitan or the king. If the biſhop refuſe or neglect to examine and admit the patron's clerk without good reaſon aſſigned, or notice given, he ſhall have no title to preſent by lapſe: and if the right of preſentation be litigious or conteſted, and an action be brought againſt the biſhop to try the title, no lapſe ſhall occur till the queſtion of right be decided. If the biſhop be both patron and ordinary, he ſhall not have a double time allowed him to collate in: and if the biſhop doth not collate his own clerk immediately to the living, and the patron preſents, though after the ſix months are lapſed, yet the preſentation is good, and the biſhop is bound to inſtitute the patron's clerk. If the biſhop ſuffer the preſentation to lapſe to the metropolitan, the patron alſo has the ſame advantage if he preſent before the archbiſhop has filled up the benefice: yet the ordinary cannot, after lapſe to the metropolitan, collate his own clerk to the prejudice of the archbiſhop. But if the preſentation lapſes to the king, the patron ſhall never recover his right, till the king has ſatisfied his turn by preſentation; for *nullum tempus occurrit regi.*

* *To* LAPSE. *v. n.* [from the noun.] 1. To glide ſlowly; to fall by degrees.—This diſpoſition to ſhorten our words, by retrenching the vowels, is nothing elſe but a tendency to *lapſe* into the barbarity of thoſe northern nations, from whom we are deſcended, and whoſe languages labour all under the ſame defect. *Swift.* 2. To fail in any thing; to ſlip; to commit a fault.—

I have ever verified my friends,
Of whom he's chief, with all the ſize that verity
Would without *lapſing* ſuffer. *Shak.*

To *lapſe* in fulneſs
Is ſorer than to lie for need; and falſhood
Is worſe in kings than beggars. *Shak.*

3. To ſlip as by inadvertency or miſtake.—Homer, in his characters of Vulcan and Therſites, has *lapſed* into the burleſque character, and departed from that ſerious air eſſential to an epic poem. *Addiſon.*—Let there be no wilful perverſion of another's meaning; no ſudden ſeizure of a *lapſed* ſyllable to play upon it. *Watts.* To loſe the proper time.—

Myſelf ſtood out:
For which if I be *lapſed* in this place,
I ſhall pay dear. *Shak.*

—As an appeal may be deſerted by the appellant's *lapſing* the term of law, ſo it may alſo be deſerted by a lapſe of the term of a judge. *Ayliffe.* 5. To fall by the negligence of one proprietor to another.—If the archbiſhop ſhall not fill it up within ſix months enſuing, it *lapſes* to the king. *Ayliffe.* 6. To fall from perfection, truth, or faith.—

Once more I will renew
His *lapſed* pow'rs, though forfeit and inthrall'd
By ſin to foul exorbitant deſires. *Milton.*

—A ſprout of that fig-tree which was to hide the nakedneſs of *lapſed* Adam. *Decay of Piety.*—All public forms ſuppoſe it the moſt principal, univerſal, and daily requiſite to the *lapſing* ſtate of human corruption. *Decay of Piety.*—Theſe were looked on as *lapſed* perſons, and great ſeverities of penance were preſcribed them as appears by the canons of Ancyra. *Stillingfleet.*

LAPTAW, a town of Pruſſia, in the province of Smaland, 10 miles N. of Konigſberg.

LAPTCHOUT, or LAPTCHOUT HOTUN, a town of Aſia, in Hami, 30 miles W. of Hami.

(1.) LAPUSZNA, a river of European Turkey, which runs into the Pruth, near Huſ.

(2.) LAPUSZNA, a town of Turkey, in Moldavia, near the above river; 50 miles ESE. of Jaſſi.

(1.)* LAPWING. *n. ſ.* [*lap* and *wing.*] A clamorous bird with long wings.—

Ah! but I think him better than I ſay,
And yet would herein others eyes were worſe:
Far from her neſt the *lapwing* cries away.

My heart prays for him, though my tongue do curse. *Shak.*

And how in fields the *lapwing* Tereus reigns;
The warbling nightingale in woods complains.
*Dryden.*

(2.) LAPWING, in ornithology. See CHACADRIUS, N° 10; and TRINGA, N° 6.

* LAPWORK. *n. f.* [*lap* and *work*.] Work in which one part is interchangeably wrapped over the other.—A basket made of porcupine quills: the ground is a packthread caul woven, into which, by the Indian women, are wrought, by a kind of *lap-work*, the quills of porcupines, not split, but of the young ones entire; mixed with white and black in even and indented waves. *Grew's Museum.*

LAQUE, or LAKE. See LAKE, N° 3.

LAQUEARIUS, a kind of athleta among the ancients, who in one hand held a LAQUEUS, i. e. a sort of snare, wherewith to embarrass and entangle his antagonist, and in the other a poignard to stab him.

(1.) LAQUEUS, in surgery, a ligature so contrived, that, when stretched by any weight, it draws up close. Its use is to extend broken or disjointed bones, to keep them in their places while they are set, and to bind the parts close together.

(2.) LAQUEUS. See LAQUEARIUS.

LAQUIA, a large river of Asia, one of the four which rise out of Lake Chaamay, and water the countries of Siam, Pegu, &c.

LAQUILO, an island in the Mediterranean, near the coast of Murcia, about 3 miles SE. of Almacaren.

(1.) LAR, a river of Asia, in Cachemire, which runs into the Behat; 10 m. NW. of Cachemire.

(2.) LAR, or LAAR, a town of Persia, the capital of the province of Laristan, seated among mountains in a sandy soil. It has a palace, where the governor resides; several mosques, and a castle on a rock. The Dutch have a factory in it; and the Jews carry on a manufacture of silk, in a quarter allotted to them. It is 120 miles W. of Ormuz, and 159 SSE. of Schiras. Lon. 52. 45. E. Lat. 27. 30. N.

(3.) LAR, a town of Persia, in the province of Fars, with a castle. It carries on a great trade in silk; and its territory abounds in oranges, lemons, and very large tamarinds. Lon. 54. 15. E. Lat. 27. 30. N.

(1.) LARA, or LARANDA, in fabulous history, one of the Naiades, daughter of the river Almon in Latium, famed for her beauty and loquacity. She revealed to Juno the amours of Jupiter with Juturna, for which he cut out her tongue, and ordered Mercury to conduct her to Tartarus. But Mercury falling in love with her by the way, she became the mother of twins, who were afterwards worshipped by the Romans, under the name of LARES. *Ovid.* Fast. ii. 599.

(2.) LARA, in geography, a town in Spain, in Old Castile, on the Arlanza; 13 miles SSE. of Burgos.

(1.) LARACHA, a river of Africa, in Fez.

(2.) LARACHA, an ancient and strong town of Fez, at the mouth of the above river, with a good harbour, formerly in the possession of the Spaniards. Lon. 5. 59. W. Lat. 35. 40. N.

LARAGNE, a town of France, in the dep. of the Upper Alps; 9 miles SSE. of Serres, and 9 NNW. of Sisteron.

LARANDA. See LARA, N° 1.

LARARIUM was a chapel which the Romans frequently had in their houses for the household gods, called LARES. Spartian says, that Alexander the son of Mammea kept in his lararium the figure of our Saviour, together with his other idols.

(1.) LARBERT, a parish of Scotland, in Stirlingshire, united with that of DUNIPACE, with a church in each. The extent of both is about 8 miles in length from E. to W. and two in breadth from N. to S. The surface is level; the soil partly light and dry, partly clay; oats and flax are the chief produce: They both abound with coals and free-stone. The population of LARBERT has increased greatly; that of DUNIPACE has diminished, though it has a printfield and cotton manufactory. The number of souls in both, in 1791, was about 2000; the increase, since 1755, was 256. The number of handicraftsmen in Larbert was about 1500; in Dunipace only 80. The vast increase in the former is owing to the establishment of the iron works at Carron. See CARRON, § 3. A great tryst for cattle is held thrice a-year in a muir belonging to Sir Michael Bruce. Between 20 and 30,000 cattle are annually collected at the tryst in October. There are 3 Danish camps, and the great Roman causeway, from Carnuirs to Stirling, is still entire in many places in both parishes. In Dunipace parish is the famous Torwood, in the middle of which are the remains of WALLACE's TREE, an oak which, when entire, measured 12 feet in diameter, and in the heart of which, then hollow, that great patriot hid himself, after his defeat.

(2.) LARBERT, a village in the above parish, about 7 miles SE. of Stirling, with a church, a good school, and two public houses.

* LARBOARD. *n. f.* The left hand side of a ship, when you stand with your face to the head: opposed to the *starboard*. *Harris.*—

Or when Ulysses on the *larboard* shunn'd
Charybdis, and by th' other whirlpool steer'd.
*Milton.*

Tack to the *larboard*, and stand off to sea,
Veer starboard sea and land. *Dryden.*

LARBRICK, a town of Lancashire, near Preston.

(1.) * LARCENY. *n. f.* [*larcin*, Fr. *latrocinium*, Lat.] Petty theft. "Those laws would be very unjust, that should chastise murder and petty *larceny* with the same punishment." *Spectator.*

(2.) LARCENY, by contraction for *latrocany*, is distinguished by the law into two sorts: the one called *simple larceny*, or plain theft, unaccompanied with any other atrocious circumstance; and *mixed* or *compound larceny*, which also includes in it the aggravation of a taking from one's house or person.

I. LARCENY, or SIMPLE LARCENY, when it is the stealing of goods above the value of 12d. is called *grand larceny*; when of goods to that value, or under, is *petit larceny*: offences, which are considerably distinguished in their punishment, but not otherwise. See THEFT.

II. LARCENY MIXED, or COMPOUND LARCENY, is such as has all the properties of the former (see THEFT),

THEFT); but is accompanied with either one or both of the aggravations of taking from one's *house* or *person*. First therefore of larceny from the *house*, and then of larceny from the *person*.

i. LARCENY FROM THE HOUSE, though it might seem to have a higher degree of guilt than simple larceny, yet is not at all distinguished from the other at common law: unless where it is accompanied with the circumstance of breaking the house by night; and then it falls under another description, viz. that of burglary. (See BURGLARY.) But now by several acts of parliament (the history of which is very ingeniously deduced by Barr, a learned modern writer, who hath shown them to have gradually arisen from our improvements in trade and opulence), the benefit of clergy is taken from larcenies committed in an house in almost every instance: except that larceny of the stock or utensils of the plate glass company from any of their houses, &c. is made only single felony, and liable to transportation for seven years. The multiplicity of the general acts is apt to create some confusion; but upon comparing them diligently, we may collect, that the benefit of clergy is denied upon the following domestic aggravations of larceny; viz. first, in larcenies *above the value of twelvepence*, committed, 1. In a church or chapel, with or without violence, or breaking the same: 2. In a booth or tent in a market or fair, in the day-time or in the night, by violence or breaking the same, the owner or some of his family being therein: 3. By robbing a dwelling-house in the day-time (which *robbing* implies a breaking), any person being therein: 4. In a dwelling-house by day or by night, without breaking the same, any person being therein and put in fear; which amounts in law to a robbery: and in both these last cases the accessory before the fact is also excluded from his clergy. 2dly, In larcenies *to the value of five shillings*, committed, 1. By breaking any dwelling-house, or any out-house, shop, or warehouse thereunto belonging, in the day-time, although no person be therein; which also now extends to aiders, abettors, and accessories before the fact: 2. By privately stealing goods, wares, or merchandise in any shop, warehouse, coach-house, or stable, by day or by night; though the same be not broken open, and though no person be therein; which likewise extends to such as assist, hire, or command the offence to be committed. Lastly, in larcenies *to the value of forty shillings* in a dwelling-house, or its out-houses, although the same be not broken, and whether any person be therein or not; unless committed against their masters by apprentices under the age of 15. This also extends to those who aid or assist in the commission of any such offence.

ii. LARCENY FROM THE PERSON, is either by *privately* stealing, or by open and violent assault, which is usually called ROBBERY. The offence of *privately* stealing from a man's *person*, as by picking his pocket or the like, privily, without his knowledge, was debarred of the benefit of clergy so early as by the statute 8 Eliz. c. 4. But then it must be such a larceny as stands in need of the benefit of clergy, viz. of above the value of 12d.; else the offender shall not have judgment of death. For the statute creates no new offence; but only takes away the benefit of clergy, which was a matter of grace, and leaves the thief to the regular judgment of the ancient law. This severity (for a most severe law it certainly is) seems to be owing to the ease with which such offences are committed, the difficulty of guarding against them, and the boldness with which they were practised (even in the queen's court and presence) at the time when this statute was made: besides that this is an infringement of property in the manual occupation or corporal possession of the owner, which was an offence even in a state of nature. And therefore the SACCULARII, or cutpurses, were more severely punished than common thieves by the Roman and Athenian laws. As to open and violent larceny from the person, see ROBBERY.

(1.) * LARCH. *n. f.* [*larix*, Lat.] A tree.—Some botanical critics tell us, the poets have not rightly followed the traditions of antiquity, in metamorphosing the sisters of Phaeton into poplars, who ought to have been turned into *larch* trees; for that it is this kind of tree which sheds a gum, and is commonly found on the banks of the Po. *Addison.*

(2.) LARCH TREE. See PINUS, N° 5.

(1.) * LARD. *n. f.* [*lardum*, Latin; *lard*, Fr.] 1. The grease of swine.—

So may thy pastures with their flow'ry feasts,
As suddenly as *lard*, fat thy lean beasts. *Donne.*

2. Bacon; the flesh of swine.—

By this the boiling kettle had prepared,
And to the table sent the smoking *lard:*
On which with eager appetite they dine,
A sav'ry bit, that served to relish wine. *Dryden.*

The sacrifice they sped;
Chopp'd off their nervous thighs, and next prepar'd
T' involve the lean in cauls, and mend with *lard.* *Dryden.*

(2.) LARD, HOG'S. See AXUNGIA, and FAT, § 3.

* *To* LARD. *v. a.* [*larder*, French; from the noun.] 1. To stuff with bacon.—

The *larded* thighs on loaded altars laid. *Dryd.*
No man *lards* salt pork with orange peel,
Or garnishes his lamb with spitch cockt eel. *King.*

2. To fatten.—

Now Falstaff sweats to death,
And *lards* the lean earth as he walks along. *Shakesp.*

Brave soldier, doth he lie
*Larding* the plain? *Shak.*

3. To mix with something else by way of improvement.—

An exact command,
*Larded* with many several sorts of reasons. *Shak*
Let no alien interpose
To *lard* with wit thy hungry Epsom prose. *Dryden.*

He *lards* with flourishes his long harangue;
'Tis fine, say'st thou? *Dryden.*

—Swearing by heaven; the poets think this nothing, their plays are so much *larded* with it. *Collier's View of the Stage.*

* LARDER. *n. f.* [*lardier*, old French; from *lard.*] The room where meat is kept or salted.—

This similitude is not borrowed of the *larder* house, but out of the school house. *Ascham.*—Flesh is ill kept in a room that is not cool; whereas in a cool and wet *larder* it will keep longer. *Bacon.*

So have I seen in *larder* dark,
Of veal a lucid loin. *Dorset.*

Old age,
Morose, perverse in humour, diffident,
The more he still abounds, the less content:
His *larder* and his kitchen too observes,
And now, lest he should want hereafter starves.
*King.*

* LARDERER. *n. s.* [from *larder.*] One who has the charge of the larder.

LARDNER, Nathaniel, an eminent English dissenting divine, born at Hawkhurst in Kent, June 6, 1684. After a grammatical education, to which great attention must have been given, and in which a no less rapid progress must have been made, he was sent first to a dissenting academy in London, which was under the care of the Rev. Dr Joshua Oldfield; and thence, in his 16th year, to prosecute his studies at Utrecht, under the celebrated professors, D'Uries, Grævius, and Burman. Here he remained above three years, and then removed for a short space to Leyden. In 1703, he returned to England, continuing at his father's house to employ himself by close and diligent preparation for the sacred profession which he had in view. Qualified as he was, it was not till 1709 that he preached his first sermon, from Romans i. 16.—"a text (his biographer remarks) than which there could not have been a more proper one, for a man who was destined in the order of Divine Providence, to be one of the ablest advocates for the authenticity and truth of the Christian revelation that ever existed." A few years after this, he was received into Lady Treby's family, as domestic chaplain and tutor to her son, and continued in this comfortable situation till her ladyship's death in 1721. This event threw him into circumstances of some perplexity, having preached to several congregations during his residence with Lady Treby, without the approbation or choice of any one congregation. Here we are told, "that it reflects no honour on the Dissenters, that a man of such merit should so long have been neglected." But it has been observed upon this, that the pulpit was not the place in which Mr Lardner was calculated either to convey improvement or acquire reputation. Dr Kippis afterwards informs us, that his mode of elocution was very unpleasant; that from his early and extreme deafness he could have no such command of his voice as to give it a due modulation; and that he greatly dropped his words." It cannot then, as his biographer adds, be matter of surprise that he was not popular; nor, it may be added, can it be any reflection on the congregations to which he occasionally preached, that they did not choose for their minister a man, who, notwithstanding his great learning and amiable virtues, was so deficient as a public speaker, that it was impossible to hear him with any pleasure, and scarcely without pain. Though Mr Lardner had no church at which he officiated as minister, he was engaged with some of his dissenting brethren in preaching a Tuesday evening lecture at the Old Jewry. Acquainted probably with the direction of his studies, they appointed him to preach on the proof of the *Credibility of the Gospel History.* This he discussed in two sermons; and prosecuting the subject which he had taken up in these discourses, in Feb. 1727, he published, in two volumes 8vo. *the First Part of* "The Credibility of the Gospel History, or the Facts OCCASIONALLY mentioned in the New Testament, confirmed by Passages of ancient Authors, who were contemporary with our Saviour or his Apostles, or lived near their time." An *Appendix* was subjoined, relating to the time of Herod's death. Thus Mr Lardner commenced author, and began his literary career with singular reputation. "It is scarcely necessary to say (observes Dr Kippis), how well this work was received by the learned world. Not only was it highly approved by the Protestant Dissenters, with whom the author was more immediately connected, but by the clergy in general of the established church; and its reputation gradually extended into foreign countries. It is indeed an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work will find it replete with admirable instruction, found learning, and just and candid criticism." These two, with the subsequent 15, volumes octavo, and the four thin quartos entitled, *Jewish and Heathen Testimonies*, occupied him, with the interruption arising from some smaller productions, during the space of *forty-three years.* Dr Kippis gives a particular account of the time when each volume was published, and of the subjects discussed in each. The following useful information, which the Doctor introduces, in speaking of the "*Supplement to the Credibility*," deserves well to be quoted. "I cannot avoid strongly recommending this work (says he) to the attention of all young divines. Indeed, I think that it ought to be read by every theological student before he quits the university or academy in which he is educated. There are three other works which will be found of eminent advantage to those who are intended for, or beginning to engage in, the Christian ministry. These are, *Butler's Analogy*, *Bp. Law's Considerations on the Theory of Religion*, and *Dr Taylor's Key to Apostolical Writings*, prefixed to his Paraphrase on the Epistle to the Romans. Without agreeing with every circumstance advanced in these works, it may be said of them with the greatest truth, that they tend to open and enlarge the mind; that they give important views of the evidence, nature and design of revelation; and that they display a vein of reasoning and inquiry, which may be extended to other objects besides those immediately considered in the books themselves.—It must not be forgotten, that the Supplement to the Credibility has a place in the excellent collection of treatises in divinity, which has lately been published by Dr Watson bishop of Landaff. For a collection which cannot fail of being eminently conducive to the instruction and improvement of younger clergymen, and for the noble, manly, and truly evangelical preface by which it is preceded, this great prelate is entitled to the gratitude of the Christian world." The *Supplement to the Credibility* was some years ago published separately, under the title of *The History of the Gospels and Epistles.* Applauded

plauded as Dr Lardner's works were, he received little recompence for them. Some of the latter volumes of the Credibility were publiſhed at a loſs; and at laſt he ſold the copyright and all the remaining printed copies to the bookſellers, for the trifling ſum of 150l. His object, however, was not private emolument, but to ſerve the intereſts of truth and virtue; and it pleaſed Divine Providence to ſpare his life, both to complete his extenſive plan, and to ſee the laſt volume, the 4th of the *Teſtimonies*, publiſhed. This was in 1767. He was ſeized with a decline in the ſummer following; and was carried off in a few days at Hawkhurſt, the place of his nativity, where he had a ſmall paternal eſtate, in the 85th year of his age.

* LARDON. *n. ſ.* [French.] A bit of bacon.

LARDO, a ſea-port town of Spain, in the bay of Biſcay, with a large and ſafe harbour. It is 30 miles W. of Bilboa, and 72. N. by W. of Burgos. Lon. 3. 53. W. Lat. 43. 23. N.

LAREK, an iſland in the Perſian Gulf, where the Dutch attempted to eſtabliſh a factory, but were prevented by the Perſians. The ſoil is poor, and the water brackiſh. It is 12 miles SSE. of Gambion.

LAREMBERG, a town of Germany, in Auſtria, 7 miles S. of Vienna.

LAREN, a town in the dep. of the Amſtel, and late province of Holland, 5 miles SE. of Naerden.

LARENDEHA, a town of Aſiatic Turkey, in the province of Caramania, 40 m. SSE. of Cogni.

LARENTINALIA, in antiquity, a feaſt held among the Romans on the 23d day of December, but ordered to be obſerved twice a year by Auguſtus; by ſome ſuppoſed to have been in honour of the LARES, but by others, with more probability, in honour of ACCA LAURENTIA; and to have been the ſame with the LAURENTALIA.

LARES, among the ancients, derived by Apuleius, in his tract *De Deo Socratis*, from *lar*, *familiaris*; a kind of domeſtic genii, or divinities, worſhipped in houſes, and eſteemed the guardians and protectors of families; ſuppoſed to reſide more immediately in the chimney corner. The Lares were diſtinguiſhed from the PENATES; as the former were ſuppoſed to preſide over houſekeeping, the ſervants in families, and domeſtic affairs; and the latter were the protectors of the maſters of families, their wives and children. Accordingly the Lares were dreſſed in ſhort ſuccinct habits, to ſhow their readineſs to ſerve; and they held a ſort of cornucopia in their hands, as a ſignal of hoſpitality and good houſe-keeping. According to Ovid, there were generally two of them, who were ſometimes repreſented with a dog at their feet. Plutarch diſtinguiſhes good and evil Lares, as he had before done good and evil Genii.—There were alſo ſome public, and ſome private Lares. Apuleius tells us the domeſtic Lares were no more than the ſouls of departed perſons, who had lived well, and diſcharged the duties of their ſtation; whereas thoſe who had done otherwiſe, were vagabonds, wandering about and frightening people, called LARVÆ and LEMURES. The Lares were alſo called *Penates*, and were worſhipped under the figures of little marmouſets, or images of wax, ſilver, or earthen ware. The public Lares were alſo called COMPITALES, from *compitum*, a croſs way; and VIALES, from *via*, a way or public road; as being placed at the meetings of roads and in the high ways, and eſteemed the patrons and protectors of travellers. The private Lares took care of particular houſes and families: theſe they alſo called *Præſtites*, from *præſto*;

*Quod præſtant oculis omnia tuta ſuis.* Ovid. Faſt.

They gave the name *Urbani*, i. e. *Lares of Cities*, to thoſe who had cities under their care; and *Hoſtilii*, to thoſe who were to keep their enemies off. There were alſo Lares of the country, called *Rurales*, as appears by ſeveral antique inſcriptions. The Lares were alſo genial gods, ſuppoſed to take care of children from their birth. It is for this reaſon that when Macrobius tells us the Egyptians had four gods who preſided over the birth of children, *viz.* the Genius, Fortune, Love, and Neceſſity, called *Præſtites*, ſome interpret him as if he had ſaid the Egyptians had Lares; but they have mentioned, that there was a great difference between the Lares of the Romans and the Præſtites of the Egyptians. However, the learned Mr Byrant affirms that they were the ſame. The ancients differ extremely about the origin of the Lares. Varro and Macrobius ſay that they were the children of Mania; Ovid makes them the iſſue of Mercury, and the Naiad Lara, or Laranda; Apuleius aſſures us they were the poſterity of the Lemures; Nigridus, according to Arnobius, made them ſometimes the guardians and protectors of houſes, and ſometimes the ſame with the CURETES of Samothracia, whom the Greeks call *Idæi dactyli*. Nor was Varro more conſiſtent in his opinion of theſe gods: ſometimes making them the manes of heroes, and ſometimes gods of the air. Titus Tatius, king of the Sabines, was the firſt who built a temple to the Lares. The chimney and fireplace in the houſe were particularly conſecrated to them. Tertullian tells us the cuſtom of worſhipping the Lares aroſe from this, that they anciently interred their dead in their houſes; whence the credulous people imagined their ſouls continued there alſo, and proceeded to pay them divine honours. To this it may be added, that the cuſtom being afterwards introduced of burying in the highways, they might hence take occaſion to regard them as gods of the highways. The victim offered to the Lares in the public ſacrifices was a hog; in private, they offered them wine, incenſe, a crown of wool, and a little of what was left at the table. They alſo crowned them with flowers, particularly the violet, myrtle and roſemary. Their ſymbol was a dog, which was uſually repreſented by their ſide, on account of its fidelity and the ſervice it does to man in watching his houſe. They were ſometimes alſo repreſented as clothed in a dog's ſkin. The term *Lares*, according to Mr Bryant, was formed from *laren*, an ancient word by which the ark was repreſented: and he ſuppoſes that the Lares and Manes were the ſame domeſtic deities under different names; and that by theſe terms the Hetrurians and Latins denoted the *dii arkitæ*, who were no other than their arkite anceſtors, or the perſons preſerved in the laren or ark; the genius of which was Iſis, the reputed parent of the world. He obſerves farther, that they are deſcribed as dæmons and genii,

rii, who once lived on earth, and were gifted with immortality. Arnobius ſtyles them *Lares quoſdam genios et ſimilitudine animas*; and he ſays, that, according to Varro, they were the children of Mania. Huetius (Demonſt. Prop. 4. p. 139.) adds, that Mania had alſo the name of *Larunda*; and ſhe is ſtyled the mother of the demons. By ſome ſhe is called Lara, and was ſuppoſed to preſide over families; and children were offered at her altar in order to procure her favour. In lieu of theſe they in after times offered the heads of poppies and pods of garlic.

(2.) LARG, a river of France, which runs into the Ill, between Altkirch and Mulhauſen, in the department of the Upper Rhine.

(3.) Larg Fell, a mountain of Scotland, in Kirkcudbright, 23 m. W. of New Galloway.

(1.) * LARGE. *adj.* [*large*, Fr. *largus*, Latin.] 1. Big; bulky.—Charles II. aſked me, What could be the reaſon, that in mountainous countries the men were commonly *larger*, and yet the cattle of all ſorts ſmaller? *Temple.*—

Great Theron, *large* of limbs, of giant height, *Dryden.*

—Warwick, Leiceſter, and Buckingham, bear a *large* boned ſheep of the beſt ſhape and deepeſt ſtaple. *Mortim.* 2. Wide; extenſive.—Their former *large* peopling was an effect of the countries impoveriſhing. *Carew.*—Let them dwell in the land, and tread therein; for it is *large* enough for them. *Gen.* xxxiv. 21.—There he conquered a thouſand miles wide and large. *Abbot's Deſc. of the World.* 3. Liberal; abundant; plentiful.—Thou ſhalt drink of thy ſiſter's cup deep and *large*. *Ezek.*

Vernal ſuns and ſhowers
Diffuſe their warmeſt, *largeſt* influence. *Thomſ.*

4. Copious; diffuſe.—Skippon gave a *large* teſtimony under his hand, that they had carried themſelves with great civility. *Clarendon.*—I might be very *large* upon the importance and advantages of education, and ſay a great many things which have been ſaid before. *Felton on the Claſſicks.* 5. *At* Large. Without reſtraint; without confinement.—If you divide a cane into two, and one ſpeak at the one end, and you lay your ear at the other, it will carry the voice farther than in the air *at large*. *Bacon.*—

Thus incorporeal ſpirits to ſmalleſt forms
Reduc'd their ſhapes immenſe; and were *at large*,
Though without number ſtill. *Milton.*

—The children are bred up in their father's way; or ſo plentifully provided for, that they are left *at large*. *Spratt.*—

Your zeal becomes importunate;
I've hitherto permitted it to rave
And talk *at large*; but learn to keep it in,
Leſt it ſhould take more freedom than I'll give it. *Addiſon.*

6. *At* Large. Diffuſely; in the full extent.—

Diſcover more *at large* what cauſe that was,
For I am ignorant, and cannot gueſs. *Shakeſp.*

—It does not belong to this place to have that point debated *at large*. *Watts.*

(2.) Large is alſo a ſea term applied to the wind, when it croſſes the line of a ſhip's courſe in a favourable direction, particularly on the beam or quarter. Thus, if a ſhip ſteer weſt, then the wind in any point of the compaſs to the eaſtward of the S. or N. may be called *large*, unleſs when it is directly eaſt, and then it is ſaid to be right aft. Sailing large is, therefore, advancing with a large wind, ſo as that the ſheets are ſlackened and flowing, and the bow-lines entirely diffuſed. This phraſe is generally oppoſed to ſailing cloſe-hauled.

* LARGELY. *adv.* [from *large*.] 1. Widely; extenſively. 2. Copiouſly; diffuſely; amply.—Where the author treats more *largely*, it will explain the ſhorter hints and brief intimations. *Watts on the Mind.* 3. Liberally; bounteouſly.—

How he lives and eats:
How *largely* gives; how ſplendidly he treats. *Dryden.*

Thoſe, who in warmer climes complain,
From Phœbus' rays they ſuffer pain,
Muſt own, that pain is *largely* paid
By gen'rous wines beneath the ſhade. *Swift.*

4. Abundantly; without ſparing.—

They their fill of love, and love's diſport,
Took *largely*; of their mutual guilt the ſeal. *Milton.*

LARGEMIERE, a town of France, in the dep. of Ardeche, 4½ miles N. of Joyeuſe, and 18 SW. of Privas. Lon. 21. 57. E. of Ferro. Lat. 44. 32. N.

* LARGENESS. *n. ſ.* [from *large*.] 1. Bigneſs; bulk.—London excels any other city in the whole world, either in *largeneſs*, or number of inhabitants. *Spratt.*—

Nor muſt Bumaſtus his old honours loſe,
In length and *largeneſs* like the dugs of cows. *Dryden.*

2. Greatneſs; comprehenſion.—There will be occaſion for *largeneſs* of mind and agreeableneſs of temper. *Collier on Friendſhip.* 3. Extenſion; amplitude.—They which would file away moſt from the *largeneſs* of that offer, do in moſt ſparing terms acknowledge little leſs. *Hooker.*—

The ample propoſition that hope makes,
In all deſigns begun on earth below,
Fails in the promis'd *largeneſs*. *Shakeſp.*

—Knowing beſt the *largeneſs* of my own heart toward my people's good and juſt contentment. *K. Charles.*—

Shall grief contract the *largeneſs* of that heart,
In which nor fear nor anger has a part. *Waller.*

—Man as far tranſcends the beaſts in *largeneſs* of deſire, as dignity of nature and employment. *Glanville's Apology.*—If the *largeneſs* of a man's heart carry him beyond prudence, we may reckon it illuſtrious weakneſs. *L'Eſtrange.* 4. Wideneſs.—Suppoſing that the multitude and *largeneſs* of rivers ought to continue as great as now; we can eaſily prove, that the extent of the ocean could be no leſs. *Bentley.*

(1.) * LARGESS. *n. ſ.* [*largeſſe*, Fr.] A preſent; a gift; a bounty.—

Our coffers, with too great a court,
And liberal *largeſs*, are grown ſomewhat light. *Shakeſpeare.*

—He aſſigned two thouſand ducats, for a bounty to me and my fellows; for they give great *largeſſes* where they come. *Bacon's New Atlantis.*—

A pardon to the captain, and a *largeſs*
Among the ſoldiers, had appeas'd their fury. *Derham.*

The paltry *largeſs* too ſeverely watch'd,
That

That no intruding guests usurp a share. *Dryd.* —Irus's condition will not admit of *largesses*. *Addison.*

(2.) LARGESS. See LARGITIO.

LARGILLIERE, Nicholas De, a French painter, born at Paris, in 1656. He lived for some years in England, and was employed by Charles II. Lewis XIV. also patronised him, and he became director of the French academy. His capital work is a picture of the crucifixion. He also painted portraits admirably. He died in 1746, aged 90.

LARGITIO, in Roman antiquity, was a distribution of corn, provision, clothes, money, &c. to the people. Gracchus, when tribune, to make himself popular, passed a law for supplying the Roman citizens with corn at a very low rate, out of the public granaries. Claudius, another tribune, with the same views to popular applause, procured it to be distributed *gratis*.—Cato, to win the common people from Cæsar, persuaded the senate to do the same, and 300,000 citizens shared in the distribution. Cæsar, after his triumph, extended his bounty to 150,000, giving them each a *mina*. The Roman emperors enlarged still further the list of those who were to partake of their distributions. Largitio is frequently taken in a bad sense, to signify a masked bribery; whereby candidates purchased votes, when they stood for places of honour or trust in the state. The distribution of money was called *congiarium*, and the distributors *divisores* and *frumentores*.

* LARGITION. *n. s. Largitio*, Lat.] The act of giving. *Dict.*

LARGIUS, Titus. See LARTIUS.

(1.) LARGO, a parish of Scotland, in Fifeshire, nearly 6 miles long from SW. to NE. but of very unequal breadth, containing 5469 acres. The S. part of it affords a delightful view of elegant seats, thriving plantations, populous villages, fertile fields, hills and dales, wood and water. The soil is very various, but fertile. Husbandry is much improved: this parish having first showed the example of draining, inclosing, &c. to all the neighbourhood. Wheat, as good as the best in Lothian, is raised; as well as oats, barley, turnips, cabbages, potatoes, &c. The population, in 1791, was 1913; the increase, since 1755, was 517. Coal, lime-stone, and free-stone abound. Among the eminent natives of this parish are enumerated, 1. The brave Sir Andrew Wood of Largo, who obtained two signal victories by sea over the English, in the reign of K. James IV. 2. Mr James Durham, brother to Sir Alexander of Largo, celebrated both as a soldier and divine, who, in the latter capacity, having been appointed to preach before Oliver Cromwell, in the high Church of Glasgow, had the courage publicly to challenge the usurper, for the injustice of his invasion of Scotland: 3. Alexander Selkirk, from whom Dan. De Foe *stole* the authentic materials, from which he compiled his ingenious romance of *Robinson Crusoe*. See DE FOE, and SELKIRK, N° 1.

(2.) LARGO, a town in the above parish, seated on the bay (N° 3.), 9 miles S. of Cupar. Its chief manufactures are linens and checks. It has an hospital, founded in 1659, by Mr John Wood, of the Largo family, for 12 old men of the name of Wood, who, with their wives, are accommodated with a room and closet, and an annuity of L.100 Scots each. A large garden supplies them with vegetables. The funds arise from an adjacent farm, and the interest of money sunk. The proprietors of the estates of Largo, Lundin, Wemyss, and Balfour, with the minister, are patrons.

(3.) LARGO BAY, a large bay on the N. coast of the Frith of Forth, which affords a safe road for vessels of all sizes; 9 miles S. of Cupar.

(4.) LARGO GULF, a bay of Maritime Austria, on the coast of Istria, between the Cape Salvon and Pirano.

(5.) LARGO LAW, a large hill of Fifeshire, in the above parish (N° 2.), one mile N. of the town (N° 2.); 800 feet above the sea level. It is seen at a great distance.

(1.) LARGS, a parish of Scotland, 9 miles long, from N. to S. in the county of Ayr, and district of Cunninghame, bordering on Renfrewshire; pleasantly seated along the Frith of Clyde, of which it affords a magnificent prospect. The soil is light, shallow, and gravelly, better adapted for pasture than cultivation. The air is so pure, that it is, by some, reckoned the *Montpelier* of Scotland. The population, in 1790, was 2110; the decrease 25, since 1755. At the entry to this parish, at Kelly Bridge, on the shore, along which the road lies, the land on the E. side, which is high, ends in a natural perpendicular wall of stone, extending a full mile; at the foot of which is the road, and rising above it, in some places 50 and 60 feet; seemingly hanging over it, and presenting the appearance of an impregnable bulwark. It is a striking object, especially in frosty weather, during sunshine, when it is covered over with icicles. It ends near Kilmorly, an ancient castle on a height, affording a fine view of the Clyde.

(2.) LARGS, a village on the W. coast of Scotland, in the above parish, opposite the island of Bute, rendered memorable by the defeat of the Norwegians here in their last invasion of this country. This invasion was made in the year 1263, with a fleet of 160 sail, and an army of 20,000 men, commanded by Haquin, king of Norway, whose ravages on the coasts of Ayrshire, and Arran, reaching the Scottish court, an army was immediately assembled by Alexander III. and a bloody engagement ensued on the village, when 15,000 of the invaders were slain in the battle and flight, with 5000 Scots. Haquin escaped to the Orkneys, where he soon after died of grief. The entrenchments of the Norwegian camp may still be traced along the coast of this place. The Scottish commanders who fell in battle were buried in a rising field near the village; three or four persons were interred in one grave, on each side of which was a large stone; a third was placed across the grave, supported at the extremities by the side stones; and in this rude manner the warriors lay entombed. Some years ago, the proprietor of the field demolished these repositories of the dead, leaving only one (a special favour!), which serves to give an idea of the whole. The celebrated ancient poem of *Hardiknute* alludes to this battle.

LARGUS, an ancient Latin poet, who wrote a poem

poem on the arrival of Antenor in Italy, where he built Padua. He wrote with elegance. *Ovid. de Pont.* iv. *ep.* 16. *v.* 17.

LARI, a town of Italy, in Tuscany; 14 miles ENE. of Pisa.

LARICAXAS, a province of S. America, in Buenos Ayres, about 240 miles long from E. to W. and 75 broad. The whole of it abounds in mines of gold, so pure that it is often found of 23 carats 3 grains fineness. The mountain *Sunchuli* is in this province, which had a gold mine uncommonly rich; but about 1750, it was overflowed, and all attempts to drain it have since proved abortive.

LARINA. See LARINUM.

LARINATES, the ancient inhabitants of LARINUM.

LARING, a town of Germany, in the duchy of Stiria; 4 miles NE. of Marpurg.

LARINO, a town of Italy, in the kingdom of Naples, and province of Capitanata, with a bishop's see; 25 miles NE. of Molise. Lon. 15. 51. E. Lat. 41. 48. N.

LARINUM, in ancient geography, a town of Italy, near Apulia, seated on the Tifernus, near its fall into the Adriatic. It belonged to the *Frentani*. It is now called LARINO.

LARIO, a department of the kingdom of Italy, late the ITALIAN REPUBLIC, and formerly of the CISALPINE (which see), but greatly enlarged by the last division, on the 13th May 1801; when its population was found to be 371,895 citizens. It is divided into four districts, viz. *Como*, *Varese*, *Sondrio*, and *Lecco*, of which the towns so named are the capitals. COMO is the capital of the department. The name is derived from the ancient LARIUS.

LARIOZO, a town in the island of Cuba, 48 miles E. of Spiritu Santo.

(1.) LARISSA, an ancient, rich, and celebrated town of Greece, in the province of Janna or Thessally, with an archbishop's see of the Greek church, a palace, and several handsome mosques. According to Virgil, it was the country of Achilles. It was also the place where Philip the father of Alexander the Great resided.—The inhabitants carry on a considerable trade. The city is agreeably seated on the Peneus. Lon. 23. 36. E. Lat. 38. 58. N.

(2.) LARISSA, a city between Egypt and Palestine, where Pompey the Great was murdered.

(3—6.) LARISSA, the name of other 4 ancient cities; viz. 1. in Æolia, 70 stadia from Cyme: 2. in Asia Minor, near the S. borders of Troas: 3. near Ephesus: 4. a large city on the banks of the Tigris, which had a pyramid, but much inferior to those of Egypt in height.

LARISSÆUS, a surname of Achilles, from his birth-place, LARISSA; as well as of Jupiter, from his temple there.

LARISSUS, a river of the Peloponnesus, running between Elis and Achaia. *Strabo*, viii. *Livy*, xxvii. 31.

LARISTAN, a province of Persia, formerly an independent kingdom, under the descendants of Cosroes, king of Persia; bounded on the N. and E. by Kerman; S. by the Persian Gulf; and W. by Farsistan. The air is unwholesome, and the water bad. Its chief trade is in camels. LAR is the capital.

LARIUS, in ancient geography, an extensive lake of GALLIA CISALPINA, through which the *Addua* (now the ADDA) runs, in its way to the Po, above Cremona. It is by some reckoned 88 miles, by others 109 in circumference. Dr Oppenheim states its length to be 36 Italian miles, from N. to S. It is now called *Como* (see COMO, N° 1.), and is included in the department of the LARIO, which is named from it.

LARIX, the LARCH TREE. See PINUS, N° 5.

(1.) * LARK. *n. s.* [*laþerce*, Sax. *lerk*, Dan. *lavrock*, Scottish.] A small singing bird.—

It was the *lark*, the herald of the morn. *Shak.*

Look up a height, the shrill gorg'd *lark* so far
Cannot be seen or heard. *Shak.*

Th' example of the heavenly *lark*,
Thy fellow poet, Cowley, mark. *Cowley.*

Mark how the *lark* and linnet sing;
With rival notes
They strain their warb'ling throats,
To welcome in the spring. *Dryden.*

(2.) LARK, in ornithology. See ALAUDA, and BIRD-CATCHING, § 3. The lark is not only a very agreeable bird for the cage, but will live upon almost any food, if it have once a week a fresh tuft of three-leaved grass. The proper method of keeping them in health is this: there must be two pans of food, the one containing meat, the other oatmeal and hempseed. A very good food is the following: Boil an egg very hard, to which add the crumb of a halfpenny loaf, and as much hempseed; let the egg be chopped very small, and the hempseed bruised in a mortar; when these are mixed, the bread is to be crumbled in among the rest, and the whole to be rolled together with a common rolling-pin, and kept for use. There must be some fine small gravel strewed at the bottom of the cage, and renewed at farthest once in a week. This will prevent the bird's feet from getting hurt by being clogged with the dung; and his basking in this will keep him also from growing lousy. There must be a perch in the cage, and it must either be lined with green bays, or made of fine matting, which the lark is very fond of. When the bird is first taken, some meat must be strewed upon the sand in the bottom of the cage; for it will be sometimes almost famished before it finds the meat in the pan. The cock bird is known from the hen by the loudness and length of his call, by his tallness as he walks about the cage, and by his doubling his notes in the evening, as if he was going with his mate to roost. A better rule than all others, however, is his singing strong; for the hen wood-lark sings but very weakly. Both the cock and hen, of this kind are subject to many disorders; the principal of these are cramps, giddiness of the head, and breeding lice. Cleanliness is the best cure for the first and the last of these complaints; but we know of no cure for the other. A good strong bird, however, will often last very well five or six years, and improve all the time.

(3.) LARKS, DARING, or DORING OF, a method of taking larks, by means of a clap-net and

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a looking glaſs. For this ſport there muſt be provided 4 ſticks very ſtraight and light, about the bigneſs of a pike; two of theſe are to be four feet 9 inches long, and all notched at the edges or the ends. At one end of theſe ſticks there is to be faſtened another of about a foot long on one ſide; and on the other ſide a ſmall wooden peg about 3 inches long. Then 4 or more ſticks are to be prepared, each one foot long; and each of theſe muſt have a cord of 9 feet long faſtened to it at the end. Every one ſhould have a buckle for the commodious faſtening on the reſpective ſticks when the net is to be ſpread. A cord muſt alſo be provided, which muſt have two branches. The one muſt have nine feet and a half, and the other ten feet long, with a buckle at the end of each; the reſt, or body of the cord, muſt be 24 yards long. All theſe cords, as well the long ones as thoſe about the ſticks, muſt be well twiſted, and of the bigneſs of one's little finger. The next thing is a ſtaff of 4 feet long, pointed at one end, and with a ball of wood at the other, for the carrying theſe conveniences in a ſack or wallet. There ſhould alſo be carried a ſpade to level the ground where there may be any little irregularities; and two ſmall rods, each 18 inches long, having a ſmall rod fixed with a pack-thread at the larger end of the other. To theſe are to be tied ſome pack-thread loops, which are to faſten in the legs of ſome larks; and there are to be reels to theſe, that the birds may fly a little way up and down. The looking-glaſs is to be prepared in the following manner: Take a piece of wood about an inch and an half thick, and cut it in form of a bow, ſo that there may be about 9 inches ſpace between the two ends; and let it have its full thickneſs at the bottom, that it may receive into it a falſe piece; in the five corners of which there are to be ſet in 5 pieces of looking glaſs. Theſe are ſo fixed, that they may dart their light upwards; and the whole machine is to be ſupported on a moveable pin, with the end of a long line fixed to it, and made in the manner of the children's play-thing of an apple and a plumb-ſtone; ſo that the other end of the cord being carried through a hedge, the barely pulling it may ſet the whole machine of the glaſſes a-turning. This and the other contrivances are to be placed in the middle between the two nets. The larks fixed to the place, termed *calls*, and the glittering of the looking glaſſes as they twirl round in the ſun, invite the other larks down; and the cord that communicates with the nets, and goes through the hedge, gives the perſon behind an opportunity of pulling up the nets, ſo as to meet over the whole, and take every bird that is between them. The places where this ſort of ſporting ſucceeds beſt are open fields, remote from any trees and hedges except one by way of ſhelter for the ſportſman: and the wind ſhould always be either in the front or back; for if it blows ſideways, it prevents the playing of the net.

LARKENTING, a town of Aſia, in Thibet.

* LARKER. *n. ſ.* [from *lark.*] A catcher of larks. *Dict.*

(1.) * LARKSPUR. *n. ſ.* [*delphinium.*] A plant.

(2.) LARKSPUR. See DELPHINIUM.

LARMIER, [from *larme*, French, a tear,] in architecture, a flat ſquare member of the cornice, below the cimaſium, and jetting out fartheſt; ſo called from its uſe, which is to diſperſe the water, and cauſe it to fall at a diſtance from the wall, drop by drop, as it were by tears.

LARNAGE, a town of France, in the dep. of Drome; 10 miles N. of Valence.

(1.) LARNE, a river of Ireland, in Antrim, which runs into the N. Channel of the Iriſh Sea, at Larne.

(2.) LARNE, a town of Ireland, ſeated at the mouth of the river (N° 1.), 16 miles NE. of Antrim. Lon. 5. 43. W. Lat. 54. 51. N.

(3.) LARNE, LOUGH, a bay on the E. coaſt of Ireland, between the iſland of Magee, and the coaſt of Antrim, about 16 miles long and 1 broad.

LARNIC, a ſea-port of Cyprus, on the SE. coaſt, the ſee of a Greek biſhop, and the reſidence of ſeveral European conſuls: 30 miles SW. of Famagoſta.

LARNTUKA, a town on the S. ſide of the Ende, one of the Molucca iſlands, with a good harbour.

LAROTAVA, a town in the Iſle of Teneriffe.

LARRAGA, a town of Spain, in Navarre, 11 miles E. of Eſtella.

LARRASOANNA, a town of Spain, in Navarre, 12 miles NE. of Pamplona.

LARREY, Iſaac DE, a French proteſtant hiſtorian, who fled from France on the revocation of the edict of Nantes, and took refuge in Holland, where he was made hiſtoriographer to the United Provinces. He wrote 1. The Hiſtory of England; 4 vols folio. 2. The Hiſtory of Lewis XIV. 3 vols 4to. 3. The Hiſtory of Auguſtus, 8vo. 4. The Hiſtory of the Seven Wiſe Men; 2 vols 8vo. He died in 1719.

LARRIBUNDAR, a ſea-port town of Aſia, in Indoſtan; ſeated at the mouth of the Sinda, or Indus, with a harbour capable of receiving ſhips of 200 tons burden. It is but a ſmall place, conſiſting of about 100 houſes built with wood; but has a ſtone fort, with a few guns. Lon. 67. 0. E. Lat. 25. 0. N.

LARRISOUN, a town of Perſia, in the prov. of Mezenderam; 66 miles SW. of Ferabad.

(1.) LARROGUE, Matthew DE, a learned Proteſtant divine, born at Lierac, in Germany, in 1619. He was miniſter at Montauban, and publiſhed many works which ſhow uncommon erudition. He died in 1684.

(2.) LARROGUE, Daniel DE, ſon of the preceding, was born at Vitré. He wrote a ſatire on Lewis XIV. for which he ſuffered 5 years impriſonment. He tranſlated Prideaux's Life of Mahomet, and Echard's Roman Hiſtory, into French. He died in 1731.

LARS, a town of Ruſſia, in the province of Caucaſus; 56 miles SE. of Ekaterinograd.

LARTA. See ARTA. This town was ceded to France, in 1797, by the treaty of Campo Formio.

LARTIUS FLORUS, Titus, a Roman citizen and conſul, who appeaſed a ſedition of the people, and was the firſt DICTATOR ever elected at Rome. He was appointed to this high office, endued with the moſt abſolute power, and inveſted with every enſign of royalty except the name of *king*, A. U. C.

255, within *ten* years only after the abolition of the monarchy, the expulsion of the kings, and the erection of the republic. So rapidly did even the Roman democracy itself revert to a *monarchy*. But it was only temporary: Lartius, after defeating the enemies of his country, laid down his unlimited power within 6 months, and returned to the rank of a private citizen, with the glorious reputation of having exercised his power with blameless lenity. Had he attempted, like the First Consul of a neighbouring republic, to prolong his dictatorship to 10 or 20 years, the jealousy of the Roman citizens would have been justly alarmed.

(1.) LARVÆ, in antiquity, derived from the Hetruscan word *lar* or *lars*, signifying "prince or lord," denoted the ghosts of the deceased, considered as wicked and mischievous. Hence is formed the term *larvatus*, i. e. *larva indutus* or *demoniac*. The ingenious Mr Farmer urges the etymology and use of this term to prove, that the heathen demons were human ghosts.—The larvæ were also called *lemures*.

(2.) LARVÆ, in entomology, a name given by Linnæus to insects in that state, called by other writers ERUCA, or *caterpillar*. See ENTOMOLOGY, SECT. IV.

(3.) LARVÆ, in mineralogy, the same with petrifactions. See PETRIFACTIONS.

* LARVATED. *adj.* [*larvatus*, Lat.] Masked. *Dict.*

(1.) LARVIGEN, a county of Norway.

(2.) LARVIGEN, or LAURWIGEN, the capital of the above county, seated at the conflux of 2 rivers near the sea. It has a considerable trade, and its iron works are valuable. It lies 55 miles SSW. of Christiana. Lon. 10. 15. E. Lat. 59. 3. N.

* LARUM. *n. s.* [from *alarum* or *alarm*.] 1. Alarm; noise noting danger.—

His *larum* bell might loud and wide be heard,
When cause requir'd, but never out of time.
*Spenser.*

—The peaking cornute, her husband, dwelling in a continual *larum* of jealousy, comes to me in the instant of our encounter. *Shak.*

How far off lie these armies?
—Within a mile and half.
—Then shall we hear their *larum*, and they ours.
*Shak.*

—She is become formidable to all her neighbours, as she puts every one to stand upon his guard, and have a continual *larum* bell in his ears. *Howel.*—2. An instrument that makes a noise at a certain hour.—Of this nature was that *larum*, which, though it were but three inches big, yet would both wake a man, and of itself light a candle for him at any set hour. *Wilkins.*—I see men as lusty and strong that eat but two meals a-day, as others that have set their stomachs, like *larums*, to call on them for four or five. *Locke.*—

The young Æneas, all at once let down,
Stunn'd with his giddy *larum* half the town.
*Dunciad.*

LARUS, the GULL, in ornithology; a genus belonging to the order of anseres, the characters of which are these: The bill is strait, cultrated, a little crooked at the point, and without teeth; the inferior mandible is gibbous below the apex; the nostrils are linear, a little broader before, and situated in the middle of the beak. There are 20 or 21 different species, principally distinguished by their colours. See *Plate* CXCVIII.

1. LARUS ARTICILLA, the *laughing gull*, is in length 18 inches, breadth three feet. It resembles the pewit (see N° 9.) in every thing but in the legs, which are black instead of red. It is found in Russia, on the river Don, particularly about Tschercask. The note resembles a coarse laugh, whence the name. It is met with also in different parts of the continent of America; and is very numerous in the Bahama islands.

2. LARUS CANUS; the *common gull*, is in length 16 or 17 inches; in breadth 36; weight one pound. The bill is yellow: the irides are hazel, and the eye-lids brown: the head, neck, under parts of the body, and tail, are white; the back and wings, pale grey: the outer edge of the four first quills, and tips of the first five, are black; but the fourth and fifth have a white spot at the tips; the rest, except the three nearest the body, have the ends white; the legs are of a dull greenish white. This seems to be the most common of all the gulls, being found in vast numbers on our shores and rivers which are contiguous to the sea. It is seen also very far north, as far as Iceland and the Russian lakes: it is met with in the neighbourhood of the Caspian Sea, in various shores of the Mediterranean, and as far south as Greece; and it is found also in America, on the coast of Newfoundland. It breeds on the rocks and cliffs, like others of the genus; and the eggs are two inches and a half in length, of a deep olive brown, marked with irregular deep reddish blotches. It is a tame species, and may be seen by hundreds on the shores of the Thames and other rivers, in the winter and spring, at low tides, picking up the various worms and small fish left by the tides; and will often follow the plough in the fields contiguous, for the sake of worms and insects which are turned up, particularly the cockchafer or dorbeelie in its larvæ state, which it joins with the rooks in devouring most greedily.

3. LARUS CATARACTES, the *Skua gull*, is in length two feet; the extent four feet and a half; the weight three pounds: the bill is two inches one fourth long, very much hooked at the end, and very sharp; the upper mandible covered more than half-way with a black cere or skin, as in the hawk-kind; the nostrils are placed near the bend, and are pervious. The feathers on the head, neck, back, scapulars, and coverts of the wings, are of a deep brown, marked with rusty colour; brightest in the male. The breast, belly, and vent, are ferruginous, tinged with ash-colour. The tail when spread is circular, of a deep brown, white at the root, and with shafts of the same colour. The legs are covered with great black scalons: the talons black, strong, and crooked; the interior remarkably so.—This species inhabits Norway, the Ferroe isles, Shetland, and the noted rock Foula a little W. of them. It is also a native of the South Sea. It is the most formidable of the gulls; its prey being not only fish, but, what is wonderful in a web-footed bird, all the lesser sort of water-fowl, such as teal, &c. Mr Schroter, a surgeon in the Ferroe isles, relates that it likewise preys on ducks, poultry, and

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even young lambs. It has all the fierceneſs of the eagle in defending its young; when the inhabitants of thoſe iſlands viſit the neſt, it attacks them with great force, ſo that they hold a knife erect over their heads, on which the ſkua will transfix itſelf in its fall on the invaders. The Rev. Mr Low, miniſter of Birſa in Orkney, confirmed part of the above account: On approaching the quarters of theſe birds, they attacked him and his company with moſt violent blows; and intimidated a bold dog of Mr Low's in ſuch a manner, as to drive him for protection to his maſter. The natives are often very roughly treated by them while they are attending their ſheep on the hills; and are obliged to guard their heads by holding up their ſticks, on which the birds often kill themſelves. In Foula it is a privileged bird, becauſe it defends the flocks from the eagle, which it beats and purſues with great fury; ſo that even that rapacious bird ſeldom ventures near its quarters. The natives of Foula on this account lay a fine on any perſon who deſtroys one: they deny that it ever injures their flocks or poultry; but imagine it preys on the dung of the arctic and other larger gulls, which it perſecutes till they moot for fear.—Theſe birds are alſo frequent in many high latitudes of the ſouthern hemiſphere: our circumnavigators met with them in Falkland iſles, particularly about Port Egmont, whence called *Port Egmont hens*. In this place, and at Terra del Fuego, they were obſerved to make their neſts among the dry graſs. After breeding-time, they diſperſe over the ocean, and for the moſt part are ſeen in pairs. They are met with in Kerguelen's land, and off the Cape of Good Hope, and other parts. In all places its manners are the ſame in reſpect to ferocity: it is frequently ſeen to attack the largeſt albatroſs, beating it with great violence ſo long as it remains on the wing; at which time this cowardly giant finds no other reſource than to ſettle on the water; upon which the ſkua flies away.

4. LARUS FUSCUS, the *herring gull*, weighs upwards of 30 ounces; the length 23 inches, its breadth 52: the bill is yellow, and the lower mandible marked with an orange-coloured ſpot; the back and coverts of the wings are aſh-coloured; the upper part of the five firſt quill-feathers are black, marked with a white ſpot near their end; the legs of a pale fleſh colour. Theſe birds breed on the ledges of rocks that hang over the ſea: they make a large neſt of dead graſs; and lay three eggs of a dirty white, ſpotted with black. The young are aſh-coloured, ſpotted with brown. They do not come to their proper colour the firſt year: this is common to other gulls; which has greatly multiplied the ſpecies among authors, who have not attended to theſe particulars. This ſpecies is a great devourer of fiſh, eſpecially of herrings; it is a conſtant attendant on the nets, and ſo bold as to ſeize its prey in preſence of the fiſhermen. It is common in this kingdom, and frequents the ſame places as the black-backed gull. It is alſo found in moſt of the northern parts of Europe, as well as about the Caſpian and Black ſeas; the rivers which fall into them, and the great lakes of Siberia. It is found likewiſe in Iceland, Greenland, and Hudſon's Bay. In winter it migrates ſouth, being found in Jamaica; and is ſaid to breed on ſome of the iſlands on the coaſt of South Carolina.

5. LARUS HYBERNUS, the *winter gull*, winter mew, or *coddy-moddy*, weighs from 14 to 17 ounces; the length 18 inches, the breadth three feet nine. The irides are hazel: the bill is two inches long, but the ſlendereſt of any gull; black at the tip, and whitiſh towards the baſe. The crown of the head, and hindpart and ſides of the neck, are white, marked with oblong duſky ſpots; the forehead, throat, middle of the breaſt, belly, and rump, white; the back and ſcapulars of a pale grey, the laſt ſpotted with brown: the coverts of the wings are of a pale brown, edged with white; the firſt quill-feather is black, the ſucceeding ones are tipt with white; the tail is white, croſſed near the end with a black bar; the legs are of a dirty bluiſh white. This kind frequents, during winter, the moiſt meadows in the inland parts of England, remote from the ſea. The gelatinous ſubſtance, known by the name of *ſtar-ſhot*, or *ſtar-gelly*, owes its origin to this bird, or ſome of the kind; being nothing but the half-digeſted remains of earth-worms, which theſe birds feed on, and often diſcharge from their ſtomachs.

6. LARUS MARINUS, the *black-backed gull*, is in length 29 inches; in breadth five feet nine. The bill is very ſtrong and thick, and almoſt four inches long; the colour a pale yellow; but the lower mandible is marked with a red ſpot, with a black one in the middle. The head, neck, whole under ſide, tail, and lower part of the back, are white: the upper part of the back and wings are black; the quill feathers tipt with white, the legs of a pale fleſh-colour. It inhabits ſeveral parts of England, and breeds on the higheſt cliffs. The egg is blunt at each end; of a duſky olive colour; quite black at the greater end, and the reſt of it thinly marked with duſky ſpots. It is alſo common on moſt of the northern coaſts of Europe. It frequents Greenland; but chiefly inhabits the diſtant rocks. It lays three eggs in May, placing them on the heaps of dung which the birds leave there from time to time. It is ſaid to attack other birds, and to be particularly an enemy to the eider duck. It very greedily devours carrion, though the moſt general food is fiſh. It is common alſo in America, as low as S. Carolina, where it is called the *old wife*.

7. LARUS NÆVIUS the *wagel*, is a large ſpecies, being near two feet in length, and in breadth about 5; weight near 3 pounds. The bill is black; two inches and a half long: the irides are duſky: the whole plumage is compoſed of mixed brown, aſh colour, and white; the middle of each feather brown: the under parts of the body are the ſame, but paler: the quills are black: the lower part of the tail is mottled black and white; near the end is a bar of black, and beyond this the end is white: the legs are of a dirty fleſh-colour, in ſome white. This ſpecies frequents the ſea-coaſts of many parts of England, though not in conſiderable numbers. At times it is ſeen on the banks of the Thames along with other gulls; and is there ſuppoſed to be the female of the black-

backed: but this has not yet been determined ſufficiently by authors.

8. LARUS PARASITICUS, the *dung-hunter*, is in length 21 inches. The bill is an inch and a half long, pretty much hooked, and of a duſky colour; the noſtrils are placed in a kind of cere: the top of the head is black; the ſides of it, forehead, neck, and all beneath, white: acroſs the breaſt there is a pale duſky bar: the upper parts of the body, wings, and tail, are black; the baſe of the quills white on the inner webs; and the two middle feathers of the tail are near four inches longer than the reſt: the legs are ſcaly, not very ſtout; the colour of them is black. The female is ſaid to be entirely brown, paleſt beneath; and the middle tail feathers only two inches longer than the others. This is a northern ſpecies, and very common in the Hebrides, where it breeds on heath. It comes in May, and retires in Auguſt; and if diſturbed, flies about like the lapwing, but ſoon alights. It is alſo found in the Orkneys, and on the coaſts of Yorkſhire, where it is called the *ſeaſer*. It is met with likewiſe on the N. coaſts of Sweden, Denmark, and Ruſſia, as far as Kamſchatka; and it is common in Greenland, where it frequents the open ſea, as well as the bays. The female makes an artleſs neſt of graſs and moſs, on a hillock in ſome marſhy place, and lays two aſh-coloured eggs, ſpotted with black, the ſize of thoſe of a hen. This bird does not often ſwim, but flies generally in a ſlow manner, unleſs in purſuit of other birds; which it often attacks, in order to make them diſgorge the fiſh or other food, which this common plunderer greedily catches up. Moſt authors have told us, that it is the dung of the birds which it ſearches after in the purſuit; but later obſervations prove that this is not true; though, from the ſuppoſition of its being ſo, the bird has obtained the name of *ſtrunt-jager*.

9. LARUS RIDIBUNDUS, the PEWIT, or *black-headed gull*, is in length 15 inches, breadth three feet, and weight 10 ounces. The bill is rather ſlender, and of a blood-red: the eye-lids are red, and the irides hazel: the head and throat are duſky brown, in old birds black; and on each eye-lid is a ſmall white ſpot; the back and wings are of an aſh-colour; the neck, all the under parts, and tail, are white: the ten firſt quills are white, margined, and more or leſs tipped with black; the others of an aſh-colour, with white ends: the legs are of the colour of the bill, the claws black. This ſpecies breeds on the ſhores of ſome of our rivers; but full as often in the inland fens of Lincolnſhire, Cambridgeſhire, and other parts of England. They make their neſt on the ground, with ruſhes, dead grats, &c. and lay three eggs of a greeniſh brown, marked with red brown blotches. After the breeding ſeaſon, they again diſperſe to the ſea-coaſts. They breed alſo in Northumberland, and are found throughout Ruſſia and Siberia, as far as Kamſchatka, but no farther to the north. They are ſeen throughout the winter at Aleppo, in great numbers; and ſo tame, that the women are ſaid to call them from the terraces of their houſes, throwing up pieces of bread, which theſe birds catch in the air. They inhabit North America, coming into New England in May, and departing in Auguſt. The young birds in the neighbourhood of the Thames are thought good eating, and are called RED LEGS. They were formerly more eſteemed, and numbers were annually taken and fattened for the table. Plott gives a marvellous account of their attachment to the lord of the ſoil they inhabit; inſomuch, that on his death, they never fail to ſhift their quarters for a certain time. Whitelock, in his Annals, mentions a piece of ground near Portſmouth, which produced to the owner 40l. a year by the ſale of this ſpecies of gull. Theſe are the *ſea-gulles* that in old times were ſerved up at noblemens tables. Their note is like a hoarſe laugh.

10. LARUS RISSA, the KITTIWAKE, is in length 14 inches, in extent three feet two. When arrived at full age, the head, neck, belly, and tail, are of a ſnowy whiteneſs; behind each ear is ſometimes a duſky ſpot: the back and wings are grey: the exterior edge of the firſt quill feather, and tips of the four or five next, are black: the bill is yellow, tinged with green; and the inſide of the mouth is orange: the legs are duſky, with only a knob inſtead of the back toe. It inhabits the romantic cliffs of Flamborough-head (where it is called PETREL), the Baſs, the vaſt rocks near the caſtle of Slains in Aberdeenſhire, and the iſle of Prieſtholm. The young of theſe birds are a favourite diſh in North Britain, being ſerved up roaſted, a little before dinner, in order to provoke the appetite; but from their rank taſte and ſmell, ſeem much more likely to produce a contrary effect. This ſpecies is likewiſe met with at Newfoundland, Greenland, Spitzbergen, Iceland, and the north of Europe; the arctic coaſt of Aſia; and Kamſchatka. By the Icelanders, it is called *ritſa*. Some authors affirm the kittiwake to be the tarrock in a ſtate of perfection; while others maintain the contrary.

11. LARUS TRIDACTYLUS, the TARROCK, is in length 14 inches, breadth 36; weight ſeven ounces. The bill is ſhort, thick, and black: the head, neck, and under parts, are white: near each ear, and under the throat, there is a black ſpot; and at the hind part of the neck a creſcent of black: the back and ſcapulars are bluiſh grey; the wing coverts duſky, edged with grey, ſome of the larger wholly grey; the exterior ſides and ends of the firſt four quills are black, tips of the two next black, all the reſt white: the ten middle feathers of the tail are white tipped with black, the two outermoſt wholly white: the legs are of a duſky aſh-colour; in lieu of the back toe, it has only a protuberance. This ſpecies breeds in Scotland with the kittiwake; and inhabits other parts of northern Europe; as Iceland and Spitzbergen, the Baltic, and White ſeas, and Kamtſchatka. It is common in Greenland in ſummer. It comes in ſpring, and frequents the ſea-coaſts; builds in the rocky crags of the bays; in June lays two eggs of a greeniſh aſh-colour ſpotted with brown; and retires from the ſhores in autumn. It is obſerved frequently to attend the whales and ſeals, for the ſake of the fiſh which the laſt drive before them into the ſhallows, when theſe birds dart into the water ſuddenly, and make them their prey. They

are

are very noisy, especially during the time of incubation. They both swim and fly well, and for a long time together: they are often observed on portions of ice swimming in the sea. Both the flesh and eggs are esteemed by the Greenlanders, and the skins used as garments.

* LARYNGOTOMY. *n. f.* [λαρυγξ and τεμνω; *laryngotomie*, Fr.] An operation where the forepart of the larynx is divided to assist respiration, during large tumours upon the upper parts; as in a quinsey. *Quincy.*

(1.) * LARYNX. *n. f.* [λαρυγξ.] The upper part of the trachea, which lies below the root of the tongue, before the pharynx. *Quincy.*—There are thirteen muscles for the motion of the five cartilages of the *larynx*. *Derham.*

(2.) LARYNX. See ANATOMY, § 354.

LASAIA, a town of Naples, in the Principato Citra, 21 miles SSW. of Cangiano.

LASBERG, a town of Germany, in Austria, 3 miles ESE. of Friestadt.

(1.) LASCARIS, Andrew John, surnamed *Rhyndacenus*, a learned writer, of an ancient Greek family, who went into Italy, after the taking of Constantinople by the Turks in 1453. He was well received by Laurence de Medicis, a distinguished protector of learned men; and was twice sent to Constantinople to collect the best Greek MSS. by which means numberless scarce and valuable treasures of literature were carried into Italy. At his return, Lewis XII. king of France, prevailed on him to settle in the university of Paris, and sent him twice ambassador to Venice. Ten years after, cardinal John de Medicis being elected pope, under the name of *Leo X.* Lascaris, his old friend, went to Rome, and had the direction of a Greek college. He died at Rome, in 1535, at about the 90th year of his age. He brought into the west most of the fine Greek MSS. that are now extant, and composed some epigrams in Greek and Latin.

(2.) LASCARIS, Constantine, one of the Greeks who were principally concerned in the revival of learning in the west. He retired into Italy in 1454, and taught polite literature at Milan, whither he was called by Francis Sforza; he afterwards went to Rome, where he was well received by Cardinal Bessarion. He afterwards taught rhetoric and the Greek tongue at Naples; and ended his days at Messina, leaving the senate of that city many excellent MSS. which he had brought from Constantinople. He was interred at the public expense, and the senate of Messina erected a marble tomb to his memory. He wrote some grammatical works.

LASCARS. *n. f.* Indian sailors. See INDIA.

LAS CASAS. See CASAS.

LASCENA, Peter, a learned Neapolitan, born 25th Sept. 1590. His merits procured him the patronage of Cardinal Barberini, with whom he resided at Rome, and to whom he dedicated his Latin Discourses, *De Lingua Hellenistica*. Intense study, and too great abstinence, for he made but one meal in 24 hours, threw him into a fever, of which he died, Sept. 30, 1636.

LASCHE, a town of Bohemia, in the circle of Chrudin; 8 miles E. of Chrudim.

LASCHNITZ, a town of Silesia, in Oels.

LASCIGO, a town of Naples, in the province of Principato Citra; 18 miles W. of Policastro.

* LASCIVIENT. *adj.* [*lasciviens*, Lat.] Frolicksome; wantoning.

* LASCIVIOUS. *adj.* [*lascivus*, Lat.] 1. Lewd; lustful.—

In what habit will you go along?
—Not like a woman; for I would prevent
The loose encounters of *lascivious* men. *Shak.*

He on Eve
Began to cast *lascivious* eyes: she him
As wantonly repaid; in lust they burn. *Milton.*

—Notwithstanding all their talk of reason and philosophy, and those unanswerable difficulties, which, over their cups, they pretend to have against christianity; persuade but the covetous man not to deify his money, the *lascivious* man to throw off his lewd amours, and all their giant-like objections against christianity shall presently vanish. *South.*

2. Wanton; soft; luxurious.—

Grim visag'd War hath sooth'd his wrinkl'd front;
And now, instead of mounting barbed steeds,
To fright the souls of fearful adversaries,
He capers nimbly in a lady's chamber,
To the *lascivious* pleasing of a lute. *Shak.*

* LASCIVIOUSLY. *adv.* [from *lascivious*.] Lewdly; wantonly; loosely.

* LASCIVIOUSNESS. *n. f.* [from *lascivious*.] Wantonness; looseness.—The reason pretended by Augustus was the *lasciviousness* of his elegies, and his art of love. *Dryden's Preface to Ovid.*

LASDIPELEN, a town of Prussian Lithuania; 9 miles N. of Pilkallen.

LASERPITIUM, LAZAR-WORT, a genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The fruit is oblong, with eight membranaceous angles; the petals inflexed, emarginated, and patent. There are nine species, none of which are at all remarkable for their beauty, so are only preserved in botanic gardens for the sake of variety. They are natives of Germany, Italy, and the south of France. All of them abound with an acrid juice, which turns to an excessively acrimonious resin. This was used by the ancients to take away black and blue spots that came by bruises or blows; also to take away excrescences. It was likewise by some of the ancients used internally; but produced such violent effects, that the more prudent refrained from the use of it. It is generally supposed, that the silphium of the ancients was procured from one of the species of this genus; but of this we are uncertain.

LASERRA, a town of France, in the island and department of Corsica; 10 miles NE. of Sarcena.

* LASH. *n. f.* [The most probable etymology of this word seems to be that of *Skinner*, from *schlagen*, Dutch, to strike; whence *lash* and *lash*.] 1. A stroke with any thing pliant and tough.—

From hence are heard the groans of ghosts,
the pains
Of sounding *lashes*, and of dragging chains.
*Dryden.*

Rous'd by the *lash* of his own stubborn tail,
Our lion now will foreign foes assail. *Dryden.*

2. The

3. The thong or point of the whip which gives the cut or blow.—

Her whip of cricket's bone, her *laſh* of film,
Her waggoner a ſmall grey-coated gnat. *Shak.*

—I obſerved that your whip wanted a *laſh* to it. *Addiſon.* 3 A leaſh, or ſtring in which an animal is held; a ſnare. Out of uſe.—

The farmer they leave in the *laſh*,
With loſſes on every ſide. *Tuſſer's Huſbandry.*

4. A ſtroke of ſatire; a ſarcaſm.—The moral is a *laſh* at the vanity of arrogating that to ourſelves which ſucceeds well. *L'Eſtrange.*

(1.) * *To* LASH. *v. a.* [from the noun.] 1. To ſtrike with any thing pliant; to ſcourge.—

Let's whip theſe ſtragglers o'er the ſeas again,
*Laſh* hence theſe over-weening rags of France.
*Shak.*

He charg'd the flames, and thoſe that diſobey'd
He *laſh'd* to duty with his ſword of light. *Dryd.*

And limping death, *laſh'd* on by fate,
Comes up to ſhorten half our date. *Dryd.*

Stern as tutors, and as uncles hard,
We *laſh* the pupil and defraud the ward. *Dryd.*

Leaning on his lance, he mounts his car,
His fiery courſers *laſhing* through the air.
*Garth's Ovid.*

2. To move with a ſudden ſpring or jerk.—

The club hung round his ears and batter'd brows;
He falls; and *laſhing* up his heels, his rider throws. *Dryden.*

3. To beat; to ſtrike with a ſharp ſound.—

The winds grow high,
Impending tempeſts charge the ſky;
The lightning flies, the thunder roars,
And big waves *laſh* the frighted ſhores. *Prior.*

4. To ſcourge with ſatire.—

Could penſion'd Boileau *laſh* in honeſt ſtrain,
Flatt'rers and bigots ev'n in Louis' reign? *Pope.*

5. To tie any thing down to the ſide or maſt of a ſhip: properly to *lace*.

(2.) *To* LASH, or LACE, in the ſea-language, (§ 1, *def.* 5.) ſignifies to bind and make faſt; as, to laſh the bonnet to the courſe, or the drabbler to the bonnets. The carpenter takes care that the ſpare yards be laſhed faſt to the ſhip's ſide; and in a rolling ſea, the gunners muſt obſerve that the guns be well laſhed, leſt they ſhould break looſe.

(3.) * *To* LASH. *v. n.* To ply the whip.—

They *laſh* aloud, each other they provoke,
And lend their little ſouls at ev'ry ſtroke. *Dryd.*

Gentle or ſharp, according to thy choice,
To laugh at follies, *or to laſh* at vice. *Dryd.*

—Let men out of their way *laſh* on ever ſo faſt, they are not at all the nearer their journey's end. *South.*—

Wheels claſh with wheels, and bar narrow ſtreet;
The *laſhing* whip reſounds. *Gay's Trivia.*

(1.) * LASHER. *n. ſ.* [from *laſh*.] One that whips or laſhes.

(2.) LASHERS, in ſea-language, are thoſe ropes which bind faſt the tackles and the breechings of the ordnance, when hauled or made faſt within board.

LASHKEL, a river in Derbyſhire.

LASHOM, a town of Egypt, on the coaſt of the Mediterranean; 11 miles W. of Damietta.

LASK, or } a town of Poland, in the pala-
(1.) LASKO, } tinate of Siradia; 30 miles NE. of Siradia.

(2.) LASKO, LASCO, or LASKI, John DE, a native of Poland, deſcended from a family of diſtinction. He travelled into Switzerland, where he became acquainted with Zuinglius, who made him a convert to the doctrines of the reformation. Upon his return, he was made provoſt of Gneſna, and biſhop of Veſprim in Hungary, but theſe dignities did not prevent him from openly avowing his principles; upon which he was condemned for hereſy, and obliged to fly to Embden, in E. Frieſland, where he became miniſter in 1742, and wherein he reſided 10 years. Being invited to England by abp. Cranmer, he lived unmoleſted till the death of Edward VI.; but on the acceſſion of Mary I. in 1553, he returned to Embden in 1554, where he and his companions in perſecution were kindly treated. After an abſence of 20 years he returned to Poland, where he was well received by K. Sigiſmund, who employed him in ſome important affairs. He wrote ſeveral tracts; particularly *De Cœna Domini: Epiſtola continens ſummum Controverſiæ*, &c. He died Jan. 13, 1560.

LASNEBOURG, a town of France, in the department of Mont Blanc, late duchy of Savoy, and ci-devant county of Maurienne; on the Arc, at the foot of Mount Cenis. The ſun is hid from the citizens by Mount Cenis, two months in the year. It is 20 miles NNW. of Suſa, and 23 E. of St Jean.

* LASS. *n. ſ.* [from *lad* is formed *laddeſs*, by contraction *laſs*. *Hickes.*] A girl; a maid; a young woman: uſed now only of mean girls.—

Now was the time for vig'rous lads to ſhow
What love or honour could invite them to;
A goodly theatre, where rocks are round
With reverend age, and lovely *laſſes* crown'd.
*Waller.*

—A girl was worth forty of our widows; and an honeſt, down-right, plain-dealing *laſs* it was. *L'Eſtrange.*—

They ſometimes an haſty kiſs
Steal from unwary *laſſes*; they with ſcorn,
And neck reclin'd, reſent. *Phillips.*

LASSA, or LAHASSA, a city of Aſia, the capital of Great Thibet; called alſo TONKER, and PUTALA; and by the natives *Baronthala*. The houſes are of ſtone, ſpacious, and lofty. It is 220 miles NE. of Patna, and 850 N. by E. of Calcutta. Lon. 91. 30. E. Lat. 30. 35. N.

LASSAN, a town of Upper Saxony, in Pomerania; 44 miles NW. of Stettin, and 38 SE. of Stralſund.

LASSAY, a town of France, in the department of Maine; 9 miles NNE. of Maine, and 10½ NW. of Villaine. Lon. 17. 10. E. of Ferro. Lat. 48. 27. N.

LASSE, a town of France, in the department of Maine and Loire; 4½ miles E. of Bauge, and 16 N. of Saumur.

LASSEUBE, a town of France, in the dep. of the Lower Pyrenees; 6 miles E. of Oleron.

LASSIGNY, a town of France, in the dep. of the Oiſe; 6 miles W. of Noyon.

(1.) * LASSITUDE. *n. ſ.* [*laſſitudo*, Lat. *laſſitude*, French.] 1. Wearineſs; fatigue; the pain

ariſing

arising from hard labours.—*Laſſitude* is remedied by bathing, or anointing with oil and warm water; for all *laſſitude* is a kind of contuſion and compreſſion of the parts; and bathing and anointing give a relaxation or emollition. *Bacon.*—Aſſiduity in cogitation is more than our embodied ſouls can bear without *laſſitude* or diſtemper. *Glanville.*—She lives and breeds in air; the largeneſs and lightneſs of her wings and tail ſuſtain her without *laſſitude*. *More.*—Do not overfatigue the ſpirits, leſt the mind be ſeized with a *laſſitude*, and thereby be tempted to nauſeate and grow tired. *Watts.*—

From mouth and noſe the briny torrent ran,
And loſt in *laſſitude* lay all the man. *Pope.*

2. [In phyſic.] *Laſſitude* generally expreſſes that wearineſs which proceeds from a diſtempered ſtate, and not from exerciſe, which wants no remedy but reſt: it proceeds from an increaſe of bulk, from a diminution of proper evacuation, or from too great a conſumption of the fluid neceſſary to maintain the ſpring of the ſolids, as in fevers; or from a vitiated ſecretion of that juice, whereby the fibres are not ſupplied. *Quincy.*

(2.) LASSITUDE, or WEARINESS, in medicine, (§ 1, *def.* 2.) is a morbid ſenſation, that comes on ſpontaneouſly, without any previous motion, exerciſe, or labour. It is a frequent ſymptom in acute diſtempers.

* LASSLORN. *a. f.* [*laſs* and *lorn.*] Forſaken by his miſtreſs. Not uſed.—

Brown groves,
Whoſe ſhadow the diſmiſſed bachelor loves,
Being *laſslorn*. *Shak.*

LASSOTH, a town of Sileſia, in Neiſſe.

LASSUS, or LASUS, a dithyrambic poet, born at Hermione in Peloponneſus, about A.A.C. 500. He is reckoned among the wiſe men of Greece by ſome. He is particularly known by the anſwer he gave to a man who aſked him what could beſt render life pleaſant and comfortable? Experience. He was acquainted with muſic. Some fragments of his poetry are to be found in Athenæus. He wrote an ode upon the Centaurs; and an hymn to Ceres, without inſerting the letter S in the compoſition.

(1.) * LAST. *adj.* [*lateſt*, Sax. *laetſte*, Dutch.] 1. Lateſt; that which follows all the reſt in time.—Why are ye the *laſt* to bring the king back? *Samuel.*—

O, may ſome ſpark of your celeſtial fire,
The *laſt*, the meaneſt, of your ſons inſpire! *Pope.*

2. Hindmoſt; which follows in order of place.—

Meriones purſued at great diſtance ſtill,
*Laſt* came Admetus, thy unhappy ſon. *Pope.*

3. Beyond which there is no more.—I will ſlay the *laſt* of them with the ſword. *Amos.*—

Unhappy ſlave, and pupil to a bell,
Unhappy to the *laſt* the kind releaſing knell. *Cowley.*

The ſwans, that on Cayſter often try'd
Their tuneful ſongs, now ſung their *laſt*, and dy'd. *Addiſon.*

O! may faith'd Brunſwick be the *laſt*,
The *laſt*, the happieſt Britiſh king,
Whom thou ſhalt paint, or I ſhall ſing. *Addiſ.*

But, while I take my *laſt* adieu,
Heave thou no ſigh, nor ſhed a tear. *Prior.*

Here, *laſt* of Britons, let your names be read. *Pope.*

Wit not alone has ſhone in ages paſt,
But lights the preſent, and ſhall warm the *laſt*: *Pope.*

4. The loweſt; the meaneſt.—

Antilochus
Takes the *laſt* prize, and takes it with a jeſt. *Pope.*

5. Next before the preſent; as, *laſt* week. 6. Utmoſt.—

Fools ambitiouſly contend
For wit and pow'r; their *laſt* endeavours bend
T' outſhine each other. *Dryden.*

7. *At* LAST. In concluſion; at the end.—Gad, a troop ſhall overcome him; but he ſhall overcome *at the laſt*. *Gen.* xlix. 19.—

Thus weather-cocks, that for a while
Have turn'd about with ev'ry blaſt,
Grown old, and deſtitute of oil,
Ruſt to a point, and fix *at laſt*. *Freind.*

8. *The* LAST; the end.—

All politicians chew on wiſdom paſt,
And blunder on in buſineſs to *the laſt*. *Pope.*

(2.) * LAST. *adv.* 1. The laſt time; the time next before the preſent.—

How long is't now ſince *laſt* yourſelf and I
Were in a maſk? *Shak.*

When *laſt* I dy'd, and, dear! I die
As often as from thee I go,
I can remember yet that I
Something did ſay, and ſomething did beſtow. *Donne.*

2. In concluſion.—

Pleas'd with his idol, he commends, admires,
Adores; and *laſt*, the thing ador'd deſires. *Dryden.*

(3.) * LAST. *n. ſ.* [*laſt*, Sax.] 1. The mould on which ſhoes are formed.—The cobler is not to go beyond his *laſt*. *L'Eſtrange.*—A cobler produced ſeveral new grins, having been uſed to cut faces over his *laſt*. *Addiſon.*—

Should the big *laſt* extend the ſhoe too wide,
Each ſtone would wrench th' unwary ſtep aſide. *Gay.*

2. [*Laſt*, German.] A load; a certain weight or meaſure.

(4.) LAST (§ 3, *def.* 2.) ſignifies the burden or load of a ſhip: alſo a certain meaſure of fiſh, corn, wool, leather, &c. A laſt of codfiſh, white herrings, meal, and aſhes for ſoap, is 12 barrels; of corn or rapeſeed, 10 quarters; of gunpowder, 24 barrels; of red herrings, 20 cades; of hides, 12 dozen; of leather, 20 dickers; of pitch and tar, 14 barrels; of wool, 12 ſacks; of ſtock-fiſh, 1000; of flax or feathers, 1700 lb.

* *To* LAST. *v. n.* [*láeſtan*, Saxon.] To endure; to continue; to perſevere.—All more *laſting* than beautiful. *Sidney.*—I thought it agreeable to my affection to your grace, to prefix your name before the eſſays: for the Latin volume of them, being in the univerſal language, may *laſt* as long as books *laſt*. *Bacon.*—With ſeveral degrees of *laſting*, ideas are imprinted on the memory. *Locke.*—Theſe are ſtanding marks of facts delivered by thoſe who were

were eye-witneſſes to them, and which were contrived with great wiſdom to *laſt* till time ſhould be no more. *Addiſon.*

LASTA, a mountainous diſtrict of Abyſſinia, in the province of Begemder. The inhabitants are fierce and barbarous, but reckoned good ſoldiers. Begemder, including Laſta, can furniſh 45,000 horſemen. See ETHIOPIA, § 8, 40.

(1.) * LASTAGE. *n. ſ.* [*leſtage*, French; *leſtaige*, Dutch; *hleſt*, Saxon, a load.] 1. Cuſtom paid for freightage. 2. The ballaſt of a ſhip.

(2.) LASTAGE, or LESTAGE, is alſo a duty exacted in ſome fairs and markets, for carrying things bought whither one will. It is ſometimes uſed for garbage, rubbiſh, or ſuch like filth.

* LASTERY. *n. ſ.* A red colour.—

The baſhful blood her ſnowy cheeks did ſpread,
That her became as poliſh'd ivory,
Which cunning craftſman's hand hath overlaid,
With fair vermilion, or pure *laſtery*. *Spenſer.*

* LASTING, *participal adj.* [from *laſt*.] 1. Continuing; durable.—Every violence offered weakens and impairs, and renders the body leſs durable and *laſting*. *Ray.* 2. Of long continuance; perpetual.—White parents may have black children, as negroes ſometimes have *laſting* white ones. *Boyle.*—

The grateful work is done,
The ſeeds of diſcord ſow'd, the war begun:
Frauds, fears, and fury, have poſſeſs'd the ſtate,
And fix'd the cauſes of a *laſting* hate. *Dryden.*

—A ſinew cracked ſeldom recovers its former ſtrength, and the memory of it leaves a *laſting* caution in the man, not to put the part quickly again to any robuſt employment. *Locke.*

* LASTINGLY. *adv.* [from *laſting*.] Perpetually; durably.

* LASTINGNESS. *n. ſ.* [from *laſting*.] Durableneſs; continuance.—All more laſting than beautiful, but that the conſideration of the exceeding *laſtingneſs* made the eye believe it was exceeding beautiful. *Sidney.*—Conſider the *laſtingneſs* of the motions excited in the bottom of the eye by light. *Newton.*

LASTISANA, a town in the province of Friuli; 7 miles E. of Concordia.

* LASTLY. *adv.* [from *laſt*.] 1. In the laſt place.—I will juſtify the quarrel; ſecondly, balance the forces; and, *laſtly*, propound a variety of deſigns for choice, but not adviſe the choice. *Bacon.* 2. In the concluſion; at laſt; finally.

LASTRES, a ſea-port town and cape of Spain, on the N. coaſt of Aſturias; 30 miles NE. of Oviedo. Lon. 11. 26. E. of Teneriffe. Lat. 43. 33. N.

LASTRINGE, a town of Sweden, in Sudermania; 12 miles N. of Nykoping.

LASTUA, a town in Albania, in the bailiwich of Paſtrovichi.

LASUA, a river in Boſnia, which runs into the Miſna near Pſenitza.

(1.) LASWADE, a pariſh of Scotland, in Mid-Lothian, 8 miles long, and from 2 to 4 broad, nearly divided into two by the North Eſk. The climate, ſoil, and ſurface are various. About 1000 acres are under wood, natural and planted: The reſt is arable and fertile; producing good crops of all the uſual grain and roots; with great quantities of ſtrawberries, which, from the vicinity of the metropolis, are always a profitable crop, and were firſt cultivated here for the Edinburgh market. The population, in 1791, was above 3000; and had increaſed 810 ſince 1755; chiefly owing to the manufactures and improvements introduced within theſe 50 years. There are 2 bleachfields, one barley mill, 2 corn ditto, and 3 paper mills. The rags are bleached at the latter, in the manner recommended by the celebrated Berthollet. (See BLEACHING, *Index*.) The annual produce of the coal works is about 30,000 tons; valued at about 7000l. at the pit, and 14,000l. after carriage to Edinburgh. The mines were begun to be wrought above 200 years ago. One mine accidentally ſet on fire had been burning for upwards of 20 years; and though every method had been tried to extinguiſh it, was ſtill burning in 1792. There are ſeveral antiquities in this pariſh; particularly the ruins of *Roſlin Caſtle*, celebrated in ſong (ſee ROSLYN), and the houſe of *Hawthornden*, the ancient ſeat of Drummond, the poet and hiſtorian (ſee DRUMMOND, N° 4.); and remarkable for 3 ſubterraneous caves, which tradition records to have been ſtrongholds of the Picts.

(2.) LASWADE, a village in the above pariſh, 6 miles from Edinburgh.

LATABI, a town of Africa, in Aquambo.

LATAC, a town of Aſia, in Thibet, on the N. ſide of the Ganges. Lon. 92. 20. E. of Ferro. Lat. 30. 55. N.

LATACUNGA, a town of S. America, the capital of a juriſdiction ſo named, in the audience of Quito, containing 10,000 inhabitants. The town was deſtroyed by an earthquake in 1698, and great numbers of people were buried in the ruins. It lies 50 miles S. of Quito.

LATAKIA, a ſea-port of Aſia, in Syria, anciently called *Laodicea*. (See LAODICEA, N° 2.) Though the ancient harbour is much choked up, it carries on a great trade in tobacco, rice, cotton, &c. with Damietta. It is 50 miles S. of Antioch, and 80 SW. of Aleppo.

LATANG, a town of Thibet, 9 miles S. of Dſaprong.

LATATSI, a mountain of Thibet.

* LATCH. *n. ſ.* [*letſe*, Dutch; *laccio*, Italian.] A catch or a door moved by a ſtring, or a handle.

The *latch* mov'd up. *Gay.*
Then comes roſy health from her cottage of thatch,
Where never phyſician had lifted the *latch*.
*Smart.*

* *To* LATCH. *v. a.* [from the noun.] 1. To faſten with a latch.—He had ſtrength to reach his father's houſe: the door was only *latched*; and, when he had the latch in his hand, he turned about his head to ſee his purſuer. *Locke.* 2. [*Lecher*, French.] To ſmear.—

But haſt thou yet *latch'd* the Athenian's eyes
With the love juice, as I did bid thee do? *Shak.*

LATCHA, a lake of Ruſſia, in the prov. of Olonetz, 32 miles long and 8 broad. Lon. 56. 16. E. Ferro. Lat. 61. to 61. 20. N.

* LATCHES. *n. ſ.* *Latches* or laſkets, in a ſhip, are ſmall lines like loops, faſtened by ſewing into

into the bonnets and drablers of a ſhip, in order to lace the bonnets to the courſes, or the drablers to the bonnets. *Harris.*

* LATCHET. *n. ſ.* [*lacet*, Fr.] The ſtring that faſtens the ſhoe.—There cometh one mightier than I, the *latchet* of whoſe ſhoes I am not worthy to unlooſe. *Mark* i. 7.

LATCHOU, a river of Thibet, which runs into the Ganges.

(1.) * LATE. *adj.* [*læt*, Saxon; *laet*, Dutch; in the comparative *latter* for *later*, in the ſuperlative *lateſt* or *laſt*. *Laſt* is abſolute and definite, more than *lateſt*.] 1. Contrary to early; ſlow; tardy; long delay.—

My haſting days fly on with full career,
But my *late* ſpring no bud nor bloſſom ſheweth. *Milton.*

Juſt was the vengeance, and to *lateſt* days
Shall long poſterity reſound thy praiſe. *Pope.*

2. Laſt in any place, office or character.—All the difference between the *late* ſervants, and thoſe who ſtaid in the family, was, that thoſe latter were finer gentlemen. *Addiſon's Spectator.* 3. The deceaſed; as, the works of the *late* Mr Pope. 4. Far in the day or night.

(2.) * LATE. *adv.* 1. After long delays; after a long time. It is uſed often with *too*, when the proper time is paſt.—

O boy! thy father gave thee life too ſoon,
And hath bereft thee of thy life *too late*. *Shak.*

A ſecond Silvius after theſe appears,
Silvius Æneas, for thy name he bears:
For arms and juſtice equally renown'd,
Who *late* reſtor'd in Alba ſhall be crown'd. *Dryden.*

He laughs at all the giddy turns of ſtate,
When mortals ſearch too ſoon, and fear *too late*. *Dryden.*

—The *later* it is before any one comes to have theſe ideas, the *later* alſo will it be before he comes to thoſe maxims. *Locke.*—

I might have ſpar'd his life,
But now it is *too late*. *Philip's Diſtreſt Mother.*

2. In a later ſeaſon.—To make roſes, or other flowers, come *late*, is an experiment of pleaſure; for the ancients eſteemed much of the roſa ſera. *Bacon's Natural Hiſtory.*—There be ſome flowers which come more early, and others which come more *late* in the year. *Bacon's Nat. Hiſt.* 3. Lately; not long ago.—

They arrived in that pleaſant iſle,
Where ſleeping *late*, ſhe left her other knight. *Spenſer.*

In reaſon's abſence fancy wakes,
Ill matching words and deeds long paſt or *late*. *Milton.*

The goddeſs with indulgent cares,
And ſocial joys, the *late* transform'd repairs. *Pope.*

From freſh paſtures, and the dewy field,
The lowing herd returns, and round them throng
With leaps and bounds the *late* impriſon'd young. *Pope.*

4. Far in the day or night.—

Was it ſo *late*, friend, ere you went to bed,
That you do lie ſo *late*?



—Sir, we were carouſing till the ſecond cock. *Shak.*

*Late* the nocturnal ſacrifice begun,
Nor ended till the next returning ſun. *Dryden.*

5. *Of late*; lately; in times paſt; near the preſent. *Late* in this phraſe ſeems to be an adjective.—

Who but felt *of late*? *Milton.*

—Men have *of late* made uſe of a pendulum, as a more ſteady regulator. *Locke.*

(3.) LATE. See CI-DEVANT.

(4.) LATE, a town of America, in Lima.

* LATED. *adj.* [from *late*.] Belated; ſurpriſed by the night.—

I am ſo *lated* in the world, that I
Have loſt my way for ever. *Shak.*

The weſt glimmers with ſome ſtreaks of day;
Now ſpurs the *lated* traveller apace
To gain the timely inn. *Shak.*

LATEEN SAIL, a long triangular ſail extended by a lateen-yard, and frequently uſed by xebecs, poleacres, ſetees, and other veſſels navigated in the Mediterranean ſea.

* LATELY. *adv.* [from *late*.] Not long ago.—Paul found a certain Jew named Aquila, *lately* come from Italy. *Acts* xviii. 1.

* LATENESS. *n. ſ.* [from *late*.] Time far advanced.—*Lateneſs* in life might be improper to begin the world with. *Swift to Gay.*

* LATENT. *adj.* [*latens*, Latin.] Hidden; concealed; ſecret.—If we look into its retired movements, and more ſecret *latent* ſprings, we may there trace out a ſteady hand producing good out of evil. *Woodward's Natural Hiſtory.*—

Who drinks, alas! but to forget; nor ſees,
That melancholy ſloth, ſevere diſeaſe,
Mem'ry confus'd and interrupted thought,
Death's harbingers, lie *latent* in the draught. *Prior.*

—What were Wood's viſible coſts I know not, and what were his *latent* is variouſly conjectured. *Swift.*

(1.) * LATERAL. *adj.* [*lateral*, Fr. *lateralis*, Lat.] 1. Growing out on the ſide; belonging to the ſide.—Why may they not ſpread their *lateral* branches till their diſtance from the centre of gravity depreſs them. *Ray.*—The ſmalleſt veſſels, which carry the blood by *lateral* branches, ſeparate the next thinner fluid or ſerum, the diameters of which *lateral* branches are leſs than the diameters of the blood-veſſels. *Arbuthnot.* 2. Placed, or acting on the ſide.—

Forth ruſh the Levant, and the ponent winds
Eurus and Zephyr, with their *lateral* noiſe,
Sirocco and Libecchio. *Milton.*

(2.) LATERAL EQUATION, in algebra, the ſame with ſimple equation. It has but one root, and may be conſtructed by right lines only

* LATERALITY. *n. ſ.* [from *lateral*.] The quality of having diſtinct ſides.—We may reaſonably conclude a right and left *laterality* in the ark, or naval edifice of Noah. *Brown.*

* LATERALLY. *adv.* [from *lateral*.] By the ſide; ſidewiſe.—The days are ſet *laterally* againſt the columns of the golden number. *Holder on Time.*

(1.) LATERAN was originally the proper name of a man; whence it deſcended to an ancient pa-

face in Rome, and to the buildings ſince erected in its place; particularly a church called *St John of Lateran*, which is the principal ſee of the popedom.

(2.) LATERAN, CANONS REGULAR OF THE CONGREGATION OF THE, is a congregation of regular canons, whereof that church is the principal place or ſeat. It is pretended there has been an uninterrupted ſucceſſion of clerks, living in community from the time of the apoſtles; and that a number of theſe were eſtabliſhed in the Lateran in the time of Conſtantine. But the canons were not introduced till the time of Leo I. and theſe held the church 800 years, till the reign of Boniface, who took it from them, and placed ſecular canons in their room, 150 years after the regulars were reinſtated.

(3.) LATERAN, COUNCILS OF THE, are thoſe held in the baſilica of the Lateran: of theſe there have been five, held in 1123, 1139, 1179, 1215, and 1513.

(1.) *A* LATERE, a term uſed to denote the qualifications of the cardinals whom the pope ſends as legates into foreign countries. They are called *legates a latere*, as being his holineſs's aſſiſtants and counſellors in ordinary. Theſe are the moſt conſiderable of the other three kinds of legates, being ſuch as the pope commiſſions to take his place in councils; and ſo called, in regard that he never gives this office to any but his favourites and confidants, who are always *a latere*, at his ſide. A legate a latere has the power of conferring benefices without a mandate, of legitimating baſtards to hold offices, and has a croſs carried before him as the enſign of his authority. A legate a latere from pope Pius VII. was preſent at the late grand fete celebrated at Paris, in April 1802, for reſtoration of religion, or rather of ſuperſtition, in France.

(2.) *De* LATERE, legates who are not cardinals, but yet are entruſted with an apoſtolical legation. See LEGATE.

LATESA, a town of Naples, in the province of Abruzzo Citra; 10 miles S. of Lanciculo.

LATE WAKE, a ceremony uſed at funerals in ſome parts of the Highlands of Scotland. The evening after the death of any perſon, the relation and friends of the deceaſed meet at the houſe, attended by a bagpipe or fiddle; the neareſt of kin, be it wife, ſon, or daughter, opens a melancholy ball, dancing, and *greeting* (i. e. crying violently) at the ſame time, and this continues till daylight; but with ſuch gambols and frolics among the younger part of the company, that the loſs which occaſioned them is often more than ſupplied by the conſequences of that night. If the corpſe remains unburied for two nights, the ſame rites are renewed. Thus, Scythian-like, they rejoice at the deliverance of their friends out of this life of miſery.

* LATEWARD. *adv.* [*late* and *eward*, Sax.] Somewhat late.

LATF, a town of Egypt, 3 miles S. of Foua.

(1.) * LATH. *n. ſ.* [*leth*, Saxon.] It is explained by *Du Cange*, I ſuppoſe from *Spelman*, *Portio comitatus major tres vel plures hundredas continens*: this apparently contrary to *Spenſer*, in the following example.] A part of a county.—If all that tything failed, then all that *lath* was charged for that tything; and if the *lath* failed, then all that hundred was demanded for them; and if the hundred, then the ſhire, who would not reſt till they had found that undutiful fellow, which was not amenſhable to law. *Spenſer.*—The fee-farms reſerved upon charters granted to cities and towns corporate, and the blanch rents and *lath* ſilver anſwered by the ſheriffs. *Bacon.*

(2.) * LATH. *n. ſ.* [*latta*, Saxon; *late*, *latte*, Fr.] A ſmall long piece of wood uſed to ſupport the tiles of houſes.—

With dagger of *lath*. *Shak.*

—Penny-royal and orpin they uſe in the country to trim their houſes; binding it with a *lath* or ſtick, and ſetting it againſt a wall. *Bacon.*—*Laths* are made of heart of oak, for outſide work, as tiling and plaiſtering; and of fir for inſide plaiſtering, and pantile lathing. *Moxon.*—

The god who frights away,
With his *lath* ſword, the thieves and birds of prey. *Dryden.*

* *To* LATH. *v. a.* [*latter*, Fr. from the noun.] To fit up with laths.—A ſmall kiln conſiſts of an oaken frame, *lathed* on every ſide. *Mortimer.*—The plaiſterers work is commonly done by the yard ſquare for *lathing*. *Mortimer.*

LATH BRICKS, a particular ſort of bricks made in ſome parts of England, of 22 inches in length, and 6 in breadth, which are uſed in the place of laths or ſpars, ſupported by pillars in caſts, for the drying of malt. This is an excellent contrivance; for beſides that they are not liable to fire, as the wooden laths are, they retain the heat vaſtly better; ſo that being once heated, a very ſmall quantity of fire will ſerve to keep them ſo.

(1.) * LATHE. *n. ſ.* The tool of a turner, by which he turns about his matter ſo as to ſhape it by the chiſel.—Thoſe black circular lines we ſee on turned veſſels of wood, are the effects of ignition, cauſed by the preſſure of an edged ſtick upon the veſſel turned nimbly in the *lathe*. *Ray.*

(2.) *The* LATHE is a very uſeful engine for turning wood, ivory, metals, and other materials. (See TURNING.) The invention of the lathe is very ancient: Diodorus Siculus ſays, the firſt who uſed it was a grandſon of Daedalus, named TALUS. Pliny aſcribes it to Theodore of Samos; and mentions one Thericles, who rendered himſelf very famous by his dexterity in managing the lathe. With this inſtrument the ancients turned all kinds of vaſes, many whereof they enriched with figures and ornaments in baſſo relievo. Thus Virgil:

*Lenta quibus torno facili ſuperaddita vitis.*

The Greek and Latin authors make frequent mention of the lathe; and Cicero calls the workmen who uſed it *vaſcularii*. It was a proverb among the ancients, to ſay a thing was formed in the lathe, to expreſs its delicacy and juſtneſs. The lathe is compoſed of two wooden cheeks or ſides, parallel to the horizon, having a groove or opening between; perpendicular to theſe are two other pieces called *puppets*, made to ſlide between the cheeks, and to be fixed down at any point at pleaſure. Theſe have two points, between which the piece to be turned is ſuſtained; the piece is turned round, backwards and forwards, by means of a ſtring put round it, and faſtened above to the end

end of a pliable pole, and underneath to a terdle, or board moved with the foot. There is alſo a reſt which bears up the tool, and keeps it ſteady. As it is the uſe and application of this inſtrument that makes the greateſt part of the art of turning, we refer the particular deſcription thereof, as well as the manner of applying it in various works, to that head. See TURNING.

* LATHER. *n. ſ.* [from the verb.] A foam or froth made commonly by beating ſoap with water.

(1.) * *To* LATHER. *v. a.* [*lewran*, Saxon.] To cover with foam of water and ſoap.

(2.) * *To* LATHER. *v. n.* To form a foam.—

Chuſe water pure,
Such as will *lather* cold with ſoap. *Baynard.*

LATHERON, a pariſh of Scotland, in the county of Caithneſs, 27 miles long, and from 10 to 15 broad. The coaſt is bold and rocky, in many places 100 yards and upwards perpendicular above the ſea level. The ſurface is partly level, partly mountainous; containing many ſmall hills beſides the high mountains, MAIDEN-PAP, MORVEN, and SCARABINE. Morven is ſaid to be more than a mile above the ſea level. In a clear day part of 12 different counties may be ſeen from its top, in which there is a ſpring. The ſoil is various, but fertile where cultivated, producing rich crops of oats, barley, and potatoes. The climate is dry and healthful. One Henry Chriſtian died in 1786, aged about 115. About 20 different kinds of fiſh are caught on the coaſt. The population, in 1791, was 4006, of whom there was a majority of 522 females. The increaſe ſince 1755 was 331. The number of black cattle was 4055; of ſheep, 2555; beſides 2200 Cheviot ſheep belonging to Sir J. Sinclair. The gigantic William Sutherland, who meaſured 9 feet 5 inches, was a native of this pariſh. See GIANT, § 2.

LATHRÆ, in botany, a genus of the angioſpermia order, belonging to the didynamia claſs of plants; and in the natural method ranking under the 40th order, *Perſonatæ*. The calyx is quadrifid; there is a depreſſed glandule at the baſe of the future of the germen. The capſule is unilocular.

LATHREVE, LEIDGREVE, or TRITHENGREVE, was an officer under the Saxon government, who had authority over a third part of the county; and whoſe territory was therefore called *trithing*, otherwiſe a *leid lath* or *leithin* (ſee LATH, § 1.); in which manner the county of Kent is ſtill divided; and the rapes in Suſſex ſeem to anſwer to the ſame. As to the juriſdiction of this officer, thoſe matters that could not be determined in the hundred court, were thence brought to the trithing; where all the principal men of the three or more hundreds being aſſembled by the *lathreve*, or *trithingreve*, did debate and decide it; or if they could not, then the *lathreve* ſent it up to the county court, to be there finally determined.

(I.) LATHYRUS, Ptolemy. See EGYPT, § 15.

(II.) LATHYRUS, in botany, CHICKLING, a genus of the decandria order, belonging to the diadelphia claſs of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The ſtylus is plain, villous above, towards the end broader; the upper two ſegments of the calyx are ſhorter than the reſt.

1. LATHYRUS LATIFOLIUS, the *everlaſting pea*, hath thick, fibrous perennial roots; climbing, thick, branching annual ſtalks, having membranaceous wings between the joints, riſing upon ſupport by their cirri ſix or eight feet high; diphyllous leaves, of two ſpear-ſhaped lobes, terminated by claſpers; and numerous large red or purple flowers on long foot-ſtalks, appearing plentifully from June till October, ſucceeded by abundance of ſeed.

2. LATHYRUS ODORATUS, the *ſweet-ſcented pea*, hath a fibrous annual root; a climbing ſtalk, riſing upon ſupport by its claſpers 3 or 4 feet high; diphyllous leaves of two oval lobes, terminated by climbing tendrils; and flowers by two's on long flower ſtalks, of different colours in the varieties.

3. LATHYRUS TANGITANUS, the *Tangier pea*, hath a fibrous annual root, a climbing ſtalk riſing upon ſupport for 4 or 5 feet high; diphyllous leaves, of two ſpear-ſhaped alternate lobes, terminated by tendrils; and from the joints of the ſtalk large reddiſh flowers by two's on long footſtalks. All theſe ſpecies are of hardy growth; and may be propagated by ſeed in the common ground, in patches where it is deſigned the plants ſhould flower, for they do not ſucceed ſo well by tranſplantation. They may be ſowed in ſpring; though, if ſowed in autumn, the plants will flower earlier the following year.

LATIALIS, a ſirname of Jupiter.

LATIANO, a town of Naples, in the province of Otranto; 5 miles E. of Oria.

LATIAR, [*Latiaris*, Lat.] in Roman antiquity, a feaſt or ceremony inſtituted by Tarquinius Superbus, in honour of JUPITER LATIARIS or LATIALIS. Tarquin having made a treaty of alliance with the Latins, propoſed, in order to perpetuate it, to erect a common temple, where all the allies, the Romans, Latins, Hernici, Volſci, &c. ſhould aſſemble themſelves every year, hold a kind of fair, exchange merchandizes, feaſt, ſacrifice, and make merry together. Such was the inſtituting of the Latiar. The founder only appointed one day for this feaſt; the firſt conſul added another to it, upon concluding the peace with the Latins; a third was added after the people, who had retired to the Mons Sacer, were returned to Rome; and a fourth, after appeaſing the ſedition raiſed on occaſion of the plebeians aſpiring to the conſulate. Theſe four days were called FERIÆ LATINÆ; and all things done during the courſe of the feriæ, as feaſts, ſacrifices, offerings, &c. were called *Latiares*.

LATIARIS, a ſirname of Jupiter.

LATICLAVE, } in Roman antiquity, was
LATICLAVIUM, } an honourable diſtinction, peculiar, in the times of the republic, to the ſenators; but whether it was a particular kind of garment, or only an ornament upon it, the critics are not agreed. The moſt general opinion is, that it was a broad ſtripe of purple ſewed upon the fore part of their tunic, and round the middle of the breaſt. There were buttons ſet on the

*latus clavus* or *laticlave*, which appeared like the heads of large nails, whence ſome think it derived its name. The ſenators, prætors, and chief magiſtrates of colonies and municipal cities, had a right to wear it. The prætexta was always worn over it; but when the prætor pronounced ſentence of death, the prætexta was then put off, and the laticlave retained. The *laticlavium* differed from the ANGUSTICLAVIUM, but authors do not agree in what this difference conſiſted; the moſt general opinion ſeems to be, that the ſlips or ſtripes of purple were narrower in the anguſticlave.

LATICZOW, a town of Poland, in the Palatinate of Braclaw; 60 miles NW. of Braclaw.

LATIMER, Hugh, biſhop of Worceſter, an illuſtrious proteſtant martyr, born about the year 1480, at Thurcaſton in Leiceſterſhire, was the only ſon of a yeoman of that village. At the age of 14 he was ſent to Chriſt's college, Cambridge; where he applied himſelf to the ſtudy of divinity, and in proper time took the degree of B. D. At this time he was a zealous Papiſt, and was honoured with the office of keeper of the croſs to the univerſity: but when he was about 30 years of age, he became a convert to the Proteſtant religion; and being now one of the 12 licenſed preachers from Cambridge, he promulgated his opinions with great freedom. It was not long before he was accuſed of hereſy; and being ſummoned before cardinal Wolſey, was obliged to ſubſcribe certain articles of faith, which he certainly did not believe. About the year 1529, he was preſented by Henry VIII. to the rectory of Weſtkinton in Wiltſhire; to which place, after reſiding ſome time at court with his friend and patron Dr Butts, he retired; but, reſuming his former invectives againſt the Popiſh doctrines, he was again ſummoned to anſwer certain interrogatories, and again obliged to ſubſcribe. In 1535 he was promoted to the biſhopric of Worceſter; in the poſſeſſion of which dignity he continued till the year 1539, when, rather than aſſent to the act of the ſix articles, he reſigned his mitre, and retired into the country; but was in a ſhort time accuſed of ſpeaking againſt the ſix articles, and committed to the Tower, where he continued priſoner till the death of Henry VIII. in January 1547. On the acceſſion of Edward VI. Latimer was releaſed, but not reſtored to his biſhopric, though he preached ſeveral times before the king, and continued to exerciſe his miniſterial function with unremitting zeal and reſolution. Young Edward, alas! finiſhed his ſhort reign in 1553; and Mary I. of odious memory, aſcending the throne, Latimer was immediately doomed to deſtruction, and, together with Cranmer and Ridley, confined in the Tower. In April 1554, they were removed to Oxford, that they might diſpute with the learned doctors of both univerſities. Latimer declining the diſputation on account of his great age and infirmities, delivered his opinion in writing; and refuſing to ſubſcribe the Popiſh creed, was condemned for hereſy; and in October following was, together with biſhop Ridley, burnt alive. He behaved with uncommon fortitude on the occaſion, and died a real martyr to the Reformation. His general character is that of a learned, virtuous, and brave man. His works are, 1. Sermons, 1635, fol. 2. Letters; in Fox's Acts and Monum. vol. ii. fol. 1580. 3. An injunction to the prior and convent of St Mary's in Worceſterſhire. See record at the end of Burnet's Hiſtory of the Reformation, part ii. p. 293.

(1.) * LATIN. *adj.* [*Latinus.*] Written or ſpoken in the language of the old Romans.—Auguſtus himſelf could not make a new *Latin* word. *Locke.*

(2.) LATIN, a dead language firſt ſpoken in Latium, and afterwards at Rome; and ſtill uſed in the Romiſh church, and among many of the learned. This language is principally derived from the Greek, and particularly from the Æolic dialect of that tongue, though it has a great number of words which it borrowed from the languages of the Etruſci, Oſci, and other ancient people of Italy; and foreign commerce and wars, in courſe of time, added a great number more. The Latin is a ſtrong nervous language, perfectly ſuitable to the character of the people who ſpoke it: we have ſtill works of every kind admirably well written in the Latin. The Latin tongue was for a while confined almoſt wholly within the walls of Rome; nor would the Romans allow the common uſe of it to their neighbours, or to the nations they ſubdued; but by degrees they became ſenſible of the neceſſity of its being generally underſtood for the conveniency of commerce; and accordingly uſed their endeavours, that all the nations ſubject to their empire ſhould be united by one common language; ſo that at length they impoſed the uſe of it by a particular law for that purpoſe. After the tranſlation of the ſeat of the empire from Rome to Conſtantinople, the emperors of the eaſt, being always deſirous of retaining the title of Roman emperors, appointed the Latin to be ſtill uſed; but at length neglecting the empire of the weſt, they abandoned all care of the Latin tongue, and uſed the Greek. Charlemagne coming to the empire of the weſt, revived this language; but at length it gave way, and the French took place of the Latin: it was, however, prodigiouſly degenerated before it came to be laid aſide, in which condition it was found at the time of the Reformation, when Vives, Eraſmus, &c. began to open the way for its recovery: ſince which time the monkiſh latinity has been declining, and all endeavours have been uſed to retrieve the pure language of the Auguſtan age. See LANGUAGE, *Sect.* IV.—VI.

(3.) * LATIN. *n. ſ.* An exerciſe practiſed by ſchool boys, who turn Engliſh into Latin.—In learning farther his ſyntaxis, he ſhall not uſe the common order in ſchools for making of *Latin*. *Aſcham.*

(4.) LATIN CHURCH. See CHURCH, § iv. 4.

LATINÆ FERIÆ. See FERIÆ, N° 1; and LATIAR.

LATINI, the inhabitants of LATIUM.

* LATINISM. [*latiniſme*, French; *latiniſmus*, low Latin.] A Latin idiom; a mode of ſpeech peculiar to the Latin.—Milton has made uſe of frequent tranſpoſitions, *Latiniſms*, antiquated words and phraſes, that he might the better deviate from vulgar and ordinary expreſſions. *Addiſon.*

* LATINIST. *n. ſ.* [from *Latin.*] One ſkilled

in Latin.—Oldham was conſidered as a good *latiniſt. Oldham's Life.*

* LATINITY. *n. ſ.* [*latinité*, French; *latinitas*, Latin.] Purity of Latin ſtyle; the Latin tongue. —If Shakeſpeare was able to read Plautus with eaſe, nothing in *Latinity* could be hard to him. *Dennis.*

* *To* LATINIZE. [*latiniſer*, French; from *Latin.*] To uſe words or phraſes borrowed from the Latin.—I am liable to be charged that I *latinize* too much. *Dryden.*—He uſes coarſe and vulgar words, or terms and phraſes that are *latinized*, ſcholaſtick, and hard to be underſtood. *Watts.*

LATINS, an ancient nation of Italy. See LATIUM.

LATINUS I. king of the Latins in Italy, was the ſon of Faunus and Marica; and, it is ſaid, began to reign about A. A. C. 1216. LAVINIA, his only daughter, married Æneas, after that Trojan prince had killed Turnus king of the Rutuli. See ROME.

LATINUS II. the 5th king of the Latins, was the ſon of Æneas Sylvius, and grandſon of Æneas the Trojan by Lavinia. He ſucceeded his father, in the kingdom of Latium, and was ſucceeded by his ſon Alba. Livy, ii. 3.

LATION, *n. ſ.* the tranſlation of a body from one place to another.

* LATIROSTROUS, *adj.* [*latus* and *roſtrum*, Lat.] Broad-beaked.—In quadrupeds, in regard of the figure of their heads, the eyes are placed at ſome diſtance; in *latiroſtrous* and flat-billed birds they are more laterally ſeated. *Brown.*

(1.) LATISANA, a fertile diſtrict in the province of Friuli; comprehending 12 villages, and 3400 ſouls in 1798.

(2.) LATISANA, a populous town in the above diſtrict, on the Tagliamento. It carries on a great trade in timber.

* LATISH. *adj.* [from *late.*] Somewhat late.

LATISSIMUS, in anatomy, the name of ſeveral muſcles. See ANATOMY, § 199, and 208.

* LATITANCY. *n. ſ.* [from *latitans*, Latin.] Deliteſcence; the ſtate of lying hid.—In vipers ſhe has abridged their malignity by their ſeceſſion or *latitancy. Brown.*

* LATITANT. *adj.* [*latitans*, Latin.] Deliteſcent; concealed; lying hid.—Snakes and lizards, *latitant* many months in the year, containing a weak heat in a copious humidity, do long ſubſiſt without nutrition. *Brown.*—Force the ſmall *latitant* bubbles of air to diſcloſe themſelves and break. *Boyle.*—It muſt be ſome other ſubſtance *latitant* in the fluid matter, and really diſtinguiſhable from it. *More.*

* LATITATION. *n. ſ.* [from *latito*, Latin.] The ſtate of lying concealed.

(1.) * LATITUDE. *n. ſ.* [*latitude*, French; *latitudo*, Latin.] 1. Breadth; width; in bodies of unequal dimenſions the ſhorter axis, in equal bodies the line drawn from right to left.—Whether the exact quadrat, or the long ſquare, be the better, I find not well determined; though I muſt prefer the latter, provided the length do not exceed the *latitude* above one third part. *Wotton.* 2. Room; ſpace; extent.—There is a difference of degrees in men's underſtandings, to ſo great a *latitude*, that one may affirm, that there is a greater difference between ſome men and others, than between ſome men and beaſts. *Locke.* 3. The extent of the earth or heavens, reckoned from the equator to either pole: oppoſed to *longitude.*—We found ourſelves in the *latitude* of thirty degrees two minutes ſouth. *Swift.* 4. A particular degree, reckoned from the equator.—Another effect the Alps have on Geneva is, that the ſun here riſes later and ſets ſooner than it does to other places of the ſame *latitude. Addiſon.* 5. Unreſtrained acceptation; licentious or lax interpretation.—In ſuch *latitudes* of ſenſe, many that love me and the church well, may have taken the covenant. *King Charles.*—Then, in comes the benign *latitude* of the doctrine of good-will, and cuts aſunder all thoſe hard pincing cords. *South.* 6. Freedom from ſettled rules; laxity.—In human actions there are no degrees and preciſe natural limits deſcribed, but a *latitude* is indulged. *Taylor.*—I took this kind of verſe, which allows more *latitude* than any other. *Dryden.* 7. Extent; diffuſion.—Albertus, biſhop of Ratiſbon, for his great learning, and *latitude* of knowledge, ſirnamed Magnus, beſides divinity, hath written many tracts in philoſophy. *Brown.*—Mathematicks, in its *latitude*, is uſually divided into pure and mixed. *Wilkins.*—I pretend not to treat of them in their full *latitude*; it ſuffices to ſhew how the mind receives them, from ſenſation and reflection. *Locke.*

(2.) LATITUDE, in aſtronomy, is the diſtance of a ſtar, N. or S. from the ecliptic. See ASTRONOMY.

(3.) LATITUDE, in geography, (§ 1. *def.* 3, 4.) is the diſtance of any place N. or S. from the equator. See GEOGRAPHY.

(1.) * LATITUDINARIAN. *adj.* [*latitudinaire*, French; *latitudinarius*, low Latin.] Not reſtrained; not confined; thinking or acting at large. —*Latitudinarian* love will be expenſive, and therefore I would be informed what is to be gotten by it. *Collier.*

(2.) LATITUDINARIAN. *n. ſ.* One who departs from orthodoxy.

(3.) *A* LATITUDINARIAN, in the proper ſenſe of the word, is a perſon of moderation with regard to religious opinions, who believes there is a latitude in the road to heaven, which may admit people of different perſuaſions.

LATIUM, in ancient geography, the country of the Latins, at firſt contained within very narrow bounds, but afterwards increaſed by the acceſſion of various people. The appellation, according to Virgil, is derived from *latendo, concealing*, from Saturn's lying hid there from the hoſtile purſuits of his ſon Jupiter; and from *Latium* comes the name LATINI, the people; though Dionyſius Halicarnaſſæus derives it from king LATINUS, who reigned about the time of the Troſan war. But whatever be in this, it is certain, that Latium, when under Æneas and his deſcendents, or the Alban kings, contained only the Latins, excluſive of the Æqui, Volſci, Hernici, and other people; only that Æneas reckoned the Rutuli, after their conqueſt, among the Latins. And this conſtituted the ancient *Latium* confined to the Latins: but afterwards, under the kings, and after their time, it reached from the

the Tiber to Circeii. Under the conſuls, the country of the Equi, Volſci, Hernici, &c. after long and bloody wars, was added to Latium, under the appellation *adjectitious* or *ſuperadded Latium*, as far as the river Liris, the eaſtern boundary, and to the north, as far as the Marſi and Sabines. The various people, which in ſucceſſion occupied Latium, were the Aborigines, the Pelaſgi, the Arcades, the Siculi, the Arunci, the Rutuli; and beyond Circeii, the Volſci, the Oſci, the Auſones; but the time and order in which they occupied the country are difficult to determine.

LATIUS, a ſirname of Jupiter at Rome.

LATMUS, in ancient geography, a mountain of Ionia, or on the confines of Caria, famous for the fable of ENDYMION, of whom Diana was ſaid to be enamoured; hence called *Latmius Heros*, and *Latmius Venator*. In the mountain was a cave in which Endymion dwelt. (Scholiaſt on *Apollonius Rhodius*.) It is ſuppoſed by Hecatæus to be the *Phtheiron Mons* of Homer; but by Strabo to be GRAIUS MONS.

LATOBIUS, in mythology, the god of health, among the Corinthians.

LATOBRIGI, a nation of Gallia Belgica.

LATOIS, a patronymic of Diana.

LATOMIA properly ſignifies a *ſtone quarry*: but the places whence ſtones had been dug having been made uſe of ſometimes as dungeons, jails, or places for criminals, it is often applied as a name for a priſon. There was a place of confinement of this ſort at Rome, near the Tullianum; another at Syracuſe, in which Cicero ſays Verres ſhut up Roman citizens.

LATONA, in mythology, a pagan goddeſs, whoſe hiſtory is very obſcure. Heſiod makes her the daughter of the Titan Coeus, and Phœbe his ſiſter. She was admired for her beauty, and beloved by Jupiter. Juno, always jealous of her huſband's amours, made Latona the object of her vengeance, and ſent the ſerpent Python to perſecute her. Latona wandered from place to place in the time of her pregnancy, continually alarmed for fear of Python. She was driven from heaven; and Terra, influenced by Juno, refuſed to give her a place where ſhe might reſt and bring forth. Neptune, moved with compaſſion, ſtruck with his trident, and made immoveable, the iſland of DELOS, which before wandered in the Ægean ſea, appearing ſometimes above, and ſometimes below the ſurface of the ſea. Latona, changed into a quail by Jupiter, came to Delos; where ſhe reſumed her original ſhape, and gave birth to Apollo and Diana, leaning againſt a palm tree or an oſive. Her repoſe was of ſhort duration; Juno diſcovered her retreat, and obliged her to fly from Delos. She wandered over the greateſt part of the world; and in Caria, where her fatigue compelled her to ſtop, ſhe was inſulted and ridiculed by the peaſants, of whom ſhe aſked for water while they were weeding a marſh. Their refuſal and inſolence provoked her, and ſhe intreated Jupiter to puniſh their barbarity, who changed them all into frogs. She was alſo inſulted by Niobe, who boaſted herſelf greater than the mother of Apollo and Diana, and ridiculed the preſents which the piety of her neighbours had offered to Latona. (See NIOBE.) At laſt, Latona, though perſecuted by Juno, became a powerful deity, and ſaw her children receive divine honours. Her worſhip was generally eſtabliſhed where her children received adoration; particularly at Argos, Delos, &c. where ſhe had temples. She had an oracle in Egypt, celebrated for the true and deciſive anſwers which it gave. Latona, Venus, and Diana, were the three goddeſſes moſt in veneration among the Roman women.

LATOPOLIS, an ancient town of Egypt, ſo called from the fiſh LATUS, which Strabo tells us the inhabitants worſhipped as well as Minerva. It is now called ESNE, or ASNA. See theſe articles.

LATORCZA, a river of Hungary, which riſes near Paſilo, in the Carpathian mountains, and runs into the Theyſs near Tokay.

LATOUS, a name of Apollo, from LATONA.

* LATRANT. *adj.* [*latrans*, Latin.] Barking.

Thy care be firſt the various gifts to trace,
The minds and genius of the *latrant* race.
*Tickell.*

(1.) * LATRIA, *n. ſ.* [λατρεια; *latrie*, French.] The higheſt kind of worſhip: diſtinguiſhed by the papiſts from *dulia*, or inferior worſhip.—The practice of the Roman catholick church makes genuflections, proſtrations, ſupplications, and other acts of *latria* to the croſs. *Stilling fleet on Romiſh Idolatry.*

(2.) LATRIA, in theology, is that religious worſhip due only to God. See ADORATION. The Romaniſts ſay, "They honour God with the worſhip of *latria*, and the ſaints with the worſhip of *dulia*: but the terms, however diſtinct, are uſually confounded. The worſhip of *latria*, beſides its internal characters, has its external marks to diſtinguiſh it; the principal whereof is ſacrifice, which cannot be offered to any other but God himſelf, as being a ſolemn acknowledgment or recognition of the ſovereignty of God, and our dependence on him. Mr Daille ſeems to own, that ſome of the fathers of the 4th century allowed the diſtinction between *latria* and *dulia*. See DULIA.

LATRINÆ, in Roman antiquity, public houſes of office, or neceſſaries. We do not find, in the writings or buildings that remain of antiquity, that they had any privies in their dwellings. The latrinæ were public places where the ſlaves waſhed and emptied their maſter's cloſe ſtools. We are pretty well aſſured that the Romans had public places of convenience, which were covered over, and had a ſponge hanging up in them for cleanlineſs. Rich men had cloſe-ſtools, which were taken away occaſionally to the common ſewers.

LATRONICA, a town of Naples, in the province of Baſilicata, 22 miles SW. of Turſi.

LATRUNCULI, a game amongſt the Romans, of much the ſame nature with our CHESS. The *latrunculi* were properly the cheſs-men, called alſo *latrones* and *calculi*. They were made of glaſs, and diſtinguiſhed by black and white colours. Sometimes they were made of wax or other convenient ſubſtances. Some give the invention of this game to Palamædes when at the ſiege of Troy; Seneca attributes it to Chilon, one of the ſeven Grecian ſages; others honour Pyrrhus with the invention; and others again contend that it is of Perſian origin. Frequent alluſions to this game are met with in the Roman claſſics, and a little poem was wrote upon it addreſſed to Piſo, which

ſome

ſome ſay was the work of Ovid, others of Lucan; in the end of ſome editions of whoſe works it is to be found, and to which we refer for a fuller account of the game. This game expreſſes ſo well the chance and order of war, that it is, with great appearance of probability, attributed to ſome military officer as the inventor. One Cnæus Julius was ſo exceedingly fond of cheſs, that after he was ſentenced to death by Caligula, he was found playing, but interrupted in his game by a call to execution; he obeyed the ſummons, but firſt deſired the centurion who brought the fatal order, to bear witneſs that he had one man upon board more than his antagoniſt, that he might not falſely brag of victory when he ſhould be no more.

LATSH, a town of Germany, in the Tyrol.

LATSCHAH, a town of Germany, in Carinthia, 14 miles SW. of Clagenfurt.

(1.) * LATTEN. *n. ſ.* [*Veton*, French; *latoen*, Dutch; *latwin*, Welſh.] Braſs; a mixture of copper and calaminaris ſtone.—To make lamp-black, take a torch or link, and hold it under the bottom of a *latten* baſon, and, as it groweth black within, ſtrike it with a feather into ſome ſhell. *Peacham.*

(2.) LATTEN is alſo uſed for iron-plates tinned over, of which tea-canniſters are made. Plates of iron being prepared of a proper thinneſs, are ſmoothed by ruſting them in an acid liquor, as common water made eager with rye. With this liquor they fill certain troughs, and then put in the plates, which they turn once or twice a-day, that they may be equally ruſted over. After this they are taken out, and well ſcoured with ſand; and, to prevent their ruſting again, are immediately plunged into pure water, in which they are to be left till the inſtant they are to be tinned or blanched; the manner of doing which is this: They flux the tin in a large iron crucible, which has the figure of an oblong pyramid with four faces, of which two oppoſite ones are leſs than the two others. The crucible is heated only from below, its upper part being luted with the furnace all round. It is always deeper than the plates which are to be tinned are long; they always put them in downright, and the tin ought to ſwim over them; for this purpoſe artificers of different trades prepare plates of different ſhapes, though Mr Reaumur thinks them all exceptionable. But the Germans uſe no ſort of preparation of the iron to make it receive the tin, more than the keeping it always ſteeped in water till the time; only when the tin is melted in the crucible, they cover it with a layer of a ſort of ſuet, which is uſually two inches thick, and the plate muſt paſs through this before it can come to the melted tin. The firſt uſe of this covering is to keep the tin from burning; for if any part ſhould take fire, the ſuet would ſoon moiſten it, and reduce it to its primitive ſtate again. The blanchers ſay, this ſuet is a compounded matter. It is indeed of a black colour; but Mr Reaumur ſuppoſed that to be only an artifice to make it a ſecret, and that it is only coloured with ſoot, or the ſmoke of a chimney: but he found it true ſo far, that the common unprepared ſuet was not ſufficient; for after ſeveral attempts, there was always ſomething wanting to render the ſucceſs of the operation certain. The whole ſecret of blanching, therefore, was found to lie in the preparation of this ſuet; and this at length he diſcovered to conſiſt only in the firſt frying and burning it. This ſimple operation not only gives it the colour, but puts it into a condition to give the iron a diſpoſition to be tinned, which it does ſurpriſingly. The melted tin muſt alſo have a certain degree of heat: for if it is not hot enough, it will not ſtick to the iron; and if it is too hot, it will cover it with too thin a coat, and the plates will have ſeveral colours, as red, blue, and purple, and upon the whole will have a caſt of yellow. To prevent this, by knowing when the fire has a proper degree of heat, they might try with ſmall pieces of iron; but in general, uſe teaches them to know the degree, and they put in the iron when the tin is at a different ſtandard of heat, according as they would give it a thicker or thinner coat. Sometimes alſo they give the plates a double layer, as they would have them very thickly covered. This they do by dipping them into the tin when very hot the firſt time, and when leſs hot the ſecond. The tin which is to give the ſecond coat muſt be freſh covered with ſuet; and that with the common ſuet, not the prepared.

(3.) LATTEN BRASS (§ 1.) ſignifies plates of milled braſs, of different thickneſs, according to the uſes they are intended for.

(1.) * LATTER. *adj.* [This is the comparative of *late*, though univerſally written with *tt*, contrary to analogy, and to our own practice in the ſuperlative *lateſt*. When the thing of which the compariſon is made is mentioned, we uſe *later*; as, *this fruit is* later *than the reſt*; but *latter* when no compariſon is expreſſed, but the reference is merely to time; as, *thoſe are* latter *fruits.*

—— —— *Volet uſus,*
*Quem penes arbitrium eſt, et vis, et norma loquendi.*]

1. Happening after ſomething elſe. 2. Modern; lately done or paſt.—Hath not navigation diſcovered, in theſe *latter* ages, whole nations at the bay of Soldania? *Locke.* 3. Mentioned laſt of two.—The difference between reaſon and revelation, and in what ſenſe the *latter* is ſuperior. *Watts.*

* LATTERLY. *adv.* [from *latter.*] Of late; in the laſt part of life: a low word lately hatched. —*Latterly* Milton was ſhort and thick. *Richardſon.*

* LATTICE. *n. ſ.* [*lattis*, French; by *Junius* written *lettice*, and derived from *lett iern*, a hindring iron, or iron ſtop; by *Skinner* imagined to be derived from *latte*, Dutch, a lath, or to be corrupted from *nettice* or *network*: I have ſometimes derived it from *let* and *eye*; *leteyes*, that which *lets* the *eye*. It may be deduced from *lateculus.*] A reticulated window; a window made with ſticks or irons croſſing each other at ſmall diſtances.—My good window of *lattice*, fare thee well; thy caſement I need not open, I look through thee. *Shakeſpeare.*—The mother of Siſera looked out at a window, and cried through the *latteſs*. *Judg.* v. 28.—

Up into the watch-tower get,
And ſee all things deſpoil'd of fallacies:
Thou ſhalt not peep through *lattices* of eyes,
Nor hear through labyrinths of ears, nor learn
By circuit or collections to diſcern. *Donne.*

The

The trembling leaves thro' which he play'd,
Dappling the walk with light and ſhade,
Like *lattice* windows, give the ſpy
Room but to peep with half an eye. *Cleaveland.*

* *To* LATTICE. *v. a.* [from the noun.] To deuſſate, or croſs; to mark with croſs parts like a lattice.

LATTIMO, in the glaſs trade, a name for a fine milk-white glaſs. There are ſeveral ways of making it, but the beſt of all is this: take 400 weight of cryſtal frit, and 60 pounds of calcined tin, and two pounds and a half of prepared manganeſe: mix theſe well with the frit, and ſet them in a pot in a furnace to melt and refine. At the end of 18 hours this will be purified; then caſt it into water, purify it again afterwards in the furnace, and make a proof of it. If it be too clear, add 15 pounds more of calcined tin; mix it well with the metal, and let it ſtand one day to purify; it will then be of a whiteneſs ſurpaſſing even that of ſnow, and fit to work into veſſels.

LATTIN. See LATTEN, § 1—3.

(1.) LATUS, in ichthyology, a fiſh of the Coracinus or Umbra kind, caught in the Nile, the Adriatic, and the Mediterranean. It reſembles the coracinus, but is larger, wants the beard, and its body is rounder. It is eſteemed very delicate, *Rondelet de Piſc.* p. 130.

(2.) LATUS, in anatomy, a name given by ſome to the *Levator Ani*, and by others to the *latiſſimus colli*.

(3.) LATUS PRIMARIUM, in conic ſections, a right line drawn through the vertex of the ſection of a cone, within the ſame, and parallel to the baſe.

(4.) LATUS RECTUM, the ſame with PARAMETER. See CONIC SECTIONS, *Index*.

(5.) LATUS TRANSVERSUM of the hyperbola, is a right line intercepted between the vertices of the two oppoſite ſections; or that part of their common axis which lies between the vertices of the two oppoſite cones.

LATZKE, a town of Upper Saxony, in Pomerania, 4 miles SSW. of Belgard.

LATZKI, a town of Poland, in the Palatinate of Lemberg; 8 miles WSW. of Lemberg.

(1.) LAVA. *n. ſ.* a ſtream of melted minerals which runs out of the mouths, or burſts out through the ſides of burning mountains during the time of an eruption. See ÆTNA, ETNA, HECLA, VESUVIUS, VOLCANO, &c.

(2.) LAVA, APPEARANCE OF, AT ITS FIRST DISCHARGE. The lava at its firſt diſcharge is in a ſtate of prodigious ignition, greatly ſuperior to any thing we can have an idea of, from the ſmall artificial furnaces made by us. Sir William Hamilton informs us, that the lava of Veſuvius, at the place whence it iſſued (in the year 1767), "had the appearance of a river of red-hot and liquid metal, ſuch as we ſee in the glaſs-houſes, on which were large floating cinders half lighted, and rolling over one another with great precipitation down the ſide of the mountain, forming on the whole a moſt beautiful and uncommon caſcade." Now, if we conſider the materials of which the lava conſiſts, which undoubtedly are the common matters to be found everywhere in the earth, namely, ſtones, metallic ores, clay, ſand, &c. we ſhall find that our hotteſt furnaces would by no means be able to bring them into any degree of fuſion; ſince the materials for glaſs cannot be melted without a great quantity of very fuſible ſalts, ſuch as alkalies, nitre, &c. mixed along with them. The heat of a volcano muſt therefore be immenſe: and beſides its heat, it is ſometimes attended with a very uncommon circumſtance; for Sir William Hamilton informs us, that "the red-hot ſtones thrown up by Veſuvius on the 31ſt of March 1766, were perfectly *tranſparent*;" and the like remark he makes on the vaſt ſtream of lava which iſſued from this volcano in 1779. (See VESUVIUS.) This we cannot look upon to be the mere effect of heat: for mere heat with us will not make a ſolid body tranſparent; and theſe ſtones, we are ſure, were not in a ſtate of fuſion, or the reſiſtance of the air would have broke them all to pieces, even ſuppoſing them, which is very improbable, to have been in that ſtate detached from the reſt of the lava. For the tranſparency, therefore, we muſt have recourſe to electricity; which in ſome of our experiments hath the property of rendering opaque bodies tranſparent. See ELECTRICITY, *Index*. Indeed it is ſcarce poſſible but the lava, and every other matter thrown out of a volcano, muſt be in the higheſt degree electrical, ſeeing the fire itſelf moſt probably takes its riſe from electricity. See ELECTRICITY, and VOLCANO.

(3.) LAVA, GENERAL APPEARANCES AND PHENOMENA OF, AFTER BREAKING OUT. The lava, after having once broke out, does not conſtantly continue running from the ſame vent, but often has intermiſſions, after which it will burſt out ſometimes at the ſame place, and ſometimes at another. No real flame ever appears to come from the lava. In the day-time its progreſs is marked by a thick white ſmoke, from which the light of the red-hot matter being reflected in the night-time, makes it appear like flame. But if, during its progreſs it meets with trees or other combuſtible ſubſtances, which it frequently does, a bright flame immediately iſſues from its ſurface, as hath alſo been remarked by Sir William Hamilton.—This liquid ſubſtance, after having run pure for about 100 yards (more or leſs, no doubt, according to different circumſtances), begins to collect cinders, ſtones, and ſcum is formed on the ſurface. Our author informs us, that the lava which he obſerved, with its ſcum, had the appearance of the river Thames, as he had ſeen it after a hard froſt and a great fall of ſnow, when beginning to thaw, carrying down vaſt maſſes of ſnow and ice. In ſome places it totally diſappeared, and ran in a ſubterraneous paſſage formed by the ſcum for ſeveral paces; after which it came out pure, having left the ſcum behind, though a new one was quickly formed. The lava, at the fartheſt extremity from its ſource, did not appear liquid, but like a heap of red-hot coals, forming a wall in ſome places 10 or 12 feet high, which, rolling from the top, ſoon formed another wall, and ſo on. This was the appearance alſo put on by the lava which iſſued in the great eruption in 1783 in Iceland; with this difference, that the wall was at one time 210 feet high, and the general thickneſs of it was more than 100: (ſee HECLA.) While a lava is in this ſtate, Sir William is of opinion, that it is very practicable to divert it into another channel, in a manner

manner ſomewhat ſimilar to what is practiſed with rivers. This he was afterwards told had been done with ſucceſs during the great eruption of Etna in 1669: that the lava was directing its courſe towards the walls of Catania, and advancing very ſlowly, when they prepared a channel for it round the walls of the town, and turned it into the ſea. A ſucceſſion of men, covered with ſheep-ſkins wetted, were employed to cut through the tough flanks of lava, till they made a paſſage for that in the centre, which was in perfect fuſion, to diſgorge itſelf into the channel prepared for it. But this, it is evident, can only take place in ſmall ſtreams of this burning matter; with that above mentioned it would have been impoſſible. It hath been alſo obſerved of the lavas of Etna, that they do not conſtantly fall down to the loweſt places, but will ſometimes aſcend in ſuch a manner as to make the valleys riſe into hills. On this Sir William Hamilton has the following note: "Having heard the ſame remark with regard to the lavas of Veſuvius, I determined, during an eruption of that volcano, to watch the progreſs of a current of lava, and I was ſoon enabled to comprehend this ſeeming phenomenon, though it is, I fear, very difficult to explain. Certain it is, that the lavas, while in their moſt fluid ſtate, follow always the laws of other fluids; but when at a great diſtance from their ſource, and conſequently encumbered with ſcoriæ and cinders, the air likewiſe having rendered their outward coat tough, they will ſometimes (as I have ſeen) be forced up a ſmall aſcent, the freſh matter puſhing forward that which went before it, and the exterior parts of the lava acting always as conductors (or pipes, if I may be allowed the expreſſion) for the interior parts that have retained their fluidity from not being expoſed to the air."

(4.) LAVAS, OBSERVATIONS ON, BY SIR WILLIAM HAMILTON. From 1767 to 1779, this gentleman made many curious obſervations on the lavas of Veſuvius. He found that they conſtantly formed channels in the mountain as regular as if they had been made by art; and that, whilſt in a ſtate of perfect fuſion, they continued their courſe in thoſe channels, which were ſometimes full to the brim, and at others more or leſs ſo according to the quantity of matter thrown out. Theſe channels, after ſmall eruptions, were generally from 2 to 5 or 6 feet wide, and 7 or 8 in depth. They were often hid from the ſight by a quantity of ſcoriæ that had formed a cruſt over them, and the lava having been conveyed in a covered way for ſome yards, came out again freſh into an open channel. Our author informs us, that he had walked in ſome of theſe ſubterraneous galleries, which were exceedingly curious, the ſides, top, and bottom, being exceedingly ſmooth and even; others were incruſted with what he calls very extraordinary ſcoriæ, beautifully ramified white ſalts, in the form of dropping ſtalactites, &c. On viewing a ſtream of lava while in its fluid ſtate in May 1779, he perceived the operation of it in the channels above deſcribed in great perfection. After quitting them, it ſpread itſelf in the valley, and ran gently like a river that had been frozen, and had maſſes of ice floating upon it. The wind happening then to ſhift, our traveller was ſo incommoded by the ſmoke, that the guide propoſed to croſs it, which was inſtantly put in execution without any other inconvenience than the violent heat with which the legs and feet were affected. The cruſt was ſo tough, that their feet made no impreſſion upon it, and the motion ſo ſlow that they were in no danger of falling. This circumſtance, according to Sir William, points out a method of eſcape, ſhould any perſon happen to be incloſed betwixt two lavas, but ought never to be tried except in caſes of real neceſſity; and indeed, if the current of melted matter was very broad, muſt undoubtedly be attended with extreme danger, both from the heat of the upper cruſt and the chance of its breaking and falling down with the paſſenger into the burning liquid below. That which Sir William Hamilton croſſed was about 50 or 60 feet broad. Having paſſed this burning ſtream, our travellers walked up along the ſide of it to its very ſource. Here they ſaw it boiling and bubbling violently up out of the ground, with a hiſſing and crackling noiſe like that which attends the playing off an artificial fire-work. An hillock of about 15 feet high was formed by the continual ſplaſhing up and cooling of the vitrified matter. Under this was an arched hollow, red-hot within, like an heated oven; the lava which ran from it being received into a regular channel raiſed upon a ſort of wall of ſcoriæ and cinders, almoſt perpendicularly, of about the height of 8 or 10 feet, and much reſembling an ancient aqueduct. On quitting this fountain of lava, they went quite up to the crater, where, as uſual, they found a little mountain throwing up ſtones and red-hot ſcoriæ with loud exploſions; but the ſmoke and ſmell of ſulphur was ſo intolerable, that they were obliged to quit the place with precipitation. By the great eruption in Auguſt 1779, the curious channels above mentioned were entirely deſtroyed, the cone of the mountain was covered with a ſtratum of lava full of deep cracks, whence continually iſſued a ſulphureous ſmoke that tinged the ſcoriæ and cinders with a deep yellow, or ſometimes white tint. The lava of this eruption appeared to be more perfectly vitrified than that of any former one he had obſerved. The pores of the freſh lava were generally full of a perfect vitrification, and the ſcoriæ themſelves, viewed through a magnifying glaſs, appeared like a confuſed heap of filaments of a foul vitrification. When a piece of the ſolid lava had been cracked in its fall, without ſeparating entirely, fibres of perfect glaſs were always obſerved reaching from ſide to ſide, within the cracks. The natural ſpun glaſs which fell in ſome places along with the aſhes of this eruption, and which has likewiſe been obſerved in other places, he is of opinion, muſt have proceeded from an operation of the kind juſt mentioned; the lava cracking and ſeparating in the air at the time of its emiſſion from the crater, and by that means ſpinning out the pure vitrified matter from its pores or cells; the wind at the ſame time carrying off the filaments of glaſs as faſt as they were produced. Our author obſerved a kind of pumice ſtone ſticking to ſome very large fragments of the new lava. On cloſe inſpection, however, he found

that this ſubſtance had been forced out of the minute pores of the ſolid lava itſelf; and was a collection of fine vitreous fibres of filaments confounded together at the time of their being preſſed out by the contraction of the large fragments of lava in cooling, and which had been bent downwards by their own weight. "This curious ſubſtance (ſays he) has the lightneſs of a pumice, and reſembles it in every reſpect, except that it is of a dark colour." When the pores of this lava were large, and filled with pure vitrified matter, the latter was ſometimes found blown into bubbles on the ſurface; probably by the air which had been forced out at the time the lava contracted itſelf in cooling; and from theſe thin bubbles it appeared, that this kind of volcanic glaſs has much the ſame tranſparency with our common glaſs bottles, and like them is of a dirty yellow colour; but when large pieces of it were broken off with a hammer, they appeared perfectly black and opaque. In the lava of this eruption it was obſerved, that many detached pieces were in the ſhape of a barley-corn or plum-ſtone, ſmall at each end, and thick in the middle. Some of theſe did not weigh above an ounce; but others could not be leſs than 60 pounds. Our author took them to be drops from the liquid fountain of fire, which might naturally acquire ſuch a form in their fall. There were alſo many other curious vitrifications, different from any he had ſeen before, mixed with this huge ſhower of ſcoriæ and maſſes of lava.

(5.) LAVAS, REMARKS ON, BY M. HOUEL, AND DR VAN TROIL. In treating of Mount Etna, M. Houel makes mention of a piece of lava which, after having been once ejected by the volcano, was ſwallowed up, and thrown out a ſecond time. The intenſe heat to which it was then ſubjected, had ſuch an effect upon it, that it appeared all full of chinks to a conſiderable depth, and which ran at right angles to one another. He had alſo an opportunity of obſerving to great advantage ſome of the hollow channels formed by the lavas of Etna, ſimilar to thoſe deſcribed by Sir William Hamilton, but on a much larger ſcale. Here the great eruption in winter of 1755 had overturned, in a vertical direction, an huge tube of this kind for the length of half a mile. The tube itſelf appeared to be compoſed of enormous maſſes, ſomewhat reſembling planks; each two feet thick, and 12 or 15 in breadth, continued in a ſtraight line through the whole of that ſpace. At the ſame time, by the action of the lava, a kind of walls had been formed, from 10 to 16 feet in height, and curved at the top. Some of theſe walls appear rolled together like paper; and M. Houel is of opinion, that theſe various appearances on the ſurface of the lava when cooled, muſt have ariſen from particles heterogeneous to the reſt lava, and which detach themſelves from it, riſing to the ſurface under a variety of forms proportioned to the ſpace of time taken up in cooling. Theſe crufts are formed of different kinds of ſcoriæ and dirty lava, mixed with ſand or aſhes. At the ſame place are found alſo great numbers of ſmall pieces, like thoſe of ice heaped upon one another, after having floated for ſome time on a river. Beneath theſe the pure lava is met with, and which has evidently been in a ſtate of perfect fuſion. This is extremely denſe; and by looking narrowly into its chinks, the compoſition of the whole appears to be merely homogeneous. "It is curious (ſays he) to obſerve, ſo near one ſpecies of lava, which is very pure, another which has likewiſe arrived at the ſame place in a fluid ſtate, and has there undergone ſo great a change, as ſcarce to retain an appearance of its original ſtate. It is, however, like iron droſs, in grains of unequal ſizes. We find it alſo at various diſtances, ſuch as one, two, or more hundred fathoms. It is ſometimes found in large pieces like tables, covered over with ſharp points, ſome longer and others ſhorter. All theſe pieces are quite detached from one another, as if they had been brought thither and ſcattered from a tumbril. The matter of which the cruſt of the lava is formed, ſeems to have iſſued from it in the ſame manner in which froth riſes upon ſolution of ſoap in water. It appears afterwards to have ſwelled, burſt, and aſſumed its preſent form, preſenting to the view various ſpaces filled with ſmall looſe ſtones. A great number of new lavas were likewiſe obſerved, all of them putting forth various kinds of efflorеſcences in great quantity.—The hardneſs, denſity, and ſolidity of lavas, no doubt proceed from the degree of heat to which they have been expoſed, and which ſeems to be greater or leſs according to their quantity. Hence the Icelandic volcanoes, which pour forth the greateſt quantities of lava, produce it alſo in the greateſt degree of liquefaction, and D. Van Troil obſerves, that what he ſaw muſt have been liquefied to an extreme degree.

(6.) LAVAS, REMARKS ON THE COMPOSITION OF VARIOUS. The compoſition of the lavas of different volcanoes, and even of different parts of thoſe of the ſame volcanoes, is extremely different. Sir William Hamilton is of opinion, that this difference in compoſition contributes not a little to the facility or difficulty with which they afterwards receive earth capable of vegetation. "Some (ſays he) have been in a more perfect ſtate of vitrification than others, and are conſequently leſs liable to the impreſſions of time. I have often obſerved on Mount Veſuvius, when I have been cloſe to a mouth from whence the lava was diſgorging itſelf, that the quality of it varied greatly from time to time. I have ſeen it as fluid and coherent as glaſs when in fuſion; and I have ſeen it farinaceous, the particles ſeparating as they forced their way out, juſt like meal coming from under the grindſtones. A ſtream of lava of this ſort being leſs compact, and containing more earthy particles, would certainly be much ſooner fit for vegetation than one compoſed of the more perfect vitrified matter." Sir Torbern Bergman, who has accurately analyſed ſome Icelandic lavas, informs us, that one kind is very coarſe, heavy, and hard, full of bladders, almoſt black, intermixed with white grains reſembling quartz, which in ſome places have a figure not very unlike a ſquare. This black matter is not attracted by the magnet; but if a piece of it is held againſt a compaſs, the needle viſibly moves. When tried in the crucible, it yields from 10 to 12 lb. of iron in every hundred weight. It does not diſſolve in the leaſt with ſal ſodæ, and very difficultly with borax, and ſcarce at all with urinous ſalt. It ſeems to contain

tain a great deal of clay in its compoſition, which may be extracted by all ſolvents. This laſt he is likewiſe, from experiments, aſſured is the caſe with the lava of Solfaterra in Italy. The white lava, which poſſeſſes more or leſs of thoſe tranſparent grains or rays with which lavas are generally chequered, does not ſeem to be the nature of quarts, as it cannot be attacked by ſal ſodæ; it is, however, ſoluble with ſome difficulty by borax and fuſible urinous ſalt, or microcoſmic acid. Theſe effects are perfectly ſimilar to thoſe produced upon the diamond, ruby, ſapphire, topaz, and hyacinth. The chryſolite, garnet, tourmalin, and ſhirl, can neither be diſſolved by ſal ſodæ, though they are ſomewhat attacked by it when reduced to a fine powder; and upon the two laſt mentioned ones it produces a ſlight effervescence; on which account, ſays Sir T. Bergman, it is poſſible that the precious ſtones found upon Mount Veſuvius, which are ſold at Naples, are nearer related to the real precious ſtones than is generally imagined. He found no ſuch grains in a finer kind of lava, quite porous within, and entirely burnt out, and conſiderably lighter than the former ones. The Iceland agate is of a black or blackiſh brown colour, a little tranſparent at the thin edges like glaſs, and gives fire with ſteel. It cannot eaſily be melted by itſelf; but becomes white, and flies in pieces. It can hardly be diſſolved in the fire by fuſible urinous ſalt; but it ſucceds a little better with borax, though with ſome difficulty. With ſal ſodæ it diſſolves very little; though in the firſt moments ſome ebullition is perceived, and the whole maſs is afterwards reduced to powder. Hence Sir T. Bergman concludes, that this agate hath been produced by an exceſſive fire out of the black lava formerly mentioned. In the Iceland pumice ſtone, quartz and cryſtals are often found, particularly in the black and reddiſh brown kind. The ſtones thrown out of the volcano, whether grey or burnt brown, ſeemed to conſiſt of a hardened clay, mixed with a ſiliceous earth. They were ſprinkled with rays and grains reſembling quartz; and ſome few flakes of mica. They fuſed with great difficulty in the fire: with ſal ſodæ they ſhowed ſome effervescence at firſt, but which ceaſed in a ſhort time. The parts reſembling quartz produced no motion at all; from whence Sir T. Bergman concludes, that the black lava already mentioned proceeds principally from this maſs. Several other ſtones which were ſent him from Iceland, Sir T. Bergman ſuppoſed to have no connection with the eruptions, but to have been produced in ſome other way. In Mr Ferber's Travels through Italy, we are informed, that he has ſeen a ſpecies of lava ſo exactly reſembling blue iron ſlags, that it was not to be diſtinguiſhed from them but with great difficulty. The ſame author tells us likewiſe, that "the Vicentine and Veroneſe lavas and volcanic aſhes contain incloſed ſeveral ſorts of fire-ſtriking and flint-horn ſtones, of a red, black, white, green, and variegated colour, ſuch as jaſpers and agates; that hyacinths, chryſolites, and *pietri obſidiane*, deſcribed by Mr Arduini in his *Giornalia d'Italia*, are found at Leonedo; and that chalcedony or opal pebbles, and noduli with incloſed water-drops (*chalcedonii opali enhydri*), are dug out of the volcanic cineritious hills near Vicenza. M. Dolomieu conſiders the chemical analyſis of lava as but of little account. When ſubjected to the force of fire a ſecond time, they are all of them reducible to the ſame kind of glaſs; from which it has been concluded, that all volcanic products have been formed of the ſame kind of materials, and that the ſubterraneous fire has always acted on and variouſly modified the ſame kind of ſtone. But an analyſis by fire, he juſtly obſerves, is of all others the moſt fallacious. The ſubſtances are all fuſible, and we have no proper methods of meaſuring the intenſity of our fire; ſo that the ſame ſubſtance which to-day may come out of our furnaces untouched, may to-morrow be found completely altered, even though the fire employed ſhould not appear to us to be any more violent than the former. Analyſes by different menſtrua have not been more ſucceſsful. Sir T. Bergman has indeed analyſed ſome lavas with acids; and gives, with aſtoniſhing preciſion, the following reſult, viz. that an hundred parts of lava contain 49 of ſiliceous earth, 35 of argillaceous earth, four of calcareous earth, and 12 of iron. Theſe experiments, however, our author obſerves, give us no information with regard to lavas in general. They only ſhow the compoſition of the particular ſpecimens that he tried; and even after the deſcriptions that he has given, we are a good deal at a loſs to diſcover the ſpecies of lava which he ſubjected to analyſis. "It would be as ridiculous (ſays M. Dolomieu) to apply this analyſis to every volcanic product, as it would be to believe that the component parts of a fiſſile rock were the ſame with thoſe of every rock compoſed of laminæ or thin ſtrata." For theſe reaſons he is of opinion, that, in order to underſtand the nature of lavas, we ſhould conſider not only that of volcanoes themſelves, but of the baſes on which they reſt. Had this been done, we would have found that the volcanic fires generally exiſt in beds of argillaceous ſchiſtus and horn-ſtone; frequently in a ſpecies of porphyry, the gluten of which is intermediate betwixt horn-ſtone and petroſilex; containing a large quantity of ſchorl, feldt ſpar, and greeniſh quartz or chryſolite, in little rounded nodules. Theſe ſubſtances, he tells us, would have been found in thoſe mountains which are called *primitive*, and in ſtrata buried under beds of calcareous ſtone; and among other things, would have convinced us that the fluidity of lavas does not make them loſe the diſtinctive characters of their baſes. In the mountains called *primitive*, thoſe rocks which are aſſigned as the baſes of the more common lavas are found intermixed with micaceous ones, with gneiſs, granite, &c. and they generally reſt on maſſes of granite. Hence lavas muſt conſiſt of all theſe matters, and the fire muſt act upon them all whenever it meets with them. Our author as conſtantly obſerved, that volcanoes ſituated at the greateſt diſtance from the centre of the chain, or group of mountains on which they are eſtabliſhed, produce lavas of a more homogeneous compoſition, and leſs varied, and which contain moſt iron and argillaceous earth. Thoſe, on the contrary, placed nearer the centre, are more diverſified in their product, containing ſubſtances of an infinite variety of different kinds.

The ſeat of the fire, however, he obſerves, does not long continue among the granites, the inflammation being either extinguiſhed, or returning to the centre of the ſchiſtus rocks in its neighbourhood.

(7.) LAVAS, RESULTS OF VARIOUS INVESTIGATIONS RESPECTING. From this knowledge of the materials of which lavas are compoſed, we acquire alſo a conſiderable knowledge of the matters that are found in greateſt quantity in the bowels of the earth. The excavations made by mines, &c. on the ſurface of the earth, are mere ſcratches in compariſon of the depths of volcanic fires; and as he conſiders the mountains themſelves as the productions of thoſe fires, it thence follows, that by attentively examining the materials of which they are compoſed, we may thence determine what kind of ſubſtances are moſt common at theſe great depths in the earth. Thus our author thinks it probable, that ſchoerls and porphyries, though rare on the ſurface, are very common in the internal parts of the earth. As an inſtance of the truth of his obſervations, our author informs us, that he was convinced, from no other circumſtance, but merely inſpecting the lavas of Mount Etna, that, in ſome parts of the iſland of Sicily, there exiſted granites, porphyries, with ſchiſtus and argillaceous horn-ſtones. In this opinion he perſiſted, notwithſtanding the generally oppoſite ſentiments of the inhabitants themſelves. He ſearched in vain three-fourths of the iſland; and at laſt found that all the mountains, forming the point of Sicily called *Pelorus*, contain rocks of the kind above mentioned. He then ſaw that the baſe of theſe mountains was produced under Mount Etna on one ſide, and under the Lipari iſlands on the other. "We muſt, therefore, (ſays he) believe, that theſe mountains have furniſhed the materials on which the volcanoes have, for thouſands of years, exerted their power." By travelling among thoſe elevations called the *Neptunian Mountains*, or *Mons Pelorus*, he was enabled to diſcover the reaſon why the products of Etna and the Lipari iſlands differ from one another. This, he ſays, is the unequal diſtribution of the granite and ſchiſtus rocks among them. The iſlands reſt almoſt immediately on the granite, or are ſeparated from it by a very thin ſtratum of argillaceous rock which contains porphyry; but the Sicilian volcano is ſituated on the prolongation of the ſchiſtous rock, which it muſt pierce before it reaches the granite; and accordingly very little of its lava ſeems to have granite for its baſis. If the ſeat of the fire was ſtill more diſtant from the centre of the mountains, their lavas would be more homogeneous; becauſe the ſchiſt, which ſucceeds to the horn-ſtone, is leſs various, and hardly includes any bodies foreign to its own ſubſtance. Thus the lavas, in the extinguiſhed volcanoes of the *Val di Noto*, which lie 15 leagues to the SE. of Etna, contain neither granite nor porphyry; but have for their baſes ſimple rocks, with particles of chryſolite and ſome ſchorls. To the granites which extend to Metazzo, oppoſite to Lipari, he aſcribes the formation of PUMICE; as they contain an immenſe quantity of ſcaly and micaceous rocks, black and white, with foſſile granites or *gneiſs*, the baſis of which is a very fuſible feldt ſpar; and theſe he ſuppoſes to be the proper materials of the pumice, having found pieces of them almoſt untouched in pumice-ſtones. There are beds of almoſt pure feldt ſpar; to the ſemivitrification of which he aſcribes an opaque enamel like lava, mentioned in other parts of his works. Few porphyries, he acknowledges, are to be met with among the Neptunian mountains, though theſe ſtones abound in the lavas of Etna. "They are not diſtant (ſays he) from the granites; and thoſe I have found have neither the hardneſs nor perfection of thoſe pieces which I gathered in the gullies, and which had been apparently waſhed out of the anterior parts of the mountain by water. But though the porphyries I ſaw here bear no proportion to thoſe in the products of Etna, I was ſufficiently convinced of their exiſtence, and their analogy with thoſe of volcanoes, by diſcovering that the centre of theſe mountains contains a great number of them. Porphyries, in general, are very rare on the ſurface of the earth. Nature generally conceals them from us by burying them under calcareous ſtrata, or by incloſing them in ſchiſtus rocks with which they are almoſt always mixed: but we are indebted to the labour of volcanoes for informing us that they are among the moſt common ſubſtances in the bowels of the earth; and they are never ſo much diſguiſed by the ſubterranean fire as to be miſtaken in the lavas of which they form the baſis." In Cronſtedt's Mineralogy we find all the volcanic products claſſed under the general name of SLAGS; of which he enumerates the following ſpecies. 1. *The Achates Iſlandicus Niger*, or Iceland Agate. It is black, ſolid, and of glaſſy texture; but in thin pieces: it is greeniſh, and ſemitranſparent, like bottle-glaſs, which contains much iron. It is found in Iceland and in the iſland of Aſcenſion. The jewellers employ it as an agate, though it is too ſoft to reſiſt the wear. "The moſt remarkable thing concerning this (ſays he) is, that ſuch large ſolid maſſes are found of it, that there is no poſſibility of producing the like in any glaſs-houſe. In Magellan's notes on this ſubject, we find the Iceland agate claſſed among the tranſparent baſaltes. To the ſame claſs belong the *Lapis Obſidianus* of Pliny, and the *Lapis Gallinaceus* of Peru, which by its beautiful blackneſs approaches to the colour of a large black-bird of the crow kind, in that country called the *Gallinago*. 2. *Lapis molaris Rhenanus*, Rheniſh millſtone, is blackiſh, grey, porous, and perfectly reſembling a ſort of ſlag produced by mount Veſuvius. 3. *Pumex*, the pumice-ſtones. See PUMEX. 4. The Pearl-Slag is compounded of white and greeniſh glaſs particles, which ſeem to have been conglutinated while yet ſoft or in fuſion. It is found in the iſland of Aſcenſion. 5. Slag ſand, or aſhes, thrown out by volcanoes in large or ſmaller grains. "This (ſays Cronſtedt) may perhaps be the principle of the Terra Puzzolana, becauſe ſuch an earth is ſaid at this time to cover the ruins of Herculaneum near Naples, which was deſtroyed by Veſuvius." In the notes, we are informed, that if the aſhes of a volcano be plentifully moiſtened they produce that kind of *tufa* or *tophi*, *traas*, and *pori*, all of which are nearly of the ſame kind. Great heaps of *tufa* or *tophi* are found in Italy, forming various hills, and covering

covering large tracts of land; from whence it is cut, and carried, for making the walls, vaults, and upper ceilings of houſes. It is a very ſoft kind of ſtone, extremely advantageous for theſe purpoſes, on account of its little weight, and being eaſily cut into any form. The inhabitants of Umbria and other parts of Italy dig with very little labour various ſubterranean excavations for the keeping of wines and proviſions of different kinds. Mr Kirwan is of opinion, that the lavas ought to be diſtinguiſhed from the other volcanic productions. All lavas, according to him, are magnetic, give fire with ſteel, are generally of a granular texture, and fuſible *per ſe*. They may be reduced to three varieties, *viz.* the Cellular, the Compact, and the Vitreous. The cellular appear to have undergone only the firſt degree of fuſion, being juſt mollified and heated ſufficiently to expel the fixed air contained in the argillaceous particles. Hence they abound in ſmall cavities ariſing from the expanſion of that air after it had recovered its elaſtic ſtate; and thus they are often ſo light as to float upon water, and have been miſtaken for pumice ſtones. They are of black, grey, brown, or reddiſh colours: and their cavities are even filled with cryſtallizations. Of this kind is Cronſtedt's ſecond ſpecies, the millſtone of the Rhine. Theſe contain from 45 to 50 per cent of ſiliceous earth; from 15 to 20 of iron; four or five of pure calcareous earth; the remainder being argillaceous. The compact lavas have undergone a more perfect degree of fuſion, though even theſe are not deſtitute of cavities. They contain finer cryſtals, or ſuch as are more completely vitrified than the former; they have a black or brown colour; but ſtill their fracture is obſcure and not glaſſy. Their conſtituent parts are the ſame with the preceding ones; the uſual fluxes attack them with difficulty, and the fuſible ſalt of urine has ſcarce any power over them. The vitreous lava has been more completely melted, and forms vitrifications of different colours, generally black or aſh coloured, but rarely blue or greeniſh. A ſpecies of this was analyſed by Mr Bergman, as has been already mentioned, and afforded 49 per cent. of ſilex, 35 of argillaceous, 4 of calcareous earth, and 12 of iron. Another ſpecimen from the Lipari iſlands afforded 69 parts of ſilex, 20 of argillaceous earth, and 9 of iron. This kind of lava melts by itſelf with great difficulty. The black agate of Iceland belongs to this ſpecies, as does alſo the harder ſort of pitch-ſtone, which gives fire with ſteel. This ſtone is of various colours, grey, green, black, red, or brown; has a glaſſy appearance, being compoſed of ſemivitrified ſubſtances, and melts eaſily *per ſe*. It contains 65 per cent. of ſilex, 16 of argillaceous earth, and four of iron; 14 parts were diſſipated in the analyſis made by Wiegleb, as Mr Kirwan aſſerts. The beds of lava are deepeſt and narroweſt near the crater, and broader and ſhallower as they advance, unleſs ſome valley intervenes. Pumice ſtones lie at a ſtill greater diſtance: and from theſe obſervations, ſays Mr Kirwan, extinguiſhed volcanoes may be traced. Cronſtedt conjectured that there might be a kind of circulation among the different earths, from the vegetable mould, which he ſuppoſed to occupy one extreme, to the *flags* or volcanic productions, which might be reckoned to occupy another, and back again from the flags to the vegetable mould. "It is obvious (ſays he) how the old heaps of flags from the iron furnaces decay, and at laſt produce vegetables, which cannot be aſcribed ſolely to a black mould carried thither by the wind. The ſame may perhaps happen with the natural flags in the open air." Other naturaliſts have verified this conjecture. All lavas are found to be decompoſable by long expoſure to the air, ſooner or later according to the antiquity of iron and calcareous earth they contain, and according as their fuſion was more or leſs complete. Sir William Hamilton has concluded that they gain only one or two feet mould in 100 years; from which, and Ruppero's calculations, extravagant ideas have been formed of the duration of the world; but all theſe are found, when properly examined, to be built on a falſe foundation.

(8.) LAVAS, VAPOURS AND COLD PRODUCED BY OLD. Sir William Hamilton informs us of a curious fact relating to a lava in the iſland called *Lacco*. Here is a cavern ſhut up with a door; and this cavern is made uſe of to cool liquors and fruit, which it does in a ſhort time as effectually as ice. Before the door was opened, he felt the cold on his legs very ſenſibly; but when it was opened, the cold ruſhed out ſo as to give him pain; and within the grotto it was intolerable. He was not ſenſible of wind attending this cold; though upon Mount Etna and Veſuvius, where there are caverns of this kind, the cold is evidently occaſioned by a ſubterraneous wind: the natives call ſuch places *ventaroli*. From old lavas there alſo frequently happens an eruption of noxious vapours called *moſetes*. Theſe likewiſe break out from wells and ſubterraneous places in the neighbourhood of a volcano before an eruption. Our author tells us, that the vapour affects the noſtrils, throat, and ſtomach, juſt as the ſpirit of hartſhorn or any ſtrong volatile ſalt; and would ſoon prove fatal if you did not immediately withdraw from it. Theſe moſetes, he ſays, are at all times to be met with under the ancient lavas of Veſuvius, particularly the great eruption of 1631.

(9.) LAVAS, VAST QUANTITIES OF, THROWN OUT BY VOLCANOES. The quantity of lava thrown out from volcanoes is prodigious. After the great eruption of Etna in 1669, Borelli went from Piſa to Sicily to obſerve the effects of it. The matter thrown out at that time amounted to 93,830,750 cubical paces; ſo that, had it been extended in length upon the ſurface of the earth, it would have reached more than four times round the whole earth. All this matter, however, was not lava, but conſiſted alſo of ſand, ſtone, gravel, &c. The lava he computed at 6,300,000 paces, which formed a river, according to our author, ſometimes 2 miles broad; but according to others it was 6 or 7 miles broad, and ſometimes 20 or 30 yards in depth. Sir William Hamilton informs us, that the lavas of Etna are very commonly 15 or 20 miles in length, 6 or 7 in breadth, and 50 feet deep. The moſt conſiderable is ſcarce leſs than 30 miles long and 25 broad. The moſt conſiderable lavas of Veſuvius do not exceed 7 miles in length. The ſame author, however, tells us, that the lava which

iſſued

ſſued from Veſuvius in 1767, was ſix miles long, two in breadth, and in moſt places 60 or 70 feet deep. In one place it had run along a hollow way made by currents of rain not leſs than 200 feet deep and 100 wide; and this vaſt hollow it had in one place filled up. He ſays, he could not have believed that ſo great a quantity of matter could have been thrown out in ſuch a ſhort time, if he had not examined the whole courſe of it himſelf. Even this quantity, however, great as it is, appears very trifling in compariſon of that thrown out in Iceland in the year 1783, which covered a ſpace of ground 90 miles in length and 42 in breadth, to the depth of more than 100 feet. Dr Van Troil, in his Letters on Iceland, tells us, that he and his companions travelled over a tract of lava upwards of 300 miles in length: and in 1728, we are told that an eruption of lava took place, which continued for two years to run into a great lake, which it almoſt filled up. As the lavas are thrown out from the volcanoes in the higheſt degree of ignition, it may eaſily be ſuppoſed that ſuch vaſt bodies will retain their heat for a long time. It would indeed be well worth obſerving, what length of time is required to cool a lava perfectly; as from thence we might in ſome meaſure judge how far thoſe philoſophers are in the right, who argue concerning the length of time required to cool an ignited globe of the ſize of our earth or larger. Sir William Hamilton tells us, that in April 1771, he thruſt ſticks into ſome of the creviſes of the lava which had iſſued from Veſuvius in October 1767, and they immediately took fire. On Mount Etna, 1769, he obſerved the lava that had been diſgorged three years before to ſmoke in many parts. No particular obſervation, however, hath been made in what proportion the heat of lavas is gradually loſt.

(10.) LAVAS, USES OF. Sir William Hamilton informs us, that the lava of Etna and Veſuvius are much the ſame, but thoſe of Etna rather blacker and more porous than thoſe of Veſuvius. Some kinds of lava take a fine poliſh, and are frequently manufactured into boxes, tables, &c. In Naples, the inhabitants commonly make uſe of it for paving the ſtreets, and even the ſubterraneous cities of Pompeii and Herculaneum have been paved with the ſame ſubſtance. A fine large cubic piece of lava is preſerved in the hall of the Britiſh Muſeum.

LAVACCHIO, a town of Italy, in the department of Paharo, and diſtrict and late duchy of Modena.

LAVADERO. See LAVATORY, N° 3.

(1.) LAVAGNA, a river which riſes in the Appenines, about 10 miles E. of Genoa, and runs into the ſea near Lavagna, N° 2.

(2.) LAVAGNA, a ſea-port at the mouth of the above river, 14 miles WNW. of Brugneto.

(1.) LAVAL, a town of France in the dep. of Lozere, 9 miles NW. of Langogne.

(2.) LAVAL, a city of France, capital of the dep. of Maine, containing about 24,000 ſouls. It has a conſiderable trade in linens of all kinds, which are manufactured in it; and the quarries near it afford green and black marble, veined with white. It is ſeated on the Maine, 15 miles S. of the town of Maine, and 40 W. of Mans. Lon. 0. 42. W. Lat. 48. 7. N.

LAVAMUND, a town of Germany, in Carinthia, on the Drave, a biſhop's ſee; 24 miles E. of Clagenfurt, and 40 W. of Marburg. Lon. 15. 18. E. Lat. 46. 44. N.

LAVAMUNTER ABEN, a mountain of Carinthia, 4 miles N. of Lavamund.

LAVANDULA, LAVENDER: a genus of the angioſpermia order, belonging to the didynamia claſs of plants: and in the natural method ranking under the 42d order, *Verticillatæ*. The calyx is ovate, and a little dentated, ſupported by a bracten or floral leaf; the corolla is reſupinated; the ſtamina within the tube.

1. LAVANDULA DENTATA, the *dentate-leaved ſtœchas*, hath a woody ſtalk, branching on every ſide three or four feet high; leaves deeply indented in a pinnated manner; and the branches terminated by ſcaly four-cornered ſpikes of flowers, appearing moſt part of ſummer. See N° 3.

2. LAVANDULA SPICA, the *lavender ſpike*, hath a ſhort ſhrubby ſtalk, riſing two or three feet high; ſmall ſpear-ſhaped entire leaves; and from the ends of the branches, numerous, long, erect, naked ſpikes of ſmall ringent flowers, of different colours in the varieties. The varieties of this are common narrow-leaved lavender, with blue flowers, and with white flowers; broad-leaved lavender; dwarf lavender: all of them flowering in July. This ſpecies is the common lavender; but the narrow-leaved variety, with blue flowers, is the ſort uſually cultivated for its flowers, for medicine, &c.

3. LAVANDULA STOECHAS, or *French lavender*, hath a ſhrubby very branchy ſtalk, riſing two or three feet high; very narrow, ſpear-ſhaped, pointed, hoary leaves, oppoſite; and all the branches terminated by ſhort buſhy ſpikes of purple flowers in June and July; ſucceeded by ſeeds in Auguſt. There is a variety with white flowers.—All the ſorts are propagated plentifully by ſlips or cuttings of their young ſhoots in ſpring. In March or April, take off a quantity of ſlips or cuttings, from three or four to ſix inches long; ſtrip off the under leaves; then plant them in a ſhady border, 4 inches aſunder; give a good watering, repeat it occaſionally in dry weather, and the plants will be well rooted in ſummer, and each become a good plant fit to be tranſplanted into any place early in autumn, that is, September or October; removing them, if poſſible, with balls of earth; and if intended to plant them for uſe, ſet them in rows two or three feet aſunder, and two feet diſtance in each row: if any are deſigned for the ſhrubbery, they ſhould be ſtationed ſingly at good diſtances near the front. The DENTATA ſpecies, being tender, ſhould be potted to move to ſhelter in winter. The LAVANDULA STOECHAS is alſo often raiſed from ſeed, ſown in March or April, in a bed of light earth. The two laſt ſpecies are proper both for the kitchen-garden, for medicinal and other family-uſes; and to plant in the pleaſure ground to adorn the front of ſmall ſhrubbery compartments, where they will increaſe the variety very agreeably; and are finely ſcented aromatics, both when growing, and their flowers when gathered, eſpecially thoſe of

f the LAVANDULA SPICA, which are in great teem for putting among cloaths, and for diſtilling nd other economical uſes. The flowers of this pecies are gathered for uſe in July, which being, ne time of their perfection, cut off the ſpikes cloſe a dry day, and tie them in ſmall bunches for ſe. Theſe and the ſummits are in a very emi- ent degree cephalic and nervine. They are given palſies, vertigos, lethargies, tremors, and ſup- reſſion of the menſtrual evacuation. The com- ound ſpirit diſtilled from them is famous in theſe nd many ſimilar caſes. The diſtilled oil is par- cularly celebrated for deſtroying the *pediculi in- ſinales*, and other cutaneous inſects. If ſoft pongy paper, dipt in this oil, either alone or mix- d with oil of almonds, be applied at night to the arts infected, the inſects will certainly, ſays Geoff- oy, be all found dead in the morning.

LAVANGE, one of the Virgin Iſlands.

LAVAN SANDS, ſands on the N. coaſt of Wales, etween Angleſey and Caernarvonſhire.

(1.) LAVANT, or LEVANT, a river of Suſſex, hich, contrary to moſt other rivers, is very low winter, but in ſummer often overflows its banks. t Chicheſter it abounds with fine lobſters. It uns into the ſea about 5 miles below Chicheſter.

(2.) LAVANT, a river of Germany, in Carinthia, hich runs into the Drave at Lavamund.

(3.) LAVANT SEE, a lake of Germany, in Stiria.

LAVARDENS, a town of France, in the dep. f Gers, 7½ miles NNW. of Auch, and 13½ SSE. f Condom.

LAVARDIN, a town of France, in the dep. of he Sarte, 8 miles NW. of Mans.

LAVATER, John Caſpar, the celebrated phy- ognomiſt, was born at Zurich, in 1740. He ſtu- ied theology, but without making himſelf maſ- er of the learned languages, which he often re- retted afterwards. He was firſt appointed preach- r to the Orphan-houſe, and afterwards, in 1778, eacon and paſtor of the principal church of St 'eter at Zurich; in which office he continued till is death, labouring zealouſly by his example, as ell as by preaching, writing and exhortation, to ecommend to others thoſe Chriſtian principles and oral virtues, which he himſelf entertained and ractiſed. In his peculiar religious tenets, though e might appear whimſical and even heretical to ma- y, yet he was followed and idolized by thouſands; nd was the centre of what ſome ſtyle "an *inviſi- le* church, whoſe members, extending from Na- les to Copenhagen, never failed to entertain the ighest reſpect for their founder and prophet." heſe peculiar opinions are to be found in his vari- us works; particularly in his *View of Immortality*; is *Pocket Bible*; his *Meſſiah*; his *Pontius Pilate*; his reatiſe *on Miracles*; his *Sermons on the Exiſtence f the Devil*; his *Viſions*; and his *Obſervations on important Paſſages in the Evangeliſts*; along with any other curious and intereſting remarks, which vince a deep penetration into the human heart, nd a prodigious knowledge of mankind. In po- tics as well as in religion, he maintained a conſtant ruggle againſt every kind of tyranny and intole- ance: and his integrity was ſo undaunted, and is philanthropy ſo unbounded, that he thought o ſacrifice too great to accompliſh any object that ended to promote the good of his fellow-creatures. He is ſaid to have wrote 3000 letters and notes an- nually, beſides thoſe he dictated to his ſecretary. For a long time, too, he kept a *Journal*, of which above 50 copies were made out, and ſent to his principal partizans abroad, who diſperſed copies of them among their friends. The evangelical doc- trine and duty of brotherly love were always the chief ſubjects of theſe apoſtolical epiſtles. In the midſt of theſe various and inceſſant labours, he found time to compoſe his treatiſe on *Phyſiognomy*, a work which has rendered his name univerſally known throughout Europe and America. He was accidentally led to turn his attention to the expreſ- ſion of human ſentiment and character, in the va- ried conformation of the countenance, head, and other parts of the human frame; in the complex- ion, temperament, habitual motions and attitudes, &c. He perceived that in all theſe, not only tran- ſient paſſions, but even the more permanent qua- lities of character, are often very diſtinctly expreſſ- ed. He carried his obſervations on this ſubject much farther than any other phyſiognomiſt on re- cord had ever before attempted to advance. Suc- ceſs inflamed his imagination, and he became an enthuſiaſt in this his favourite ſtudy. The opinions and theory which he publiſhed upon it were a medley of judicious obſervations, ingenious con- jectures, and fanciful reveries. The novelty, as well as myſtery of the ſubject attracted the public attention. Every perſon was eager to learn to read his neighbour's *heart* in his *face*. In Swit- zerland, Germany, France, Britain, and N. Ame- rica, vaſt numbers became paſſionate admirers of Lavater's theory. His books, publiſhed origi- nally in the German language, were multiplied by many editions, and repeated tranſlations into French, Engliſh, &c. They were everywhere read, admired and ſtudied, with a conſiderable de- gree of that enthuſiaſm with which they were com- poſed. Phyſiognomy was ſpoken of as a ſcience almoſt ſuſceptible of mathematical certainty, and as capable of endowing man with a degree of om- niſcience, ſufficient to enable him to pry into the hearts and intentions of his fellow mortals. Yet ſo variable is public opinion, that, notwithſtanding the labours of Dr Hunter and Mr Holcroft, the phyſiognomical writings of Lavater, have been ſince treated with a degree of neglect, that falls ſhort of doing juſtice to their real merits. Still, however, Lavater retained great numbers of diſ- ciples; and was viſited and admired by travellers from all parts of Europe. His private life was ſimple, regular, and pious. His wife became as zealous a phyſiognomiſt as himſelf. He roſe early, and ſeldom took breakfaſt till he had earned it by performing ſome literary taſk. He finiſhed his courſe as he began it, by a zealous oppoſition to tyranny. The conteſt, in which he and his friend Fuſeli, the celebrated Engliſh painter, engaged, when he was a youth, in oppoſition to the venali- ty of M. Grebel, bailiff of Gruningen, and which ended in branding that magiſtrate with infamy, is ſtill remembered by many. And while the Helve- tians were trembling under the oppreſſions of the French proconſuls, Rapinat, Schaumburg, and their aſſociates, who, protected by the direc- tor Reubel, tyranniſed over the brave Swiſs, Lavater wrote his celebrated *Appeal to the French Govern-*

*ment*,

night, and preached the rights of his countrymen, even while the ſword of vengeance was hanging over him: Nor did he deſiſt, till he was torn from his congregation, as a preacher of ſedition and anarchy. He was ſent to Schaffhauſen as an hoſtage, but returned ſoon after, without any interruption, through the French army. His death happened in conſequence of ſome wounds which he received from a Swiſs ſoldier, when Zurich was taken from the Auſtrians and Ruſſians, by Gen. Maſſena, in autumn 1799. During the ſtorming of Zurich by the French republicans, when every thing was in the utmoſt confuſion, and the Ruſſian general himſelf knew not which gate led to the Auſtrian camp,—a time of danger, when every prudent perſon kept at home, Lavater boldly, but raſhly, ventured out, amidſt ſwords, muſkets, and men of blood, dared his fate, and received his mortal wound from a Swiſs on whom he had formerly conferred ſeveral benefits. The fanaticiſm of party zeal ſtimulated this ungrateful villain, in the heat of action, to commit this horrid deed. Lavater, however, recovered to appearance, and perhaps might have recovered completely, had he not brought on a relapſe ſeveral months afterwards, by attending the execution of a ſpy, who was ſhot by the French, and by expoſing himſelf above an hour to the cold air. His active mind allowed him to take no repoſe till within a few days of his death, which happened on the laſt day of the 18th century, or, according to other accounts, on the 2d day of the 19th, in the 60th year of his age. His character, drawn in a maſterly manner while he was alive, by profeſſor Meiners, has been lately publiſhed in his *Letters on Switzerland*; from which we ſhall give a ſhort extract:—"Lavater (ſays he) is one of the few men whom I have been acquainted with, who is little ſolicitous to hide his faults, and ſtill leſs anxious to make his merits known. With regard to his moral character, it is impoſſible to ſpeak too highly of it, as his very opponents allow that his life and manners are blameleſs. A warm deſire to advance the honour of God, and the good of his fellow-creatures, is, without a doubt, the principle feature in his character, and the leading motive of all he does. Next to theſe, his characteriſtic virtues are, an indefatigable placability, and an inexhauſtible love for his enemies. I have often heard him talk of the talents, merits, and good qualities of his opponents, with the ſame warmth as if he had been talking of the virtues of his greateſt friends. Nay, I have been a witneſs to his excuſing his enemies, and uttering wiſhes for their welfare, in ſuch a manner, as to me, carried not the ſmalleſt mark of affectation along with it. I am perſuaded, that theſe ſentiments coſt him very little, and are more the fruit of his nature, than of any troubleſome exertion. Not a blameable word, not a ſingle expreſſion of impatience of the numberleſs afflictions he has ſtruggled, and has ſtill to ſtruggle with, ever eſcaped him in my preſence. On the contrary, he is perſuaded, that all theſe trials are for his good, and will terminate in his happineſs. Of his talents and merits of all kinds he ſpeaks much more modeſtly than his admirers.—In all my converſations with him, I found few ſymptoms of the ſecret vanity of which he is accuſed. Every part of him beſpeaks the man of genius, but not of that fiery and uncontroulable genius, which has often led him to advance extraordinary and indefenſible opinions in his works.—His ſermons are more followed than thoſe of the moſt popular among the other preachers, though they are ſeldom carefully laboured compoſitions, and not always very orthodox. The pathos of his voice, action, and elocution, captivates thoſe who are not able to judge of any other merit.—On my walking out with him, almoſt all thoſe who met us accoſted him with the greateſt reſpect; and many kiſſed his hand with a kind of filial reverence. It is indeed inconceivable what numbers of perſons of all ranks, both citizens and ſtrangers, apply to him to be judge of their controverſies. When one ſees the number of affairs he is almoſt conſtantly immerſed in, one is ſurpriſed how he can find time to write.—What he has written *upon miracles* heretofore I do not know, as I have not read all his writings; but it is certain, that at preſent he does not affirm, either that he ever *did*, or ever ſaw a miracle. All he contends for, which the warmeſt oppoſer of miracles will not conteſt with him, is, that men of uncommon powers can do things, which thoſe of common powers cannot, and which appear contrary to the ordinary courſe of nature."

LAVATERA, in botany, a genus of the polyandria order, belonging to the polydelphia claſs of plants; and in the natural method ranking under the 37th order, *Columniferæ*. The exterior calyx is double and triſid; the ariſli or ſeed-coats are very many and monoſpermous. There are ſeveral ſpecies, moſt of them herbaceous flowery annuals, or ſhrubby perennials, growing erect from 2 or 3, to 8 or 10 feet high, garniſhed with large roundiſh, heart-ſhaped, and angular leaves, and quinquepetalous flowers of the mallow kind. They are eaſily propagated by ſeed in the open ground in the ſpring; and thrive beſt when they are ſown where they are deſigned to remain. The lavateræ tribe affect a warm ſandy ſituation and ſoil, in which they will ſometimes continue to exhibit their beauties for many years; but in general they are ſhort-lived, continuing only 2 or 3 years; this renders them peculiarly eligible to be ſcattered plentifully in a newly made ſhrubbery; they will add warmth to young plants, and will die away themſelves before the ſpaces they occupy will be required by the ſurrounding ſhrubs.

* LAVATION. *n. ſ.* [*lavatio*, Latin.] The act of waſhing.—Such filthy ſtuff was by lewd looſe varlets ſung before the chariot on the ſolemn day of her *lavation*. *Hakewill.*

(1.) * LAVATORY. *n. ſ.* [from *lavo*, Latin.] A waſh; ſomething in which parts diſeaſed are waſhed.—*Lavatories*, to waſh the temples, hands, wriſts, and jugulars, do potently profligate, and keep off the venom. *Harvey.*

(2.) LAVATORY, or LAVÁDERO, a name given to certain places in Chili and Peru, where gold is got out of earth by waſhing. M. Frezier gives us the following deſcription of the *lavatories* of Chili:—They dig deep into the earth, in places wherein they have reaſon to expect gold; and, to facilitate this digging, turn a ſtream of water upon the ſpot, looſening the earth as much as poſſible

ſible all the time, that the current may have the greater effect, and tear up the earth more ſtrongly. When they are got to the earth they want, they turn off the ſtream and dig dry. The earth that they now get, is carried on mules, and diſcharged into a baſon, made ſomewhat in the manner of a ſmith's bellows; into which a rivulet runs with rapidity, diſſolving the parts of the earth, and carrying every thing away with it, excepting the particles of gold, which, by their great weight, precipitate to the bottom of the baſon, and mix with fine black ſand, where they are almoſt as much hidden as they were before in the earth. Sometimes they find very conſiderable pieces in *lavatories*, to the weight of 24 ounces each.—There are ſeveral *lavatories*, where they find pepitas, or pieces of virgin gold, of a prodigious ſize. Among others, they tell of one that weighed 512 ounces, bought by the count de la Moncloa, viceroy of Peru. About 30 miles E. of Coquimbo, are the *lavatories* of *Andacoll*, the gold whereof is 23 carats fine.—The works here always turn to great profit, excepting when the water fails.—The natives maintain that the earth is creative, that is, it produces gold continually; becauſe, after having been waſhed 60 or 80 years, they find it impregnated afreſh, and draw almoſt as much out of it as at firſt.

LAVAUR, a town of France, in the dep. of the Tarn, and late province of Languedoc, on the Agout; 18 miles NE. of Toulouſe, and 20 NW. of Caſtres. Lon. 1. 52. E. Lat. 43. 40. N.

(1.) LAUBACH, a river of Germany, in Carniola, famous for producing the largeſt craw-fiſh in Europe.

(2.) LAUBACH, a handſome and ſtrong town of Germany, in the circle of Auſtria, and in Carniola, with a biſhop's ſee, a caſtle, and very handſome houſes; ſeated on the above river. Lon. 14. 52. E. Lat. 46. 20. N.

(3.) LAUBACH, a town of Germany, in the circle of the Upper Rhine, and principality of Solms Laubach; 16 miles ESE. of Wetzlar, and 40 NE. of Mentz. Lon. 26. 39. E. of Ferro. Lat. 50. 22. N.

(4.) LAUBACH, a town of France, in the dep. of Mont Tonnere, and ci-devant duchy of Simmern, formerly in the palatinate of the Rhine; 2 m. N. of Simmern, and 37 W. of Mentz.

LAUBAN, or LUBAN, a town of Luſatia, on the Quieſs, ſurrounded by a wall and ſome baſtions. It has a conſiderable trade in linen and woollen cloths. In 1427 and 1431, it was laid waſte by the Huſſites. It lies 62 miles E. of Dreſden, and 72 NNE. of Prague.

LAUBIES, a town of France, in the dep. of the Lozere, 12 miles N. of Mende.

LAUCHA, a town of Upper Saxony, in Thuringia, 6 miles ESE. of Nebra, and 6 NW. of Naumburg.

LAUCHSTADT, a town of Upper Saxony, in Merſeburg, 4 miles W. of Merſeburg, and 11 E. of Querfurt.

(1.) LAUD, William, Abp. of Canterbury, in the 17th century, was born at Reading in 1573, and educated in St John's college, Oxford, of which he was afterwards a fellow. In 1610, he went into orders. In 1611, he was elected preſident of St John's college; but his election being diſputed, K. James confirmed it. The ſame year he was ſworn the king's chaplain. In 1621, he was nominated biſhop of St David's; and in 1628, biſhop of London. In 1630, he was elected chancellor of the univerſity of Oxford. In 1633, he attended the king into Scotland, and was ſworn a privy counſellor for that kingdom. During his ſtay in Scotland, he formed the reſolution of bringing that church to an exact conformity with the church of England. In the ſame year, he ſucceeded Abp. Abbot in the ſee of Canterbury; and ſoon after came out the king's declaration about lawful ſports on Sundays, which the archbiſhop was charged with having revived and enlarged, and that with the vexatious proſecutions of ſuch clergymen as refuſed to read it in their churches. In 1634-5, he was put into the great committee of trade and the king's revenue; on the 4th of March following, he was appointed one of the commiſſioners of the treaſury; and on the 6th of March 1635-6, he received the ſtaff of the lord high treaſurer of England. To prevent the printing and publiſhing what he thought improper books, he procured a decree to be paſſed in the ſtar-chamber, on the 11th of July 1637, whereby it was enjoined that the maſter-printers ſhould be reduced to a certain number, and that none of them ſhould print any books till they were licenſed, either by the archbiſhop, or the biſhop of London, or ſome of their chaplains, or by the chancellors or vice-chancellors of the two univerſities. A new parliament being ſummoned, met on the 13th April 1640; and the convocation the day following; but the commons launching out into complaints againſt the archbiſhop, and inſiſting upon a redreſs of grievances before they granted any ſupply, the parliament was diſſolved on the 7th of May. The convocation, however, continued ſitting; and made 17 canons, which were ſuppoſed to be formed under the immediate direction of the archbiſhop. In the beginning of the long parliament, he was attacked on account of thoſe canons; and they being condemned by the houſe of commons on the 16th of December 1640, "as containing many things contrary to the king's prerogative, to the fundamental laws and ſtatutes of this realm, to the rights of parliament, to the property and liberty of the ſubject, and tending to ſedition, and of dangerous conſequence;" he was, on the 18th of December, accuſed by the commons of high treaſon, and ſent to the Tower. Being tried before the houſe of lords, for endeavouring to ſubvert the laws, and to overthrow the Proteſtant religion, he was found guilty, and beheaded on Tower-hill on January 10th following, in the 72d year of his age. This learned prelate, notwithſtanding his being charged with a deſign to bring in Popery, wrote an anſwer to Dr Fiſher, which is eſteemed one of the beſt pieces that has been printed againſt that religion; and when he was privately offered a cardinal's hat by the Pope, he refuſed it, ſaying, that "ſomething dwelt within him, which would not ſuffer his compliance, *till Rome was other than it is.*" He was temperate in his diet, and regular in his private life; but his fondneſs for introducing new ceremonies, in which he ſhowed an indiſcreet zeal, his encouraging of ſports on Sundays, his illegal and cruel ſeverity in

in the ſtar-chamber and high commiſſion courts, and the fury with which he perſecuted the diſſenters, and all who preſumed to contradict his ſentiments, expoſed him to popular hatred. While, however, we continue to apply to his public conduct, the harſh epithets which originated probably in the malice of his enemies, we muſt, in juſtice, allow ſome palliation to be due on the ſcore of the temper of the times, and of the unhappy laxity introduced by his predeceſſor Abbot, whoſe errors he thought it his duty to correct, and which he certainly intended to correct by legal means. Beſides his Anſwer to Fiſher, he publiſhed ſeveral Sermons, and other works.

(2.) * LAUD. *n. ſ.* [*laus*, Latin.] 1. Praiſe; honour paid; celebration.—

Doubtleſs, O gueſt, great *laud* and praiſe were mine,
Reply'd the ſwain, for ſpotleſs faith divine:
If, after ſocial rites, and gifts beſtow'd,
I ſtain'd my hoſpitable hearth with blood. *Pope.*

2. That part of divine worſhip which conſiſts in praiſe.—We have certain hymns and ſervices, which we ſay daily of *laud* and thanks to God for his marvellous works. *Bacon.*—In the book of Pſalms, the *lauds* make up a very great part of it. *Government of the Tongue.*

(3.) LAUD, (§ 1, *def.* 2.) See LAUDES.

(4.) LAUD, ST, a town of France, in the dep. of Maine and Loire, 3 miles S. of Angers, and 4½ NNW. of Briſſac.

* *To* LAUD. *v. a.* [*laudo*, Latin.] To praiſe; to celebrate.—O thou almighty and eternal Creator, having conſidered the heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained, with all the company of heaven, we *laud* and magnify thy glorious name. *Bentley.*

(1.) LAUDA, a town of Franconia, in the biſhopric of Wurzburg, on the Tauber; 25 miles SSE. of Heilbronn, and 28 SSW. of Wurzburg.

(2.) LAUDA. See LAUDICK.

* LAUDABLE. *adj.* [*laudabilis*, Latin.] 1. Praiſeworthy; commendable.—

I'm in this earthly world, where to do harm
Is often *laudable*; but to do good, ſometimes
Accounted dang'rous folly. *Shak.*

—Affection endeavours to correct natural defects, and has always the *laudable* aim of pleaſing, though it always miſſes it. *Locke.* 2. Healthy; ſalubrious.—Good blood, and a due projectile motion or circulation, are neceſſary to convert the aliment into *laudable* animal juices. *Arbuthnot on Aliments.*

* LAUDABLENESS. *n. ſ.* [from *laudable.*] Praiſe-worthineſs.

* LAUDABLY. *adv.* [from *laudable.*] In a manner deſerving praiſe.—Obſolete words may be *laudably* revived, when either they are ſounding or ſignificant. *Dryden.*

(1.) * LAUDANUM. *n. ſ.* [A cant word, from *laudo*, Latin.] A ſoporifick tincture.

(2.) LAUDANUM. See OPIUM.

LAUDATIO, in a legal ſenſe, was anciently the teſtimony delivered in court of the accuſed perſon's good behaviour and integrity of life. It reſembled the cuſtom which prevails in our trials, of calling perſons to ſpeak to the character of the priſoner. The leaſt number of the *laudatores* amongſt the Romans was ten.

(1.) LAUDER, [from *Lade*, Celt. *i. e.* the paſſage of a river,] a pariſh of Scotland, in Berwickſhire, 8 miles long from N. to S. and nowhere above 4 broad; ſeated on the banks of the Lauder. The air is pure; the ſoil light and ſandy, but fertile and highly cultivated: the ground riſes gradually on each ſide of the river to hills moſtly green. Good crops of wheat, oats, barley, flax, hay, turnips, and potatoes, are raiſed; and the hills afford paſture for about 10,000 ſheep. The population, in 1791, was about 2000 ſouls, and had increaſed 205 ſince 1755. Moor-ſtone abounds, and there are ſome copper mines, but not wrought. Adder ſtones, arrow ſtones, and ſtones of various fanciful ſhapes, reſembling ſnails, worms, &c. are often found, eſpecially after heavy rains. There are relics of ſeveral ancient Pictiſh camps: and Roman, Engliſh, and Scotch coins of Julius Cæſar, Lucius Flaminius, Edward I. Alexander I. and III. &c. are often found in the pariſh.

(2.) LAUDER, a river in the above pariſh, which, after turning about 26 mills in a courſe of 10 miles, falls into the Tweed.

(3.) LAUDER, an ancient royal borough in the above pariſh (N° 1.), lately much improved. In the reign of K. James III. the nobility, whom he had ſummoned to meet him in this town, on public buſineſs, ſeized his favourite miniſter, Sir Robert Cochran, whom he had raiſed from the rank of a common maſon to be E. of Mar, and hung him with his aſſociates, over Lauder bridge, in ſight of the king and his army. Lauder has 5 fairs, on the 3d Friday of June, and the 4th of July, Aug. Oct. and Nov. It joins with Jedburgh, Haddington, Dunbar, and N. Berwick, in electing a repreſentative in the imperial Parliament. It is 22 miles S. of Edinburgh, and 24 W. of Berwick. Lon. 3. 5. W. Lat. 55. 36. N.

(4.) LAUDER, William, a native of Scotland, educated at the univerſity of Edinburgh, where he finiſhed his ſtudies with great reputation, and acquired a conſiderable knowledge of the Latin tongue. In May 22, 1734, he received a teſtimonial from the head of the univerſity, certifying that he was a fit perſon to teach humanity in any ſchool or college whatever. In 1739, he publiſhed at Edinburgh, an edition of Johnſton's Pſalms. In 1742, he was recommended by Mr Patrick Cuming, and Mr Colin Maclaurin, profeſſors of church hiſtory and mathematics, to the maſterſhip of the grammar ſchool at Dundee, then vacant. Whether he ſucceeded in the application or not, is uncertain; but a few years afterwards he figured in London, where he contrived to ruin the reputation of MILTON; an attempt which ended in the deſtruction of his own. His reaſon for the attack probably ſprung from the virulence of a violent party ſpirit, which triumphed over every principle of honour and honeſty. He began firſt to retail part of his deſign in *The Gentleman's Magazine*, 1747; and finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, into a volume, entitled, *An Eſſay on Milton's Uſe and Imitation of the Moderns*

in

*his Paradise Lost*; 8vo. The fidelity of his quotations had been doubted by several people; and the falsehood of them was soon after demonstrated by Dr Douglas, late bishop of Salisbury, in a pamphlet entitled, "Milton vindicated from the Charge of Plagiarism brought against him by Lauder, and Lauder himself convicted of several Forgeries and gross Impositions on the Public: In a Letter humbly addressed to the Right Honourable the Earl of Bath, 1751," 8vo. The appearance of this Detection overwhelmed Lauder with confusion. He subscribed a confession, dictated by a learned friend, wherein he ingenuously acknowledged his offence, which he professed to have been occasioned by the injury he had received from the disappointment of his expectations of profit from the publication of Johnston's Psalms. This misfortune he ascribed to a couplet in Mr Pope's Dunciad, book iv. ver. 3. and from thence originated his rancour against Milton. He afterwards imputed his conduct to other motives; abused the few friends who continued to countenance him; and, finding that his character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he some time kept a school. His behaviour there was mean and despicable; and he passed the remainder of his life in universal contempt. "He died (says Mr Nichols) some time about the year 1771, as my friend Mr Reed was informed by the gentleman who read the funeral service over him."

(5.) LAUDER FORT, an ancient fabric, in the above parish (N° 1.), on the side of the river (N° 2.), about 500 years old, erected by Edward I. during his invasion of Scotland. It was rebuilt and converted into an elegant mansion, in the end of the 17th century, by the Earl of Lauderdale. One of the ancient apartments, ornamented with rich stucco work, is preserved as a relic of antiquity.

LAUDERDALE, a district of Berwickshire.

LAUDES, LAUDS, the 2d part of the ordinary office of the breviary, said after matins; though, heretofore, it ended the office of the night. The laudes consist principally of psalms, hymns, &c. whence the name, from *laus*, *laudis*, praise.

LAUDICK, or LAUDA, a town of Poland, in the palatinate of Kalisch; 20 miles SE. of Gnesna.

LAUDICENI, amongst the Romans, applauders who for reward entered the rehearsal rooms, attended the repetition of plays, and were in waiting when orations were pronounced, in order to raise or increase the acclamation and applause.

LAUDOHN, Gideon, baron DE, a celebrated general in the imperial service, born in 1716, was a native of Livonia, and descended from a Scottish family. He made his first campaigns under Marshal Munich, in the war of 1738, between the Russians and Turks; and was at the taking of Oczakow, Choczim, and Stawutzchane, where the Turks were entirely defeated. Frederick the Great refused, in 1741, to take young Laudohn into his service, saying he did not like his countenance. But he afterwards said that he often admired the position of other generals, but had ever dreaded the battles of Laudohn. In 1756, when but just entered into the service of the house of Austria, with the rank of lieutenant-colonel, he made such a rapid progress, that within less than a year he was a general of artillery, and within three years commander in chief of the whole army. He rescued Olmutz, when besieged by the Prussians; beat the king himself at Frankfort on the Oder; at Zorndorf, took General Fouquet prisoner; carried Glatz and Schweidnitz by assault, and stopped the progress of Frederick, in a war which might otherwise have proved fatal to the house of Austria. In 1778, when elevated to the rank of marshal, at the head of 60,000 men he hindered Henry, brother to the king of Prussia, from joining his army to that of the king. At Dubicza, Novi, Gradisca, and Belgrade, in the late war between the Emperor and the Turks, he had but to present himself before the place, and say with Cæsar, *Veni, vidi, vici.* But at his headquarters in Moravia, he was seized with a fever, in consequence of an operation he underwent for an obstruction in the urethra. His impatience under the medical applications, the impetuous ardour of his character, and the knowledge, above all, of his importance in the war, contributed to irritate his mind, and promote the violence of the fever. He resisted the application of cataplasms, before and after the incisions were made, with a fatal obstinacy, which raised the inflammation to such a height, that he expired under the accession of the fever on the 14th of July 1790, in the 74th year of his age.

LAVE, a river of France, which runs into the Lys, near Bethune, in the dep. of the Straits of Calais.

(1.) * *To* LAVE. *v. a.* [*lavo*, Lat.] 1. To wash; to bathe.—

Unsafe, that we must *lave* our honours
In these so flatt'ring streams. *Shak.*

But as I rose out of the *laving* stream,
Heav'n open'd her eternal doors, from whence
The spirit descended on me like a dove.
*Milton.*

With roomy decks, her guns of mighty strength,
Whose low-laid mouths each mounting billow *laves*,
Deep in her draught, and warlike in her length,
She seems a sea-wasp flying on the waves.
*Dryden.*

2. [*Laver*, French.] To throw up; to lade; to draw out.

Though hills were set on hills,
And seas met seas to guard thee, I would through:
I'd plough up rocks, steep as the Alps, in dust,
And *lave* the Tyrrhene waters into clouds,
But I would reach thy head. *Ben Johnson.*

Some stow their oars, or stop the leaky sides,
Another bolder yet the yard bestrides,
And folds the sails; a fourth with labour *laves*
Th' intruding seas, and waves eject on waves.
*Dryden.*

(2.) * *To* LAVE. *v. n.* To wash himself; to bathe.—

In her chaste current oft the goddess *laves*
And with celestial tears augments the waves.
*Pope.*

* *To* LAVEER. *v. n.* To change the direction often in a courſe.—

How eaſy 'tis when deſtiny proves kind,
With full ſpread ſails to run before the wind:
But thoſe that 'gainſt ſtiff gales *laveering* go,
Muſt be at once reſolv'd, and ſkilful too. *Dryd.*

LAVELANET, a town of France, in the dep. of the Arriege, 9 miles S. of Mirepoix, and 12 NE. of Taraſcon.

LAVELD, LAVELT, or LAFELT, a village of France, in the dep. of the Ourte, and late biſhopric of Liege. In 1747, a battle was fought near it between the French under Marſhal Saxe, and the allies under the Duke of Cumberland, in which the latter were defeated. It is 4 m. W. of Liege.

LAVELINE, a town of France, in the dep. of the Voſges; 5 miles SE. of St Diey.

LAVELLO, a town of Naples, in the prov. of Baſilicata, and a biſhop's ſee; 6 miles N. of Venoſa, and 30 N. by E. of Naples. Lon. 15. 55. E. Lat. 41. 5. N.

LAVEN, or LAVERDAL, a river of Norway, which runs into the N. ſea, near Larvigen.

LAVENAU, a town of Germany, in Lower Saxony, and principality of Calenberg.

(1.) LAUENBURG, a town of Lower Saxony, in Saxe Lauenburg, on the right bank of the Elbe, built by Henry the Lion. It has a toll on the Elbe, and lies 30 miles SE. of Hamburg, and 48 SSW. of Lubeck.

(2, 3.) LAUENBURG, a town of Upper Saxony, capital of a lordſhip ſo named, in Pomerania, on the Lehe, 36 miles WNW. of Dantzick, and 50 ENE. of Polnow.

(1.) * LAVENDER. *n. ſ.* [*lavendula*, Lat.] A plant.—It is one of the verticillate plants, whoſe flower conſiſts of one leaf, divided into two lips; the upper lip, ſtanding upright, is roundiſh, and, for the moſt part, biſid; but the under lip is cut into three ſegments, which are almoſt equal: theſe flowers are diſpoſed in whorls, and are collected into a ſlender ſpike upon the top of the ſtalks. *Miller.*—The whole *lavender* plant has a highly aromatick ſmell and taſte, and is famous as a cephalick, nervous, and uterine medicine. *Hill.*—

And then again he turneth to his play,
To ſpoil the pleaſures of that paradiſe:
The wholeſome ſage, and *lavender* ſtill grey,
Rank ſmelling rue, and cummin good for eyes.
*Spenſer.*

(2.) LAVENDER. See LAVANDULA.

(3.) LAVENDER COTTON. See SANTOLINA.

(4.) LAVENDER, SEA. See STATICE, N° 2, 3.

LAVENHAM, or LANHAM, a pleaſant and pretty large town of Suffolk, on a branch of the river Bret, whence it riſes gradually to the top of a hill; on which its church, a very handſome Gothic ſtructure, is ſeated; wherein are ſeveral ancient monuments, and a ſpacious market-place, with 9 diviſions, in a very healthy free air. It had formerly a very conſiderable trade in blue cloth; and had three guilds or companies, with each their hall. It has ſtill a conſiderable manufactory of ſerges, ſhalloons, ſays, ſtuffs, and fine yarn ſpun for London; and many hundred loads of wool are annually delivered from its wool hall. It is governed by 6 capital burgeſſes, who are for life, and chooſe the inferior officers. The church and its ſteeple, which is 137 feet high, are reckoned the fineſt in the county. Its tenor bell, though not much more than a ton, has as deep a note as a bell of twice that weight. Here is a free ſchool and a bridewell, part of which is a workhouſe, where the poor children, &c. of the pariſh are employed in ſpinning hemp, flax, and yarn; there are alſo other conſiderable charities. The tenants of the manor and the other inhabitants were always exempted from ſerving at any court held for its hamlet. They have that tenure of land called BOROUGH ENGLISH. The markets are on Tueſday, and on Thurſday for wool; the fairs on Shrove-Tueſday and October 10. It lies 61 miles from London.

LAVENO, a town of Italy, in the dep. of the Lario, diſtrict of Como, and ci-devant duchy of Milan; 18 miles WNW. of Como.

LAVENSAR, an iſland of Ruſſia, in the Gulf of Finland; 60 miles W. of Peterſburg.

LAVENSTEIN, or LOENSTEIN, a town of Franconia in Culmbach; near a copper mine; 12 miles S. of Saalfield, and 14 NW. of Lichtenberg.

(1.) LAUENSTEIN, a town of Lower Saxony, in Calenberg; 9 miles E. of Hameln.

(2.) LAUENSTEIN, a town of Upper Saxony, in Meiſſen, 18 miles S. of Dreſden. Lon. 31. 31. E. Lat. 51. 42. N.

LAVENZA, a town of Italy, in the dep. of Panaro, and diſtrict (late duchy) of Modena.

(1.) * LAVER. *n. ſ.* [*lavoir*, Fr. from *lave.*] A waſhing veſſel.—

Let us go find the body where it lies
Soak'd in his en'mies blood, and from the ſtream,
With *lavers* pure and cleanſing herbs, waſh off
The clodded gore. *Milton.*
He gave her to his daughters, to imbathe
In nectar'd *lavers* ſtrew'd with aſphodil. *Milton.*
Young Aretus from forth his bridal bow'r
Brought the full *laver* o'er their hands to pour. *Pope.*

(2.) LAVER, in ſcripture hiſtory, was a ſacred utenſil placed in the court of the Jewiſh tabernacle, conſiſting of a baſon, whence they drew water by cocks, for waſhing the hands and feet of the officiating prieſts, and alſo the entrails and legs of the victims.

(3.—5.) LAVER, in geography, the name of 3 contiguous pariſhes of England, in Eſſex, about 21. miles N. by W. of London, diſtinguiſhed by the epithets of *High*, *Little*, and *Magdalen*. In High Laver the illuſtrious John Locke ſpent the laſt 10 years of his life, at the ſeat of Sir Francis Maſham, Bart. where he died in 1704. See LOCKE.

LAVERDIERE, a town of France, in the dep. of the Var; 6 miles N. of Barjols.

LAVERNA, in antiquity, the goddeſs of thieves and cheats among the Romans, who honoured her with public worſhip, becauſe ſhe was ſuppoſed to favour thoſe who wiſhed that their deſigns might not be diſcovered. Varro ſays, that ſhe had

had an altar near one of the gates of Rome; hence called *porta lavernalis*.

LAVERNICK, a town of Pruſſia, in Culm.

LAUF, a town of Franconia, in Nuremberg.

LAUFEN, a town of Switzerland, in Zurich, 2 miles S. of Schaffhauſen.

(1.) LAUFFEN, a town of Bavaria, in Salzburg, on the Salza, 11 miles NNW. of Salzbug, and 26 NE. of Kuffstein. Lon. 30. 41. E. of Ferro. Lat. 47. 25. N.

(2.) LAUFFEN, a town of Germany, in the circle of the Upper Rhine, and biſhopric of Baſle; 6 miles S. of Baſle, and 16 N. of Soleure. Lon. 25. 9. E. of Ferro. Lat. 47. 25. N.

(3.) LAUFFEN, a town of Switzerland, with a fort, in Zurich, near a celebrated cataract on the Rhine.

(4.) LAUFFEN, a town of Suabia, in Wurtemburg, on the Neckar; 4 miles S. of Heilbron, and 16 N. of Stutgard. Lon. 26. 51. E. Ferro. Lat. 49. 1. N.

(1.) LAUFFENBURG, an ancient county of Auſtrian Suabia, purchaſed by D. Leopold from John the younger count of Hapſburg, for 12,000 florins, in 1387.

(2.) LAUFFENBURG, a fortified town of Suabia, the capital of the above county, and one of the 4 foreſt towns; ſeated on both ſides of the Rhine, over which it has a bridge, connecting the two parts of the town, near a fall in the river. It lies 18 miles E. of Baſle, and 26 W. of Schaffhauſen. Lon. 8. 2. E. Lat. 47. 35. N.

LAUFEN, a town of Germany, in the archduchy of Auſtria; 18 miles S. of Gmund.

LAUFFNITZ, a river of Germany, which riſes in Stiria, and runs into the Raab, near St Gothard, in Hungary; 10 miles S. of Furſtenfeld.

LAUGERIA. See LAUGIERIA.

* LAUGH. *n. ſ.* [from the verb.] The convulſion cauſed by merriment; an inarticulate expreſſion of ſudden merriment.—

Me gentle Delia beckons from the plain,
Then hid in ſhades, eludes her eager ſwain;
But feigns a *laugh*, to ſee me ſearch around,
And by that *laugh* the willing fair is found.
*Pope's Spring.*

(1.) * *To* LAUGH. *v. a.* [*blahan*, Saxon; *lachen*, German and Dutch; *lach*, Scottiſh.] 1. To make that noiſe which ſudden merriment excites.—

You ſaw my maſter wink and *laugh* upon you.
*Shak.*

There's one did laugh in's ſleep, and one cried,
Murther!
They wak'd each other. *Shak.*

At this fuſty ſtuff
The large Achilles, on his preſt-bed lolling,
From his deep cheſt *laughs* out a loud applauſe.
*Shak.*

—*Laughing* cauſeth a continual expulſion of the breath with the loud noiſe, which maketh the interjection of *laughing*, ſhaking of the breaſt and ſides, running of the eyes with water, if it be violent. *Bacon.* 2. [In poetry.] To appear gay, favourable, pleaſant, or fertile.—

Entreat her not the worſe, in that I pray
You uſe her well; the world may *laugh* again,
And I may live to do you kindneſs, if
You do it her. *Shak.*

Then *laughs* the childiſh year with flowrets crown'd. *Dryden.*

The plenteous board, high-heap with cates divine,
And o'er the foaming bowl the *laughing* wine.
*Pope.*

3. *To* LAUGH *at.* To treat with contempt; to ridicule.—

Preſently prepare thy grave;
Lie where the light foam of the ſea may beat
Thy grave-ſtone daily; make thine epitaph,
That death in thee *at* others lives may *laugh*.
*Shak.*

—'Twere better for you, if 'twere not known in council; you'll be *laugh'd at*. *Shak.*—The diſſolute and abandoned, before they are aware of it, are betrayed *to laugh at* themſelves, and upon reflection find, that they are merry at their own expenſe. *Addiſon.*—

No wit to flatter left of all his ſtore;
No fool *to laugh at*, which he valued more.
*Pope.*

(2.) * *To* LAUGH. *v. a.* To deride; to ſcorn.—

Be bloody, bold and reſolute; *laugh* to ſcorn
The pow'r of man. *Shak.*

—A wicked ſoul ſhall make him to be *laughed* to ſcorn of his enemies. *Eccluſ.* vi. 4.

* LAUGHABLE. *adj.* [from *laugh*.] Such as may properly excite laughter.—

Nature hath fram'd ſtrange fellows in her time:
Some that will evermore peep through their eye,
And *laugh* like parrots at a bagpiper;
And others of ſuch vinegar aſpect,
That they'll not ſhow their teeth in way of ſmile,
Though Neſtor ſwear the jeſt be *laughable*.
*Shak.*

—Caſaubon confeſſes Perſius was not good at turning things into a pleaſant ridicule; or, in other words, that he was not a *laughable* writer. *Dryd.*

* LAUGHER. *n. ſ.* [from *laugh*.] A man fond of merriment.—

I am a common *laugher*. *Shak.*

—Some ſober men cannot be of the general opinion, but the *laughers* are much the majority. *Pope.*

LAUGHI, a mountain and territory of France, in Piedmont.

* LAUGHINGLY. *adv.* [from *laughing*.] In a merry way; merrily.

* LAUGHINGSTOCK. *n. ſ.* [*laugh* and *ſtock*.] A butt; an object of ridicule.—

The forlorn maiden, whom your eyes have ſeen
The *laughing-ſtock* of fortune's mockerie.
*Spenſer.*

—Pray you, let us not be *laughing-ſtocks* to other mens humours. *Shak.*—Supine credulous frailty expoſes a man to be both a prey and *laughing-ſtock* at once. *L'Eſtrange.*

(1.) * LAUGHTER. *n. ſ.* [from *laugh*.] Convulſive merriment; an inarticulate expreſſion of ſudden merriment.—

To be worſt,
The loweſt, moſt dejected thing of fortune,
Stands ſtill in eſperance; lives not in fear.
The lamentable change is from the beſt,

The

The world returns to *laughter*. *Shak.*

—The act of *laughter*, which is a ſweet contraction of the muſcles of the face, and a pleaſant agitation of the vocal organs, is not merely voluntary, or totally within the juriſdiction of ourſelves. *Brown.*

We find not that the *laughter*-loving dame
Mourn'd for Anchiſes. *Waller.*

Pain or pleaſure, grief or *laughter*. *Prior.*

(2.) LAUGHTER is an affection peculiar to mankind, occaſioned by ſomething that tickles the fancy. In laughter, the eye-brows are raiſed about the middle, and drawn down next the noſe; the eyes are almoſt ſhut; the mouth opens and ſhows the teeth, the corners of the mouth being drawn back and raiſed up; the cheeks ſeem puffed up, and almoſt hide the eyes; the face is uſually red; the noſtrils are open; and the eyes wet.

(3.) LAUGHTER, CAUSE OF, ANATOMICALLY CONSIDERED. Authors attribute laughter to the 5th pair of nerves, which ſending branches to the eye, ear, lips, tongue, palate, and muſcles of the cheek, parts of the mouth, præcordia, &c. there hence ariſes a ſympathy, or conſent, between all theſe parts; ſo that when one of them is acted upon, the others are proportionably affected. Hence a ſavoury thing ſeen, or ſmelt, affects the glands, and parts of the mouth; a thing ſeen, or heard, that is ſhameful, affects the cheeks with bluſhes: on the contrary, if it pleaſe and tickle the fancy, it affects the præcordia, and muſcles of the mouth and face with laughter; if it cauſe ſadneſs and melancholy, it likewiſe affects the præcordia, and demonſtrates itſelf by cauſing the glands of the eyes to emit tears. Dr Willis accounts for the pleaſure of kiſſing from the ſame cauſe; the branches of this fifth pair being ſpread to the lips, the præcordia, and the genital parts; whence ariſes a ſympathy between thoſe parts.

(4.) LAUGHTER, DIFFERENT OPINIONS RESPECTING THE MENTAL EXCITING CAUSES OF. The affection of the mind by which laughter is produced, is ſeemingly ſo very different from the other paſſions with which we are endowed, that it hath engaged the attention of very eminent perſons to find it out. 1. Ariſtotle, in the fifth chapter of his Poetics, obſerves of comedy, that "it imitates thoſe vices or meanneſſes only which partake of the ridiculous:—now the ridiculous (adds he) conſiſts of ſome fault or turpitude not attended with great pain, and not deſtructive." 2. "The paſſion of laughter (ſays Mr Hobbes) is nothing elſe but ſudden glory ariſing from ſome ſudden conception of ſome eminency in ourſelves, by compariſon with the infirmity of others, or with our own formerly. For men (continues he) laugh at the follies of themſelves paſt, when they come ſuddenly to remembrance, except when we bring with them any ſudden diſhonour." 3. Akenſide, in the third book of his excellent poem, treats of ridicule at conſiderable length. He gives a detail of ridiculous characters; ignorant pretenders to learning, boaſtful ſoldiers, and lying travellers, hypocritical churchmen, conceited politicians, &c. Having finiſhed the detail of characters, he makes ſome general remarks on the cauſe of ridicule; and explains himſelf more fully in a proſe definition, illuſtrated by examples, in theſe words: "That which makes objects ridiculous, is ſome ground of admiration or eſteem connected with other more general circumſtances comparatively worthleſs or deformed: or it is ſome circumſtance of turpitude or deformity connected with what is in general excellent or beautiful; the inconſiſtent properties exiſting either in the objects themſelves, or in the apprehenſion of the perſon to whom they relate; belonging always to the ſame order or claſs of beings; implying ſentiment and deſign, and exciting no acute or vehement commotion of the heart."—4. Hutcheſon has given another account of this ludicrous quality, and ſeems to think that it is the contraſt or oppoſition of dignity and meanneſs which occaſions laughter.

(5.) LAUGHTER, DR BEATTIE'S ANALYSIS AND DISTINCTIONS OF. All theſe opinions are refuted by Dr Beattie in his Eſſay on Laughter and Ludicrous Compoſition, where he has treated the ſubject in a maſterly manner. "To provoke laughter (ſays he), is not eſſential either to wit or humour. For though that unexpected diſcovery of reſemblance between ideas ſuppoſed diſſimilar, which is called *wit*—and that comic exhibition of ſingular characters, ſentiments, and imagery, which is denominted *humour*,—do frequently raiſe laughter, they do not raiſe it always. Addiſon's poem to Sir Godfrey Kneller, in which the Britiſh kings are likened to heathen gods, is exquiſitely witty, and yet not laughable. An inquiry, therefore, into the diſtinguiſhing characters of wit and humour has no neceſſary connection with the preſent ſubject. Some authors have treated of ridicule, without marking the diſtinction between *ridiculous* and *ludicrous* ideas. But I preſume the natural order of proceeding in this inquiry, is to begin with aſcertaining the nature of what is *purely ludicrous*. Things *ludicrous* and things *ridiculous* have this in common, that both excite laughter; but the former excite pure laughter, the latter excite laughter mixed with diſapprobation and contempt. My deſign is to analyſe and explain that quality in things or ideas, which makes them provoke *pure laughter*, and entitles them to the name of *ludicrous* or *laughable*. When certain objects, qualities, or ideas, occur to our ſenſes, memory, or imagination, we ſmile or laugh at them, and expect that other men ſhould do the ſame. To ſmile on certain occaſions is not leſs natural, than to weep at the ſight of diſtreſs, or cry out when we feel pain. There are different kinds of laughter. As a boy, paſſing by night through a churchyard, ſings or whiſtles in order to conceal his fear even from himſelf; ſo there are men, who, by forcing a ſmile, endeavour ſometimes to hide from others, and from themſelves too perhaps, their malevolence or envy. Such laughter is unnatural. The ſound of it offends the ear; the features diſtorted by it ſeem horrible to the eye. A mixture of hypocriſy, malice, and cruel joy, thus diſplayed on the countenance, is one of the moſt hateful ſights in nature, and transforms the "human face divine" into the viſage of a fiend. Similar to this is the ſmile of a wicked perſon pleaſing himſelf with the hope of accompliſhing his evil purpoſes. Milton gives a ſtriking picture of it in that well-known paſſage:

He

He ceas'd; for both seem'd highly pleas'd; and Death
Grinn'd horribly a ghastly smile, to hear
His famine should be fill'd, and blest his maw
Destin'd to that good hour.—

But enough of this. Laughter that makes man a fiend or a monster, I have no inclination to analyse. My inquiries are confined to that species of laughter which is at once natural and innocent. Of this there are two sorts. The laughter occasioned by tickling or gladness is different from that which arises on reading the Tale of a Tub. The former may be called *animal laughter*: the latter (if it were lawful to adopt a new word which has become very common of late) I should term *sentimental*. Smiles admit of similar divisions. Not to mention the scornful, the envious, the malevolent smile, I would only remark, that of the innocent and agreeable smile there are two sorts. The one proceeds from the risible emotion, and has a tendency to break out into laughter. The other is the effect of good humour, complacency, and tender affection. This last sort of smile renders a countenance amiable in the highest degree. Homer ascribes it to Venus in an epithet (φιλομμειδης), which Dryden and Pope, after Waller, improperly translate *laughter-loving*; an idea that accords better with the character of a romp or hoyden, than with the goddess of love and beauty. Animal laughter admits of various degrees; from the gentle impulse excited in a child by moderate joy, to that terrifying and even mortal convulsion which has been known to accompany a sudden change of fortune. This passion may, as well as joy and sorrow, be communicated by sympathy; and I know not whether the entertainment we receive from the playful tricks of kittens and other young animals may not in part be resolved into something like a fellow-feeling of their vivacity.—Animal and sentimental laughter are frequently blended; but it is easy to distinguish them. The former is often excessive; the latter never, unless heightened by the other. The latter is always pleasing, both in itself and in its cause; the former may be painful in both. But their principal difference is this:—The one always proceeds from a sentiment or emotion excited in the mind, in consequence of certain ideas or objects being presented to it, of which emotion we may be conscious even when we suppress laughter;—the other arises not from any sentiment or perception of ludicrous ideas, but from some bodily feeling, or sudden impulse on what is called the *animal spirits*, proceeding, or seeming to proceed, from the operation of causes purely material. The present inquiry regards that species that is here distinguished by the name of *sentimental laughter*. The pleasing emotion, arising from the view of ludicrous ideas, is known to every one by experience; but, being a simple feeling, admits not of definition. It is to be distinguished from the laughter that generally attends it, as sorrow is to be distinguished from tears; for it is often felt in a high degree by those who are remarkable for gravity of countenance. Swift seldom laughed, notwithstanding his uncommon talents in wit and humour, and the extraordinary delight he seems to have had in surveying the ridiculous side of things. Why this agreeable emotion should be accompanied with laughter as its outward sign, or sorrow express itself by tears, or fear by trembling or paleness, I cannot ultimately explain, otherwise than by saying, that such is the appointment of the Author of Nature.—All I mean by this inquiry is, to determine, "What is peculiar to those things which produce laughter;—or rather, which raise in the mind that pleasing sentiment or emotion whereof laughter is the external sign."

(6.) LAUGHTER, DR BEATTIE'S REMARKS ON FORMER THEORIES OF. "Philosophers have differed in their opinions concerning this matter. In Aristotle's definition quoted above, it is clear that he means to characterise, not laughable qualities in general (as some have thought), but the objects of comic ridicule only; and in this view the definition is just, however it may have been overlooked or despised by comic writers. Crimes and misfortunes are often in modern plays, and were sometimes in the ancient, held up as objects of public merriment; but if poets had that reverence for nature which they ought to have, they would not shock the common sense of mankind by so absurd a representation.—The definition from Aristotle does not, however, suit the general nature of ludicrous ideas; for it will appear by and by, that men laugh at that in which there is neither fault nor turpitude of any kind. The theory of Mr Hobbes would hardly have deserved notice, if Addison had not spoken of it with approbation in the 47th paper of the Spectator. He justly observes, after quoting the words of Mr Hobbes, formerly mentioned, that, "according to this account, when we hear a man laugh excessively, instead of saying that he is very merry, we ought to tell him that he is very proud." It is strange, that the elegant author should be aware of this consequence, and yet admit the theory: for so good a judge of human nature could not be ignorant, that laughter is not considered as a sign of pride; persons of singular gravity being often suspected of that vice, but great laughers seldom or never. When we see a man attentive to the innocent humours of a merry company, and yet maintain a fixed solemnity of countenance, is it natural for us to think that he is the humblest, and the only humble person in the circle? Another writer in the *Spectator*, N° 249, remarks, in confirmation of this theory, that the *vainest* part of mankind are most addicted to the passion of laughter. Now, how can this be, if the *proudest* part of mankind are also most addicted to it, unless we suppose vanity and pride to be the same thing? But they certainly are different passions. The proud man despises other men, and derives his chief pleasure from the contemplation of his own importance: the vain man stands in need of the applause of others, and cannot be happy without it. Pride is apt to be reserved and sullen; vanity is often affable, and officiously obliging. The proud man is so confident of his merit, and thinks it so obvious to all the world, that he will scarce give himself the trouble to inform you of it: the vain man, to raise your admiration, scruples not to tell you, not only the whole truth,

but

but even a great deal more. In the ſame perſon theſe two paſſions may, no doubt, be united; but ſome men are too proud to be vain, and ſome vain men are too conſcious of their own weakneſs to be proud. Be all this, however, as it will, we have not as yet made any diſcovery of the cauſe of laughter: in regard to which, I apprehend, that the vain are not more intemperate than other people; and I am ſure that the proud are much leſs ſo. Hutcheſon's account of the origin of laughter is equally unſatisfactory. Granting what he ſays to be true, I would obſerve, in the firſt place, what the ingenious author ſeems to have been aware of, that there may be a mixture of meanneſs and dignity where there is nothing ludicrous. A city, conſidered as a collection of low and lofty houſes, is no laughable object. Nor was that perſon either ludicrous or ridiculous, whom Pope ſo juſtly characteriſes,

"The greateſt, wiſeſt, meaneſt, of mankind."

—But, 2dly, caſes might be mentioned, of laughter ariſing from a group of ideas or objects, wherein there is no diſcernible oppoſition of meanneſs or dignity. We are told of the dagger of Hudibras, that

"It could ſcrape trenchers, or chip bread,
"Toaſt cheeſe or bacon; though it were
"To bait a mouſe trap, 'twould not care:
"'Twould make clean ſhoes, or in the earth
"Set leeks and onions, and ſo forth."

The humour of the paſſage cannot ariſe from the meanneſs of theſe offices compared with the dignity of the dagger, nor from any oppoſition of meanneſs and dignity in the offices themſelves, they being all equally mean; and muſt therefore be owing to ſome peculiarity in the deſcription †. We laugh when a droll mimics the ſolemnity of a grave perſon; here dignity and meanneſs are indeed united: but we laugh alſo (though not ſo heartily perhaps) when he mimics the peculiarities of a fellow as inſignificant as himſelf, and diſplays no oppoſition of dignity and meanneſs. The levities of Sancho Panca, oppoſed to the ſolemnity of his maſter, and compared with his own ſchemes of preferment, form an entertaining contraſt: but ſome of the vagaries of that renowned ſquire are truly laughable, even when his preferment and his maſter are out of the queſtion. Men laugh at puns; the wiſeſt and wittieſt of our ſpecies have laughed at them; Q. Elizabeth, Cicero, and Shakeſpeare, laughed at them; clowns and children laugh at them; and moſt men, at one time or other, are inclined to do the ſame: but in this ſort of low wit, is it an oppoſition of meanneſs and dignity that entertains us? Is it not rather a mixture of ſameneſs and diverſity,—ſameneſs in the ſound, and diverſity in the ſignification? In the characters mentioned by Akenſide, the author does not diſtinguiſh between what is *laughable* and what is *contemptible*; ſo that we have no reaſon to think, that he meant to ſpecify the qualities peculiar to thoſe things which provoke *pure laughter*; and whatever account we may make of his definition, which to thoſe who acquieſce in the foregoing reaſonings may perhaps appear not quite ſatisfactory, there is in the poem a paſſage that deſerves particular notice, as it ſeems to contain a more exact account of the ludicrous quality than is to be found in any of the theories above-mentioned. This paſſage we ſhall ſoon have occaſion to quote."

(7.) LAUGHTER, Dr BEATTIE'S THEORY OF THE CAUSE OF. Our author next proceeds to lay down his own theory concerning the origin of laughter, which he ſuppoſes to ariſe from the view of things incongruous united in the ſame aſſemblage. "However imperfect (ſays he) the abovementioned theories may appear, there is none of them deſtitute of merit; and indeed the moſt fanciful philoſopher ſeldom frames a theory without conſulting Nature in ſome of her more obvious appearances. Laughter very frequently ariſes from the view of dignity and meanneſs united in the ſame object: ſometimes, no doubt, from the appearance of aſſumed inferiority, as well as of ſmall faults and unimportant turpitudes; and ſometimes, perhaps, though rarely, from that ſort of pride which is deſcribed in the paſſage already quoted from Hobbes. All theſe accounts agree in this, that the cauſe of laughter is ſomething compounded; or ſomething that diſpoſes the mind to form a compariſon, by paſſing from one object or idea to another. That this is in fact the caſe, cannot be proved *a priori*; but this holds in all the examples hitherto given, and will be found to hold in all that are given hereafter. May it not then be laid down as a principle, That laughter ariſes from the view of two or more objects or ideas diſpoſing the mind to form a compariſon? According to the theory of Hobbes, this compariſon would be between the ludicrous object and ourſelves; according to thoſe writers who miſapply Ariſtotle's definition, it would ſeem to be formed between the ludicrous object and things or perſons in general; and if we incline to Hutcheſon's theory, which is the beſt of the three, we ſhall think that there is a compariſon of the parts of the ludicrous object, firſt with one another, and ſecondly with ideas or things extraneous. Further: every appearance that is made up of parts, or that leads the mind of the beholder to form a compariſon, is not ludicrous. The body of a man or woman, of a horſe, a fiſh, or a bird, is not ludicrous, though it conſiſts of many parts; and it may be compared to many other things without raiſing laughter; but the picture deſcribed in the beginning of the epiſtle to the Piſoes, with a man's head, a horſe's neck, feathers of different birds, limbs of different beaſts, and the tail of a fiſh, would have been thought ludicrous 1800 years ago, if we believe Horace, and in certain circumſtances would no doubt be ſo at this day. It would ſeem then, that 'the parts of a laughable aſſemblage muſt be in ſome degree unſuitable and heterogeneous.' Moreover: any one of the parts of the Horatian monſter, a human head, a horſe's neck,

† *If we may hazard a conjecture upon a difficulty which Dr* BEATTIE *ſeems at a loſs to ſolve, we would aſcribe the humour of the paſſage chiefly, if not ſolely, to the words,* "'twould not care;" *which give an air of ridicule to the whole deſcription, by ſuppoſing the* dagger, *not only an* animated being, *but an* active, ſenſible, humble, *and* uſeful ſervant, *who could condeſcend to do the meaneſt offices to pleaſe his maſter.*

neck, the tail of a fish, or the plumage of a fowl, is not ludicrous in itself; nor would those several pieces be ludicrous, if attended to in succession, without any view to their union. For to see them disposed on the different shelves of a museum, or even on the same shelf, nobody would laugh, except, perhaps, the thought of uniting them were to occur to his fancy, or the passage of Horace to his memory. It seems to follow, that "the incongruous parts of a laughable idea or object must either be combined so as to form an assemblage, or must be supposed to be so combined." "May we not then conclude, 'that laughter arises from the view of two or more inconsistent, unsuitable, or incongruous parts or circumstances, considered as united in one complex object of assemblage, or as acquiring a sort of mutual relation from the peculiar manner in which the mind takes notice of them?' The lines from Akenside formerly referred to, seem to point at the same doctrine:

Where'er the power of ridicule displays
Her quaint-eye'd visage, *some incongruous form,*
*Some stubborn dissonance of things combin'd,*
Strikes on the quick observer.

And to the same purpose, the learned and ingenious Doctor Gerard, in his *Essay on Taste*: 'The sense of ridicule is gratified by an inconsistence and dissonance of circumstances in the same object, or in objects nearly related in the main; or by a similitude or a relation unexpected between things on the whole opposite and unlike.' And therefore, instead of saying, with Hutcheson, that the cause of laughter is an 'opposition of dignity and meanness;' I would say, in more general terms, that it is 'an opposition of suitableness or unsuitableness, or of relation and the want of relation, united, or supposed to be united, in the same assemblage.' Thus the offices ascribed to the dagger of Hudibras seem quite heterogeneous; but we discover a bond of connection among them, when we are told that the same weapon could occasionally perform them all. Thus, even in that mimicry which displays no opposition of dignity and meanness, we perceive the actions of one man joined to the features and body of another; that is, a mixture of unsuitableness, or want of relation, arising from the difference of persons, with congruity and similitude, arising from the sameness of the actions. And here let it be observed in general, that the greater the number of incongruities that are blended in the same assemblage, the more ludicrous it will probably be. If, as in Butler's resemblance of the morning to a boiled lobster, there is a mixture of dignity and meanness, as well as of likeness and dissimilitude, the effect of the contrast will be more powerful, than if only one of these oppositions had occurred in the ludicrous idea. The sublimity of Don Quixote's mind, contrasted and connected with his miserable equipage, forms a very comical exhibition; but when all this is still further connected and contrasted with Sancho Panca, the ridicule is heightened exceedingly. Had the knight of the lions been better mounted and accoutred, he would not have made us smile so often; because the hero's mind and circumstances being more adequately matched, the whole group would have united fewer inconsistencies, and reconciled fewer incongruities. Butler has combined a still greater variety of uncouth and jarring circumstances in Ralpho and Hudibras: but the picture, though more elaborate, is less natural. Yet this argues no defect of judgment. His design was, to make his hero not only ludicrous, but contemptible; and therefore he jumbles together, in his equipage and person, a number of mean and disgusting qualities, pedantry, ignorance, nastiness, and extreme deformity. But the knight of La Mancha, though a ludicrous, was never intended for a contemptible, personage. He often moves our pity, he never forfeits our esteem; and his adventures and sentiments are generally interesting; which could not have been the case, if his story had not been natural, and himself been endowed with great as well as good qualities. To have given him such a shape, and such weapons, arguments, boots, and breeches, as Butler has bestowed on his champion, would have destroyed that solemnity which is so striking a feature in Don Quixote; and Hudibras, with the manners and person of the Spanish hero, would not have been that paltry figure, which the English poet meant to hold up to the laughter and contempt of his countrymen. Sir Launcelot Greaves is of Don Quixote's kindred, but a different character. Smollet's design was not to expose him to ridicule, but rather to recommend him to our pity and admiration. He has therefore given him youth, strength, and beauty, as well as courage and dignity of mind; has mounted him on a generous steed, and arrayed him in an elegant suit of armour. Yet, that the history might have a comic air, he has been careful to contrast and connect Sir Launcelot with a squire and other associates of very dissimilar tempers and circumstances. What has been said of the cause of laughter does not amount to an exact description, far less to a logical definition; there being innumerable combinations of congruity and inconsistency, of relation and contrariety, of likeness and dissimilitude, which are not ludicrous at all. If we could ascertain the peculiarities of these, we should be able to characterise with more accuracy the general nature of ludicrous combination. But before we proceed to this, it would be proper to evince, that of the present theory this much at least is true, that though every incongruous combination is not ludicrous, every ludicrous combination is incongruous. It is only by a detail of facts or examples that any theory of this sort can be either established or overthrown. By such a detail, the foregoing theories have been, or may be, shown to be ill-founded, or not sufficiently comprehensive. A single instance of a laughable object, which neither unites, nor is supposed to unite, incongruous ideas, would likewise show the insufficiency of the present; nor will I undertake to prove (for indeed I cannot), that no such instance can be given. A complete enumeration of ludicrous objects it would be in vain to attempt: and therefore we can never hope to ascertain, beyond the possibility of doubt, that common quality which belongs to all ludicrous ideas that are, or have been, or may be, imagined. All that can be done in a case of this kind is to prove by a variety of examples, that the theory now proposed is more

comprehenſive; and better founded, than any of the foregoing." This our author afterwards ſhows at full length; but as every reader muſt be capable of adducing numberleſs inſtances of ludicrous caſes to himſelf, we ſhall refer thoſe who deſire further ſatisfaction to the doctor's treatiſe.

LAUGHTER-LOVING. *adj.* fond of laughter or mirth, an epithet applied to Venus, and Thalia, the Comic Muſe.

LAUGHTON, the name of 3 Engliſh villages, 1. In the iſle of Axholm, Lincolnſhire: 2. In Suſſex, E. of Bingmer: 3. In the W. Riding of Yorkſhire, on a high hill, 6 miles ESE. of Rotheram.

LAUGIER, Mark Antony, an ingenious French author of the 18th century. He wrote, 1. An Eſſay on Architecture: 2. A Hiſtory of Venice: 3. A Hiſtory of the Peace of Belgrade. He died in 1769.

LAUGIERIA, in botany, a genus of the monogynia order, belonging to the pentandria claſs of plants; and in the natural method ranking among thoſe of which the order is doubtful. The corolla is quinquefid; the fruit is a plum with a quinquelocular kernel.

LAVIANO, a town of Naples, in the province of Principato Citra, 27 miles E. of Salerno.

LAUJAR, a town of Spain, in the province of Grenada; 18 miles NW. of Almeria.

LAVIGEN, a town of Norway, in Drontheim.

LAVIGNA, a town of the Ligurian republic, on the E. ſide of Genoa, 8 miles from Rapallo, at the mouth of the Lavigna.

LAUINGEN, a town of Bavaria, in Neuburg, on the Danube. In 1632, it was taken by the Swedes. It lies 6 miles above Hochſtet, and 22 NE. of Ulm. Lon. 28. 4. E. of Ferro. Lat. 48. 34. N.

(1.) LAVINGTON, EAST, a town of Wilts, 4 miles S. of Devizes, and 89 miles from London. It is called by the Engliſh hiſtorians *Stepult Lavington*; but now Cheaping or Market Lavington, on account of its markets, which are on Monday and Wedneſday, the laſt a great corn-market. It is ſuppoſed to have been a market-town above 200 years. Here is a charity-ſchool for 36 children, who have books given them, and the girls are taught to knit and ſew.

(2.) LAVINGTON, WEST, or BISHOP'S LAVINGTON, a village in Wilts, near EAST LAVINGTON.

LAVINIA, in fabulous hiſtory, the daughter of Latinus and Amata, and the 2d wife of Æneas. See LATINUS I.

LAVINIUM or LAVINUM, in ancient geography, a town of Latium, 6 miles E. of Laurentum, according to an ancient map, ſo named from LAVINIA, and built by the Trojans: The firſt town of Roman original in Latium, and the ſeat of the Dii Penates (*Livy*), ſituated near the river Numicus, between which and the Tiber, Æneas landed, according to Virgil. Holſtenius ſuppoſes the town to have ſtood on an eminence, now called Mount LEVANO.

(1.) LAVINO, a town of Italy, in the department of the Lario, diſtrict of Como, and late duchy of Milan; 18 miles WNW. of Como.

(2.) LAVINO, a town of Naples, in the county of Moliſe, 24 miles NE. of Moliſe.

LAVINUM. See LAVINIUM.

LAVIRITTE, Lewis Anne, a French phyſician, who tranſlated Maclaurin's account of Newton's Diſcoveries into French; and wrote Obſervations on the Hydrophobia. He died in 1759.

(1.) LAVIS, a river in Germany, in the Tyroleſe, which riſes from a lake on the borders of the Belluneſe, and runs into the Adige, 4 miles N. of Trent.

(2.) LAVIS, a town of the Tyrol, ſeated at the conflux of the Lavis and the Adige.

* LAVISH. *adj.* [Of this word I have been able to find no ſatisfactory etymology. It may be plauſibly derived from to *lave*, to *throw out*; as *profundere opes* is to be *laviſh*.] 1. Prodigal; waſteful; indiſcreetly liberal.—

His jolly brother, oppoſite in ſenſe,
Laughs at his thrift; and *laviſh* of expenſe,
Quaffs, crams, and guttles, in his own defence.
*Dryden.*

The dame has been too *laviſh* of her feaſt,
And fed him till he loaths. *Rowe.*

2. Scattered in waſte; profuſe; as, the coſt was *laviſh*. 3. Wild; unreſtrained.—

Bellona's bridegroom, lapt in proof,
Confronted him, curbing his *laviſh* ſpirit. *Shak.*

* *To* LAVISH. *v. a.* [from the adjective.] To ſcatter with profuſion; to waſte; to ſquander.—

Should we thus lead them to a field of ſlaughter,
Might not th' impartial world with reaſon ſay,
We *laviſh'd* at our deaths the blood of thouſands?
*Addiſon.*

* LAVISHER. *n. ſ.* [from *laviſh*.] A prodigal; a profuſe man.

* LAVISHLY. *adv.* [from *laviſh*.] Profuſely; prodigally.—

My father's purpoſes have been miſtook;
And ſome about him have too *laviſhly*
Wreſted his meaning and authority. *Shak.*

Then laughs the childiſh year, with flowrets crown'd,
And *laviſhly* perfumes the fields around. *Dryd.*

—Praiſe to a wit is like rain to a tender flower; if it be moderately beſtowed, it cheers and revives; but if too *laviſhly*, overcharges and depreſſes him. *Pope.*

* LAVISHMENT. } *n. ſ.* [from *laviſh*.] Pro-
* LAVISHNESS. } digality; profuſion.

Firſt got with guile, and then preſerv'd with dread,
And after ſpent with pride and *laviſhneſs*.
*Fairy Queen.*

LAVIT, or VIT DE LOMAGNE, a town of France, in the department of Gers, 13 miles E. of Lectoure. Lon. 1. 35. E. of Ferro. Lat. 43. 57. N.

LAUKOWITZ, a town of Bohemia, in the circle of Bolcſlaw; 10 miles NNE. of Buntzel.

LAUN, a town of Bohemia, in the circle of Saatz, on the Egra, between Leipſic and Prague; 9 miles ENE. of Prague.

LAUNAY, Francis DE, a French lawyer, who wrote a commentary on the *Inſtitutes Coutoumieres of Laſſel*, and Remarks on Roman and French Syſtem of Juriſprudences. He died in 1693.

LAUNCE. See LANCE.

LAUNCESTON, the capital of Cornwall, called *Dunhivid* alſo, from its ſituation on a down. King Henry III. made it a free borough. It was formerly compoſed of two other boroughs, viz. Dunhivid and Newport. It was incorporated by Q. Mary I. in 1555. It is governed by a mayor, recorder,

corder, and 8 aldermen, has a free school founded by Q. Elizabeth, and is a populous trading town. Its markets are on Thursday and Saturday, and it has 4 fairs. It had a monastery and a noble castle, which, because of its strength, was called *Castle Terrible*, and was given by K. Richard I. to his brother, afterwards King John. The lower part of its ancient castle is used for the gaol. It is seated on the Tamer, 28 miles N. of Plymouth, and 214 W. by S. of London. Lon. 4. 35. W. Lat. 50. 40. N.

(1.) * *To* LAUNCH. *v. n.* [It is derived by *Skinner* from *lance*, because a ship is pushed into water with great force.] 1. To force a vessel into the sea.—*Launch* out into the deep, and let down your nets for a draught. *Luke* v. 4.—

So short a stay prevails;
He soon equips the ship, supplies the sails,
And gives the word to *launch*. *Dryden.*

—For general history, Raleigh and Howel are to be had. He who would *launch* farther into the ocean, may consult Whear. *Locke.* 2. To rove at large; to expatiate; to make excursions.—

From hence that gen'ral care and study springs,
That *launching* and progression of the mind.
*Davies.*

—Whoever pursues his own thoughts will find them *launch* out beyond the extent of body, into the infinity of space. *Locke.*—Spenser has not contented himself with submissive imitation: he *launches* out into very flowery paths, which still conduct him into one great road. *Prior.*—He had not acted in the character of a suppliant, if he had *launched* out into a long oration. *Broome.*—I have *launched* out of my subject on this article. *Arbuth.*

(2.) * *To* LAUNCH. *v. a.* 1. To push to sea.—All art is used to sink episcopacy, and *launch* presbytery, in England. *King Charles.*

With stays and cordage last he rigg'd the ship,
And roll'd on levers, *launch'd* her in the deep.
*Pope.*

2. To dart from the hand. This perhaps, for distinction sake, might better be written *lanch* or *lance*.—

The King of Heav'n, obscure on high,
Bar'd his red arm, and *launching* from the sky
His written bolt, not shaking empty smoke,
Down to the deep abyss the flaming fellow struck. *Dryden.*

(3.) *To* LAUNCH, in the sea language, (§ 2, *def.* 1.) signifies to put out: as, *Launch the ship*, that is, Put her out of dock; *launch aft*, or *forward*, speaking of things that are stowed in the hold, is, put them more forward; *launch ho!* is a term used when a yard is hoisted high enough, and signifies *hoist no more*. See LANCH, § 2.

(1.) * LAUND. *n. s.* [*lande*, French; *lawn*, Welsh.] Lawn; a plain extended between woods. *Hanmer.*—

Under this thick-grown brake we'll shroud ourselves,
For through this *laund* anon the deer will come;
And in this covert will we make our stand. *Shak.*

(2, 3.) LAUND, in geography, two English villages, viz. 1. in Lancashire, E. of Garstang: 2. in Nottinghamshire, E. of Blith.

LAUNDER, in mineralogy, a name given in Devonshire, and other places, to a long and shallow trough, which receives the powdered ore after it comes out of the box or coffer, which is a sort of mortar, in which it is powdered with iron pestles. The powdered ore, which is washed into the launder by the water from the coffer, is always finest nearest the grate, and coarser all the way down.

* LAUNDRESS. *n. f.* [*lavandiere*, French: *Skinner* imagines that *lavandaresse* may have been the old word.] A woman whose employment was to wash clothes.—The countess of Richmond would often say, On condition the princes of Christendom would march against the Turks, she would willingly attend them, and be their *laundress*. *Camden.*—Take up these clothes here quickly; carry them to the *laundress* in Datchet Mead. *Shak.*—The *laundress* must be sure to tear her smocks in the washing, and yet wash them but half. *Swift.*

* LAUNDRY. *n. s.* [as if *lavanderie*.] 1. The room in which clothes are washed.—The affairs of the family ought to be consulted, whether they concern the stable, dairy, the pantry, or *laundry*. *Swift.* 2. The act or state of washing.—Chalky water is too fretting, as appeareth in *laundry* of clothes, which wear out apace. *Bacon.*

LAUNOI, DE, or LAUNOIUS, John, D. D. a learned Fr. divine, born in 1691. Instead of seeking ecclesiastical preferment, he refused several good benefices. He devoted his time chiefly to church history. In pursuit of this study he took a journey to Rome, where he acquired the esteem and friendship of Leo Allatius and Holstenius. He was a zealous defender of the liberties of the Gallican church; and wrote against legends and canonizations. His works make several large folio volumes. He lived in primitive simplicity, and died in 1678.

LAUNOY, a town of France, in the dep. of Ardennes, 10½ miles SSW. of Mezieres, and 10½ NNE. of Rethel.

LAUNSDON, a village N. of Bath.

LAUNU. See LAUN.

LAVOISIER, Anthony Laurence, the great reformer of chemistry, and in every view one of the most eminent men of the 18th century, was born at Paris, Aug. 16th, 1743. Being of a noble family, he received a very liberal education, which he improved by the most unremitted industry. In his 23d year, on the 9th April, 1766, the Academy of Sciences presented him with a gold medal, for his *Dissertation on the best mode of enlightening the streets of a great city during the night*. In 1768, he was admitted a member of that learned society, to whose service he chiefly devoted his scientific labours, and thus became one of its most active and useful associates. In these exertions, his attention was successively occupied with every branch of physical and mathematical science. The analysis of gypsum, the crystallization of salts, the *supposed* conversion of water into earth, the effects produced by the *grande deleape* of the garden of the Infanta, the congelation of water, the project of bringing water from the Yvette to Paris, the phœnomena of thunder and lightning, of the aurora borealis, of electricity, mineralogy, and every other important object of experimental science, gave constant employment to the genius and talents

lents of this great chemiſt. Journeys, in concert with M. Guettard, through every province of France, enabled him to procure numerous materials for a proper deſcription and arrangement of the various genera and ſpecies in the mineral kingdom. Theſe he arranged into a kind of *Chart*, which ſerved as a ground-work for a more laborious work *on the Revolutions of the Globe, and the formation of Couches de la Terre*; a work of which two beautiful ſketches are to be ſeen in the *Memoirs of the French Academy* for 1772 and 1787. All his time and fortune were devoted to the culture of the ſciences in general, nor did he ſeem to have an attachment to one ſcience more than to another, till one of thoſe great events, which do not frequently occur in the progreſs of ſcience, directed his attention excluſively to chemiſtry, in the cultivation of which he has ſince acquired immortal fame. About 1770, the important diſcovery of ELASTIC FLUIDS was juſt announced to the public, and Meſſrs Black, Prieſtley, Cavendiſh, and M'Bride, had opened a new mine for the exertions of genius, and the inveſtigations of phyſiologiſts, when Lavoiſier, ſtruck with the importance of this diſcovery, and the influence it muſt have upon the whole train of phyſical inveſtigations, perceived, by a kind of intuitive inſtinct, the glorious proſpect which opened to his view. No ſooner had the diſcoveries of Dr Black and Mr Cavendiſh (ſee CHEMISTRY, *Index*) arrived in France, than Lavoiſier repeated and varied their experiments in every poſſible manner; whereby he eſtabliſhed and enlarged the reſults drawn by the Britiſh chemiſts. Proceeding thus from one proceſs to another, putting no confidence in any former theories, but truſting ſolely to experiments ſupported by clear facts, error and prejudice fled before him, and he became the founder of an entire new ſyſtem of chemiſtry, the incontrovertible truth of which, as well as its ſucceſs, will be ſufficient to eternize his fame and his memory, as long as the ſciences ſhall be cultivated. Lavoiſier's great objects being to illuſtrate facts already publiſhed, and to inveſtigate and announce new diſcoveries, he compared and collated his obſervations, and reduced them into a regular ſyſtem. In the end of 1775 he preſented to the Academy his firſt chemical work, entitled, *New Experiments relative to the Exiſtence of a fixed elaſtic fluid in certain ſubſtances, and to the phenomena which reſult from its fixation or diſengagement*. This work came out at Paris juſt about the ſame time that Dr Prieſtley's treatiſe *on the different ſpecies of air* appeared at London; and though it may be conſidered rather as a *ſyllabus*, or *outline*, than a complete treatiſe, yet it was executed with ſo much perſpicuity, and his proceſſes were deſcribed in it with ſo much exactneſs and accuracy, that it ſurpaſſed every former publication of the kind. The new principles contained, and the new methods of operation propoſed in it, at laſt changed the very appearance and language of chemiſtry, and operated an entire revolution in the ſcience. Lavoiſier quickly became, in chemiſtry, what NEWTON, KEPLER and EULER, were in mathematics, the centre of all diſcoveries and reſearches made on the ſubject of elaſtic fluids, from 1774 to 1792. His firſt publication was only a preliminary to the aſtoniſhing revolution he brought about in the ſcience. Finding that the extenſive views he had opened, and the new modes of operation and experiment he had propoſed, had excited univerſal inquiry, and created a general expectation of ſtill greater diſcoveries and improvements, he purſued his labours with unremitted induſtry, exerted his genius in inventing the moſt accurate inſtruments for his purpoſes, and employed the beſt artiſts to make them exactly to his mind. He appropriated his fortune to the improvement of his favourite ſcience, and ſpared no expenſe in the purſuit of this important object. His houſe thus became a grand laboratory, in which nothing was wanting that could tend to throw light on his experiments. He kept in conſtant employment ſeveral of the moſt ingenious artiſans, for the invention and conſtruction of mathematical inſtruments, and other new and expenſive apparatus of every kind, ſuperior in accuracy to any formerly uſed. To theſe advantages, derived from the proper application of his large fortune, Lavoiſier added the inſtructive converſation of his learned friends, which he rendered ſubſervient to his enlarged plan of the improvement of chemiſtry. Twice a-week he held in his houſe philoſophical aſſemblies, to which he invited every literary character, that was celebrated in geometrical, chemical, and phyſical inveſtigations. In theſe inſtructive converſations, diſcuſſions were regularly held, ſimilar to thoſe that preceded the firſt eſtabliſhment of ACADEMIES; the opinions of the moſt eminent literati in Europe were canvaſſed, the moſt new and ſtriking paſſages in the works of foreign authors were quoted and diſcuſſed, and modern theories were inveſtigated and tried by the touch-ſtone of experiment. To theſe aſſemblies the literati of all nations found a ready admiſſion; and Prieſtley, Watt, Bolton, Blagden, Fontana, Jacquin, Ingenhouſz, Landriani, and other illuſtrious phyſiologiſts of Great Britain, Germany, and Italy, mingled in the ſame company with Berthollet, Monge, Borda, Couſin, Laplace, Lagrange, Guyton, Meunier, and Vandermonde. At theſe learned interviews no ſubject was left uninveſtigated, that could contribute to the improvement of ſcience, or the amelioration of the ſtate of human ſociety. One great advantage reſulting from theſe meetings, the influence of which ſoon reached the academy itſelf, was the agreement eſtabliſhed between the natural philoſophers and the geometricians; the philoſophical method and preciſion of ſtyle of the latter being inſenſibly transfuſed into the former, and the philoſophers becoming thus gradually diſciplined in the tactics of the geometricians. In the aſſemblage of ſuch a conſtellation of ſcientific lights, Lavoiſier improved and embelliſhed his own great talents. To the critical examination of theſe philoſophers he ſubmitted the reſults of his moſt important experiments, and invited his critical friends to ſtate the moſt weighty objections that occurred to them; nor did he venture to announce any of his diſcoveries to the public, till they had undergone this literary ordeal. Thus Lavoiſier became the founder of the *French Chemical School*, the diſtinctive character of which is, a cloſe and mathematical mode of reaſoning in theory, combined with

a rigid attention to facts in conducting experiments. This school, in which every individual was both *tutor* and *pupil*, lasted from 1776 to 1792; but the period when it flourished in its greatest vigour, was between 1780 and 1788. This period was marked by the most important discoveries, and the most striking alterations were made both in the foundation and superstructure, the doctrine and language of chemistry. (See CHEMISTRY, *Index*.) Ancient and baseless theories were exploded, the ideal doctrine of PHLOGISTON vanished before the decisive proofs of experiment, and the new system of PNEUMATICS was completely established. Although Lavoisier, in this great revolution of science, was assisted by many of the most eminent chemists of the age, yet to him exclusively is due the honour of being the founder of it; his own genius was his sole conductor, and the talents of his associates were only rendered subservient to the completion of his comprehensive plan, by his own meritorious exertions. In the 20 vols. published by the Academy of Sciences, between 1773 and 1793, there are 40 memoirs drawn up by Lavoisier, replete with all the most important phenomena of the science: the doctrine of COMBUSTION; the nature and analysis of ATMOSPHERICAL air, the formation and fixation of ELASTIC FLUIDS; the properties of *caloric*, or the matter of HEAT; the composition of ACIDS; the augmentation of the PONDEROSITY of *burnt bodies*; the decomposition and recomposition of WATER; the dissolution of METALS; VEGETATION, FERMENTATION and ANIMALIZATION. (See these articles, and CHEMISTRY, *Index*.) For upwards of 15 years did Lavoisier pursue his chemical experiments and discoveries, without making a single false step; at last, in 1789, he published his *Elements of Chemistry*, which presented the science in a form entirely new, and completely distinguished the discoveries and improvements of Lavoisier from those of Dr Priestley, and all former chemists. Numerous were the services rendered by Lavoisier, both in his public and private character, to trade and manufactures, to arts and sciences; as well as to the cause of liberty, before it degenerated into licentiousness and anarchy. Nor should his private and domestic virtues be omitted: as a friend, relative, husband, and parent, his conduct was exemplary. In his manners he was unaffectedly plain and simple; in acts of beneficence and generosity, unbounded. Many young men, excited by genius and inclination to court the sciences, but deficient in the means, were liberally supplied by him with pecuniary aid; and many unfortunate individuals were relieved in private without the ostentation of benevolence. In the communes of the department of Loir and Cher, where he was possessed of several considerable estates, he often visited the cottages of the indigent, and relieved their distresses. At last this virtuous and truly great man, after having been repeatedly elected by his fellow-citizens, a member of the National Assembly and National Convention, and a commissioner of the National Treasury, &c. was falsely accused of being an accomplice in a plot to favour the success of the enemies of the republic; and being brought before that bloody revolutionary tribunal, which, under Robespierre, murdered many of the greatest and best men in France (and thus paved the way for the usurpation of that despotic power now exercised by *Bonaparte*), he was condemned to be guillotined. The bloody sentence was executed on the 9th May 1794, to the infinite regret of every friend to virtue, science, and humanity. The sanguinary monsters, with barbarity worse than Gothic, refused to allow this great man the short respite of 14 days, to finish an important experiment in chemistry.

*— Quis, talia fando,*
*Temperet a lacrymis?*

LAVOISIERIAN SYSTEM. See CHEMISTRY, *Ind.*

* LAVOLTA. *n. s.* [*la volte*, French.] An old dance, in which was much turning and much capering. *Hanmer.*—

I cannot sing,
Nor heel the high *lavolt*; nor sweeten talk;
Nor play at subtle games. *Shak.*

LAVONCOURT, a town of France, in the dep. of Upper Saone, 10 miles E. of Champlitte, and 12 S. of Jussey.

(1.) LAVONIA, a town of Naples, in Calabria Citra, 8 miles WSW. of Rosano.

(2.) LAVONIA, a town of Naples, in Calabria Ultra, 14 miles W. of Squillace.

LAVORA, } or TERRA DI LAVORA, a province
LAVORO, } of Naples, bounded on the N. by the two Abruzzos; E. by Molise; E. and S. by Principato Ultra; S. by the Gulf of Naples; and W. by the Mediterranean and Campagna di Roma. Geographers differ about its extent. Dr Brookes and John Walker make it 63 miles long, and 35 broad; but the Rev. Clement Cruttwell says, it is "about 140 miles in length, and 33 where broadest." It is populous, and fertile in corn, wine, oil, fruits, &c. It was anciently called *Campania*, and in the middle ages, the *Castellany of Capua*; but in 1091 was named Lavora, by Richard II. prince of Capua and the Normans, from its fitness for culture. NAPLES is the capital. It abounds with sulphur and mineral waters.

LAUPEN, a town of Switzerland, in the canton of Berne; 5 miles SW. of Berne.

LAUR, a river of Germany, in the circle of Franconia, running into the Saal, 3 miles N. of Munnerstadt.

(1.) LAURA, in church history, a collection of little cells at some distance from each other, in which the hermits in ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated lauras mentioned in ecclesiastical history were in Palestine: as the laura of St Euthymus, at four or five leagues distance from Jerusalem; the laura of St Saba, near the brook Cedron; the laura of the Towers, near the river Jordan, &c.

(2.) LAURA, the celebrated mistress of Petrarch, was born in 1310, at Avignon, and married to Hugh de Sades. See PETRARCH. She died of the plague in 1348, aged 38.

(3.) LAURA, in ancient geography, a town of Egypt, near Alexandria.

LAVRA, a town of Russia; 36 miles NE. of Moscow.

LAURAC,

LAURAC, or LAURAC LE GRAND, a town of France, in the dep. of Aude; 5 miles S. of Caſtelnaudary, and 16 W. of Carcaſſone.

LAURADIO, a town of Portugal, in Eſtremadura; on the S. ſide of the Tagus; 6 miles SSE. of Liſbon.

LAURAGAIS, a ci-devant territory of France, in the late prov. of Upper Langhedoc, now included in the dep. of Aude. Caſtelnaudary was the capital.

(1.) * LAUREATE. *adj.* [*laureatus*, Latin.] Decked or inveſted with a laurel.—

Bid Amaranthus all his beauty ſhed,
And daffodillies fill their cups with tears,
To ſtrew the *laureate* hearſe where Lycid lies.
*Milton.*

Soft on her lap her *laureate* ſon reclines.
*Pope.*

(2.) LAUREATE, *n. ſ.* or POET LAUREATE, an officer of the houſehold of the kings of Britain, whoſe buſineſs conſiſts only in compoſing an ode annually on his majeſty's birth-day, and on the new year; ſometimes alſo, though rarely, on occaſion of any remarkable victory.—Of the firſt inſtitution of poets laureate, Mr Wharton has given the following account in his *Hiſtory of Engliſh Poetry:* "Great confuſion has entered into this ſubject, on account of the degrees in grammar, which included rhetoric and verſification, anciently taken in our univerſities, particularly at Oxford: on which occaſion, a wreath of laurel was preſented to the new graduate, who was afterwards uſually ſtyled *Poeta Laureatus*. Theſe ſcholaſtic laureations, however, ſeem to have given riſe to the appellation in queſtion. I will give ſome inſtances at Oxford, which at the ſame time will explain the nature of the ſtudies for which our academical philologiſts received their rewards. About the year 1470, one John Watſon, a ſtudent in grammar, obtained a conceſſion to be graduated and laureated in that ſcience; on condition that he compoſed 100 Latin verſes in praiſe of the univerſity, and a Latin comedy. Another grammarian was diſtinguiſhed with the ſame badge, after having ſtipulated, that, at the next public act, he would affix the ſame number of hexameters on the great gates of St Mary's church, that they might be ſeen by the whole univerſity. This was at that period the moſt convenient mode of publication. About the ſame time, one Maurice Byrchenſaw, a ſcholar in rhetoric, ſupplicated to be admitted to read lectures, that is, to take a degree in that faculty; and his petition was granted, with a proviſion, that he ſhould write 100 verſes on the glory of the univerſity, and not ſuffer Ovid's Art of Love, and the Elegies of Pamphilius, to be ſtudied in auditory. Not long afterwards, one John Balman, another rhetorician, having complied with the terms impoſed, of explaining the firſt book of Tully's Offices, and likewiſe the firſt of his Epiſtles, without any pecuniary emolument, was graduated in rhetoric; and a crown of laurel was publicly placed on his head by the chancellor of the univerſity. About the year 1489, Skelton was laureated at Oxford, and in the year 1493 was permitted to wear his laurel at Cambridge. Robert Whittington affords the laſt inſtance of a rhetorical degree at Oxford. He was a ſecular prieſt, and eminent for his various treatiſes in grammar, and for his facility in Latin poetry; having exerciſed his art many years, and ſubmitting to the cuſtomary demand of 100 verſes, he was honoured with the laurel in the year 1512. With regard to the poet laureate of the kings of England, he is undoubtedly the ſame that is ſtyled the *king's verſifier*, and to whom 100 ſhillings were paid as his annual ſtipend in the year 1251. But when or how that title commenced, and whether this officer was ever ſolemnly crowned with laurel at his firſt inveſtiture, I will not pretend to determine, after the ſearches of the learned Selden on this queſtion have proved unſucceſsful. It ſeems moſt probable, that the barbarous and inglorious name of *verſifier* gradually gave way to an appellation of more elegance and dignity: or rather, that at length thoſe only were in general invited to this appointment, who had received academical ſanction, and had merited a crown of laurel in the univerſities for their abilities in Latin compoſition, particularly Latin verſification. Thus the *king's laureate* was nothing more than 'a *graduated* rhetorician employed in the ſervice of the king.' That he originally wrote in Latin, appears from the ancient title *verſificator:* and may be moreover collected from the two Latin poems, which Baſton and Guillelmus, who appear to have reſpectively acted in the capacity of royal poets to Richard I. and Edward II. officially compoſed on Richard's cruſade, and Edward's ſiege of Striveling caſtle. And. Bernard, ſucceſſively poet-laureate of Hen. VII. and VIII. affords a ſtill ſtronger proof that this officer was a Latin ſcholar. He was a native of Thoulouſe and an Auguſtine monk. He was not only the king's poet-laureate, as it is ſuppoſed, but his hiſtoriographer, and preceptor in grammar to Prince Arthur. He obtained many eccleſiaſtical preferments in England. All the pieces now to be found in character of poet-laureate are in Latin. Theſe are, "An *Addreſs* to Henry VIII. for the moſt auſpicious beginning of the 10th year of his reign, with an *Epithalamium* on the marriage of Francis the dauphin of France with the king's daughter;" *A New Year's Gift* for the 1515; and, Verſes wiſhing proſperity to his majeſty's 13th year. He has left ſome Latin hymns; and many of his proſe pieces, which he wrote in the quality of hiſtoriographer to both monarchs, are remaining. I am of opinion that it was not cuſtomary for the royal laureate to write in Engliſh, till the reformation of religion had begun to diminiſh the veneration for the Latin language; or, rather, till the love of novelty, and a better ſenſe of things, had baniſhed the narrow pedantries of monaſtic erudition, and taught us to cultivate our native tongue."

* LAUREATION. *n. ſ.* [from *laureate.*] It denotes, in the Scottiſh univerſities, the act or ſtate of having degrees conferred, as they have in ſome of them a flowery crown, in imitation of laurel among the ancients.

(1.) * LAUREL *n. ſ.* [*laurus*, Lat. *laurier*, Fr.] A tree, called alſo the cherry bay.—The *laurus* or *laurel* of the ancients is affirmed by naturaliſts to be what we call the bay tree. *Ainſworth.*

The

The *laurel* meed of mighty conquerors
And poets sage. *Fairy Queen.*

—The *laurel* or cherry bay, by cutting away the side branches, will rise to a large tree. *Mortimer.*

(2.) LAUREL. See LAURUS, and PRUNUS.

(3.) LAUREL, ALEXANDRIAN. See RUSCUS.

(4.) LAUREL, DWARF. See KALMIA.

(5.) LAUREL, FLAX-LEAVED. See DAPHNE.

(6.) LAUREL, SEA SIDE. See PHYLLANTHUS.

(7.) LAUREL, SPURGE. See DAPHNE, N° II. 4.

* LAURELLED. *adj.* [from *laurel*] Crowned or decorated with laurel; laureate.—

Hear'ſt thou the news? my friend! th' expreſs is come
With *laurell'd* letters from the camp to Rome. *Dryden.*

Then future ages with delight ſhall ſee
How Plato's, Bacon's, Newton's, looks agree;
Or in fair ſeries *laurell'd* bards be ſhown
A Virgil there, and here an Addiſon. *Pope.*

LAUREL MOUNTAINS, a ridge of mountains in the United States, extending from N. Carolina to Pennſylvania, and forming part of the great range called the ALLEGHANY MOUNTAINS. They lie W. of the Alleghany ridge, and ſeveral head-waters of the Ohio riſe among them. In one of them, about lat. 36°, there is a ſpring of water remarkably cold, and as blue as indigo. The GREAT KANHAWAY breaks through them in its way to the Ohio, in Lon. 81. 19. W. Lat. 38. 30. N.

LAURELS, pieces of gold coined in the year 1619, with the king's head laureated, which gave them the name of *laurels*; the 20s. pieces whereof were marked with XX. the 10s. X. and 5s. pieces with V.

LAURENBERG, a town of Germany, in the circle of Weſtphalia; 3 miles S. of Holtzapfel.

(1.) LAURENCE, or ST LAURENCE, a ſmall town of England, in Cornwall; NE. of Bodmin.

(2.) LAURENCE, ST, a river of N. America, which iſſues from lake Ontario, 30 miles from the Miſſiſippi, and taking its courſe NE. waſhes Montreal, where it receives the Quattawais, and forms many fertile iſlands. It continues the ſame courſe, and meets the tide upwards of 400 miles from the ſea, where it is navigable for large veſſels; and below Quebec, 320 miles from the ſea, it becomes ſo broad and ſo deep, that ſhips of the line contributed in the French war to reduce that city. After receiving in its progreſs innumerable ſtreams, it falls into the Gulf of St Laurence, at cape Roſier, where it is 90 miles broad, and where the cold is intenſe, and the ſea boiſterous.

(3.) LAURENCE, ST, GULF OF, a part of the N. Atlantic Ocean, between Newfoundland, Labrador, Canada, Nova Scotia, and Cape Breton. It is 350 miles long, and 150 broad. Lon. from 57. to 65. W. Lat. 47. to 51. N.

(4.) LAURENCE, ST, HARBOUR, a bay on the S. coaſt of Newfoundland, NW. of the entrance into Placentia Bay.

(1.) LAURENCEKIRK, a pariſh of Scotland in Kincardineſhire, anciently called CONVETH; 4 miles long from E. to W. and 3 broad from N. to S. where broadeſt; comprehending 4381 ſquare acres. The ſurface is level, the air healthful; and the people long lived. The ſoil is fertile, moſtly on a clay bottom; producing good crops of oats, barley, peas, potatoes, and turnips. About 70 acres are under wood, and 120 marſh and meadow ground. The population, in 1792, was 1200, and had increaſed 443 ſince 1755. The number of horſes was 200, and that of black cattle about 1000.

(2.) LAURENCEKIRK, a burgh of barony, in the above pariſh, which owes its exiſtence almoſt to its late public-ſpirited proprietor, Lord Gardenſtone. In 1730, its population did not exceed 80. In 1760, when his lordſhip purchaſed the eſtate of Johnſton, upon which it chiefly lies, it had decreaſed to 54. It was ſtill only a *Kirk-town*, conſiſting of 6 or 7 houſes, in 1765, when his lordſhip began to build the new village, to feu out lots of land for houſes and gardens upon his property, on each ſide of the king's high-way, and to give leaſes of ſmall farms, for 100 years, at a low rent, and on the moſt liberal terms. Settlers flocked eagerly to the new village; its population increaſed faſt; and in 1779, his lordſhip procured it to be erected into a burgh of barony, under a magiſtracy of a bailie and four councillors, with an annual fair and a weekly market. He erected in it a good inn, a public library, with an ALBUM, (ſee that article) for the entertainment of travellers, and a Maſon Lodge. He alſo erected and liberally endowed an Epiſcopal Chapel, with a houſe and garden for the miniſter. In 1792, the number of inhabitants had increaſed to upwards of 500; and the burgh is now a flouriſhing place, and has a thriving linen manufacture, and a bleach-field. A particular account of its riſe and progreſs is annexed to Lord Gardenſtone's *Travelling Memorandums*, p. 253. It lies in the middle of the Mearns, upon the great N. road between Perth and Aberdeen; about 10 miles E. of Brechin, 8 N. of Montroſe and 7 W. of Bervie.

(1.) LAURENS, a county of N. Carolina, in the diſtrict of Ninety-Six, bounded on the NE. by the Enoree, SE. by Newbury county, SW. by the Saluda, and W. by Washington diſtrict. It is 31 miles long, and 22 broad; and contained 7097 citizens, and 1120 ſlaves, in 1793.

(2.) LAURENS, Andrew, a French phyſician, who was profeſſor of medicine, chancellor of the univerſity of Montpelier, and phyſician to Henry the Great. He wrote ſeveral works on Anatomy, which were printed in folio, in 1608. He died in 1609.

(3.) LAURENS CASTRA. See LAURESWUM.

(1.) LAURENT, or ST LAURENT, an iſland of S. America, near the coaſt of Peru, at the entrance of the harbour of Callao.

(ii.—xvii.) LAURENT, ST, is alſo the name of 16 towns in France; viz. 1. in the dep. of Ande, 4 miles E. of La Graſſe: 2. in that of Gironde, 10 miles S. of Leſpatre: 3. in that of Jura, 12 miles N. of St Claude: 4. in that of the Lower Seine, 21 miles N. of Rouen. The other 12 are diſtinguiſhed as follows:

5. LAURENT, ST, D'AIGOUZE, in the dep. of Gard, 15 miles S. of Miſmes, and 15 ESE. of Montpelier.

6. LAURENT, ST, D'ARCE, in the dep. of Gironde, 8 miles SE. of Bourg.

7. LAURENT, ST, DE CERDANS, in the dep. of

Eaſtern

Eaſtern Pyrenees; 9 miles SW. of Céret, and 16 S8E. of Prades.

8. LAURENT, St, DE CHAMOUSSET, in the dep. of Rhone and Loire, 15 miles W. of Lyons.

9. LAURENT, St, DE GORRE, in the dep. of Upper Vienne; 13¼ miles WSW. of Limoges.

10. LAURENT, St, DE MINIER, or LE MINIER, in the dep. of Gard; 6 miles SE. of Vigan.

11. LAURENT, St, DE MOTTAY, in the department of Maine and Loire; 9 miles SE. of Old St Florent.

12. LAURENT, St, DE MURES, in the dep. of Iſere; 9 miles SE. of Lyons.

13. LAURENT, St, DE PONT, in the dep. of Iſere; 12 miles N. of Grenoble, and 15 SSW. of Chambery.

14. LAURENT, St, DE RIVIDOL, in the dep. of the Aveiron; 9 miles N. of Severac.

15. LAURENT, St, DE SALANQUE, in the dep. of Eaſtern Pyrenees; 7 miles NE. of Perpignan.

16. LAURENT, St, SUR OTHAIN, in the dep. of the Meuſe; 12 miles N. of Eſtain.

LAURENTALES, } or LARENTALIA, called
LAURENTALIA, } alſo *Larentinalia, and Laurentales*, feaſts celebrated among the Romans on the tenth of the kalends of January, or 23d of December, in memory of Acca Laurentia, wife of the ſhepherd Bauſtulus, and nurſe of Romulus and Remus. Acca LAURENTIA, from whom the ſolemnity took its name, is repreſented as no leſs remarkable for the beauty of her perſon, than her laciviouſneſs; on account of which ſhe was nick-named by her neighbours *lupa*, the ſhe-wolf; which has given riſe to the tradition of Romulus and Remus being ſuckled by a wolf. She afterwards married a very rich man, who brought her great wealth, which, at her death, ſhe left to the Roman people; in conſideration whereof they performed theſe honours to her memory, though others repreſent the feaſt as held in honour of Jupiter Latiaris. See LARENTINALIA and LARES.

LAURENTIA. See ACCA, and laſt article.

LAURENTINI, a name anciently given to the inhabitants of LATIUM, from the great number of *laurels* which grew in that country.

LAURENTIUS, KOSTER, one of the firſt printers, and, according to ſome, the inventor of the art, was born at Haerlem about 1370, and held ſeveral offices in the magiſtracy of that city. That he was the *inventor* of printing, is aſſerted in the narrative of Junius. His firſt work was an *Horarium*, containing the letters of the alphabet, the Lord's prayer, the apoſtles creed, and two or three ſhort prayers; the next was the *Speculum ſalutis*, in which he introduced *pictures on wooden blocks*; then *Donatus*, the larger ſize; and afterwards the ſame work in a leſs ſize. All theſe were printed on *ſeparate moveable wooden types* faſtened together by threads. It has been very erroneouſly ſuppoſed, that he quitted the profeſſion, and died broken-hearted; but it is certain, that he did not live to ſee the art brought to perfection. He died in 1440, aged 70; and was ſucceeded either by his ſon-in-law Thomas Peter, who married his only daughter Lucia; or by their immediate deſcendants, Peter, Andrew, and Thomas, who were old enough (even if their father was dead, as it is likely he was) to conduct the buſineſs, the eldeſt being at leaſt 22 or 23. What books they printed it is not eaſy to determine; they having neither added to their books their names, the place, nor the date. Their firſt eſſays were new editions of *Donatus* and the *Speculum*. They afterwards reprinted the latter, with a Latin tranſlation, in which they uſed their grandfather's wooden pictures; and printed the book partly on *wooden blocks*, partly on *wooden ſeparate types*, according to Mr Meerman, who has given an exact engraving of *each ſort*, taken from different parts of the ſame book, which was publiſhed between the years 1441 and 1450. Nor did they ſtop here: they continued to print ſeveral editions of the *Speculum*, both in Latin and in Dutch; and many other works, particularly *Hiſtoria Alexandri Magni: Flavii* VEGATII [for *Vegetii*] *Renati Epitome de Re Militari*; and *Opera varia a Thomis a Kempis*. Of each of them Mr Meerman has given an engraved ſpecimen. They were all printed with *ſeparate wooden types*; and, by their great neatneſs, are a proof that the deſcendants of Laurentius were induſtrious in improving his invention. Kempis was printed at Haerlem in 1472, and was the laſt known work of Laurentius's deſcendants, who ſoon after diſpoſed of all their materials, and probably quitted their employment; as the uſe of *fuſile types* was about that time univerſally diffuſed through Holland, by the ſettling of Martens at Aloſt, where he purſued the art with reputation for upwards of 60 years. See PRINTING.

LAURENTOVA, a bay or gulf of the Frozen ſea, on the W. coaſt of Nova Zembla.

LAURENTUM, or LAURENS CASTRA, in ancient geography, a town of Latium, ſuppoſed to be the royal reſidence of thoſe moſt ancient kings, Latinus, Picus, and Faunus. (*Virgil.*) Hither the emperor Commodus retired during a peſtilence. Its name was from an adjoining grove of bay trees, midway between Oſtia and Antium; ſuppoſed to have ſtood in the place now called *San Lorenzo*; which ſeems to be confirmed from the *Via Laurentina* leading to Rome.

LAURI, a town of Naples, in the province of Terra di Lavora, 2 miles SW. of Sezza.

LAURIA, a town of Naples, in the Baſilicata; 15 miles E. of Policaſtro, and 90 SE. of Naples.

LAURIERE, a town of France, in the dep. of Upper Vienne; 18 m. E. of Bellac, and 18 NNE. of Limoges.

LAURINGEN, a town of Franconia in Wurzburg; 24 miles NW. of Bamberg, and 30 NE. of Wurzburg.

LAURINO, a town of Naples, in the Principato Citra; 9 miles WNW. of Policaſtro.

LAURION, in ancient geography, a town of Attica, famous for its gold mines. *Thucyd.* 2 *Strabo*, 9 *Pauſanias, lib.* 1. c. 1.

LAURISTAN, a town of Perſia, in Irak.

(1.) LAURO, Philip, a celebrated painter, born at Rome in 1623. He learned the firſt rudiments of the art from his father, Balthaſar, who was himſelf a good painter. He afterwards ſtudied under Angelo Caroſello, his brother-in-law; and proved ſo great a proficient, that in a ſhort time he far ſurpaſſed his tutor in deſign, colouring, and elegance of taſte. He applied himſelf to painting hiſtorical ſubjects in a ſmall ſize, enriching the

back

# LEMUR.

Plate CXCIX.

Lemur Ecaudatus.

Laurus Camphora.

Lemur Prehenſilis.

Laurus Saſsafras

Lemur Catta.

Lemur Macaco.

Lemur Podje
or the Tarſier.

Lepiſma.

Lemur Mongoz.

Lemur Tardigradus.

back grounds with lively landſcapes, that afforded the eye and the judgment equal entertainment; but though his ſmall paintings are moſt eſteemed, he finiſhed ſeveral grand compoſitions for altar-pieces. He died in 1694; and his works are eagerly purchaſed at high prices all over Europe.

(2.) LAURO, a river of Portugal, in Alentejo, which runs into the Almanſor.

(3.) LAURO, a town of Portugal, ſeated on the above river, 27 miles WNW. of Evora.

(4.) LAURO, or LAURON, } in ancient geography, a town of Hiſpania Citra, where Cneius Pompeius, ſon of Pompey the Great, was defeated and ſlain. It is now called LORIGNE, and lies 15 miles N. of Lliria in Valencia.

LAURVIG, a town of Norway, in Aggerhuus, 55 miles S. of Chriſtiana.

LAURUS, the BAY TREE, a genus of the monogynia order, belonging to the enneandria claſs of plants; and in the natural method ranking under the 12th order, *Holoraceæ*. There is no calyx; the corolla is calycine, or ſerving in place of the calyx, and ſexpartite; the nectarium with three glandules, each terminated by two briſtles ſurrounding the germen. The interior filaments furniſhed with glandules at the baſe: the fruit a monoſpermous plum. See *Plates* CXCVIII. and CXCIX. There are 12 ſpecies; the following are the moſt remarkable:

1. LAURUS ÆSTIVALIS, the *deciduous bay*, grows naturally in North America. It riſes with an upright ſtem, covered with a purpliſh bark; having oblong, oval, acuminated, veined, deciduous leaves, two or three inches long, and half as broad, growing oppoſite; with ſmall white flowers ſucceeded by red berries. The deciduous bay, in a moiſt rich ſoil, in which it principally delights, will grow to be about 16 feet high; but in ſome ſoils, that are poſſeſſed of the oppoſite qualities, it will hardly arrive at half that height. The flowers are ſucceeded in May by large red berries, which never ripen in England: ſo that, notwithſtanding the leaves in ſummer are very pretty, and the colour of the bark makes a variety in winter, it is principally the ſcarcity of this plant which makes it valuable. See N° 10.

2. LAURUS BENZOINA, the BENZOIN, or BENJAMIN TREE, is alſo a native of North America; grows 15 or 20 feet high, divided into a very branchy head; with oval, acute, deciduous leaves, 3 or 4 inches long, and half as broad; and ſmall yelloviſh flowers, not ſucceeded by berries in this country. This tree will grow to a much larger ſize than the preceding, and its branches are more numerous. The leaves, on their upper ſurface, are venoſe, and of a whitiſh caſt. When bruiſed, they emit a fine fragrant ſmell. (See N° 10.) This tree was formerly miſtaken for that which produces the drug called *benzoin*; which is now known to be obtained from a ſpecies of ſtyrax. See STYRAX, N° 1.

3. LAURUS BORBONIA, the *Carolina red bay tree*, riſes with an upright ſtraight ſtem, branching 15 or 20 feet high, with large, ſpear-ſhaped, evergreen leaves, tranſverſely veined; and long bunches of flowers on red footſtalks, ſucceeded by large blue berries ſitting in red cups.

4. LAURUS CAMPHORA, the CAMPHOR TREE, grows naturally in the woods of the weſtern parts of Japan, and in the adjacent iſlands. The root ſmells ſtronger of camphor than any of the other parts, and yields it in greater plenty. The bark of the ſtalk is outwardly ſomewhat rough; but in the inner ſurface ſmooth and mucous, and therefore eaſily ſeparated from the wood, which is dry and of a white colour. The leaves ſtand upon ſlender footſtalks, have an entire undulated margin, running out into a point; have the upper ſurface of a lively and ſhining green, the lower herbaceous and hilky; and are furniſhed with a few lateral nerves, which ſtretch archwiſe to the circumference, and frequently terminate in ſmall warts; a circumſtance peculiar to this ſpecies of laurus. The flowers are produced on the top of footſtalks, which proceed from the arm-pits of the leaves; but not till the tree has attained conſiderable age and ſize. The flower-ſtalks are ſlender, branched at the top, and divided into very ſhort pedicles, each ſupporting a ſingle flower. Theſe flowers are white, and conſiſt of ſix petals, which are ſucceeded by a purple and ſhining berry of the ſize of a pea, and in figure ſomewhat top-ſhaped. It is compoſed of a ſoft pulpy ſubſtance that is purple, and has the taſte of cloves and camphor; and of a nucleus or kernel of the ſize of a pepper, that is covered with a black, ſhining, oily corticle, of an inſipid taſte. The medicine called CAMPHOR, though ſolid, is the eſſential oil of the *laurus camphora*; and is obtained from it by diſtillation in the Eaſt Indies. (See CAMPHORA.) This tree is one of the captured plants given to the inhabitants of Jamaica; and, if cultivated with care, will be an uſeful acquiſition. (See N° 6.) The Abbe Groſier informs us, that in China ſome of theſe trees are above 100 cubits in height, and ſo thick that 20 perſons cannot incloſe them. The tree is there called *tchang*; and it is ſaid that the trunk, when old, emits ſparks of fire, but of ſo ſubtle a nature as not even to injure the hair of thoſe who are near it. Common camphire coſts only a penny the ounce at Peking; but it is inferior to that of Borneo, in the judgment even of the Chineſe. The manner in which ſome authors have ſpoken of camphor (the Abbe obſerves), gives us reaſon to conclude, that they have been entirely ignorant of the proceſs employed to obtain this ſalutary gum. The camphire does not drop to the earth, like the gums of certain reſinous trees, which are preſerved by diſcharging that part of their ſubſtance which is too oily; neither does it diſtil from the bottom to the top of the tree through an inciſion made in it. The Chineſe, would practiſe this method could it be employed with ſucceſs; for it is very common in China to make ſuch kind of inciſions in reſinous trees; but the camphor is obtained by boiling the branches of the tree, and then purifying the juice ſo extracted. See CHEMISTRY and PHARMACY, *Indexes*.

5. LAURUS CASSIA, the *baſe cinnamon*, has lanceolated leaves, triple nerved. The bark of this ſpecies is known in the ſhops by the name of *caſſia lignea*. This bark, which is imported from China and different parts of the Eaſt Indies, has a very near reſemblance to the cinnamon; though diſtinguiſhable from it by being of a thicker and coarſer appearance, and by its breaking ſhort and ſmooth,

ſmooth, while the cinnamon breaks fibrous and ſhivery.—It reſembles cinnamon ſtill more exactly in its aromatic flavour, than in its external appearance; and ſeems only to differ from it in being ſomewhat weaker, in abounding more with a viſcous mucilaginous matter, and in being leſs aſtringent. Accordingly, it has not only a place in the Edinburgh pharmocopœia, but is alſo the baſis of a diſtilled water. It is ſurpriſing that the London college has given it no place in their liſts. But although it does not enter their pharmacopœia, yet it is not neglected by the apothecaries, many of whom ſubſtitute caſſia in every caſe for the more expenſive article cinnamon: and indeed almoſt the whole of what is at preſent ſold, under the title either of ſimple or ſpiritous cinnamon water, is prepared from caſſia; and not even entirely from the bark, but from a mixture of the bark and buds.

6. LAURUS CINNAMOMUM, the cinnamon tree, is a native of Ceylon. It hath a large root, and divides into ſeveral branches, covered with a bark, which on the outer ſide is of a greyiſh brown, and on the inſide has a reddiſh caſt. The wood of the root is hard, white, and has no ſmell. The body of the tree, which grows to the height of 20 or 30 feet, is covered, as well as its numerous branches, with a bark which at firſt is green, and afterwards red. The leaf is longer and narrower than the common bay tree; and it is three-nerved, the nerves vaniſhing towards the top. The flowers are ſmall and white, and grow in large bunches at the extremity of the branches: they have an agreeable ſmell, ſomething like that of the lily of the valley. The fruit is ſhaped like an acorn, but is not ſo large. This ſpecies may be treated like the green-houſe plants, but it is rather a ſtove plant in this country. Of its culture or propagation in its native places, no particular account has been given by botanical writers; but it muſt now become an important conſideration with us, ſince this valuable tree has been acquired by our own colonies. Of the advantages promiſed by this acquiſition, we are indebted for the firſt accounts to Dr Wright, in 1787, (ſee *Lond. Med. Journal*, Vol. III. part 3.) from whom alſo we learn, that its propagation is very eaſy, and its culture requires little care. Since that time, ſome obſervations by Dr Dancer, relative to its cultivation, have appeared in the *Tranſactions of the Society of Arts*; Vol. VIII. p. 214, &c. Theſe obſervations confirm, without adding any thing eſſential to the conciſe notice of Dr Wright. We are informed, that as the tree "puts out numerous ſide branches, with a denſe foliage, from the very bottom of the trunk; this furniſhes an opportunity of obtaining plenty of layers, and facilitates the propagation of the tree, as it does not perfect its ſeeds in any quantity under 6 or 7 years; when it becomes ſo plentifully loaded, that a ſingle tree is ſufficient almoſt for a colony. It ſeems to delight in a looſe moiſt ſoil, and to require a ſouthern aſpect; the trees, thus planted, flouriſhing better than others growing in loam, and not ſo well expoſed to the ſun. When healthy, it is (from layers) of a pretty quick growth, reaching in *eight* years the height of 15 or 20 feet, is very ſpreading, and furniſhed with numerous branches of a ſize fit for decortication. The ſeeds, however, are a long time in coming up, and the plants make ſmall progreſs for the firſt year or two." "The birds appear to be very fond of the berries, and will probably propagate this tree in the ſame way they do many others everywhere over the iſland; ſo that in a ſhort time it will grow ſpontaneouſly, or without cultivation." *Cinnamon* is the under bark of the *cinnamomum*. The beſt ſeaſon for ſeparating it from the outer bark, which is grey and rugged, is the ſpring, when the ſap flows in the greateſt abundance. It is cut into thin ſlices, and expoſed to the ſun, and curls up in drying.—The old trees produce a coarſe kind of cinnamon; the ſpice is in perfection in the iſland of CEYLON, when the trees are not older than 3 or 4 years. When the trunk has been ſtripped of its bark, it receives no further nouriſhment; but the root is ſtill alive, and continues to throw out freſh ſhoots. The fruit of the tree is ſhaped like an acorn, but is not ſo large. Its ſeed, when boiled in water, yields an oil which ſwims at top, and takes fire. If left to cool, it hardens into a white ſubſtance, of which candles are made, which have an agreeable ſmell, and are reſerved for the uſe of the king of Ceylon. The cinnamon is not reckoned excellent, unleſs it be fine, ſmooth, brittle, thin, of a yellow colour inclining to red; fragrant, aromatic, and of a poignant, yet agreeable taſte. The connoiſſeurs give the preference to that of which the pieces are long, but ſlender. That which comes to us is generally mixed with the caſſia bark; but this laſt is eaſily diſtinguiſhed. Cinnamon ſplinters in breaking, and has a roughneſs along with its aromatic flavour; while the caſſia breaks over ſmooth, and has a mucilaginous taſte. Cinnamon is a very elegant and uſeful aromatic, more grateful both to the palate and ſtomach than moſt other ſubſtances of this claſs. By its aſtringent quality it likewiſe corroborates the viſcera, and proves of great ſervice in ſeveral kinds of alvine fluxes, and immoderate diſcharges from the uterus. The cinnamon plant, with other valuable ones, was taken in a French ſhip by Admiral Rodney during the American war, and preſented by him to the aſſembly of Jamaica. One of the trees was planted in the botanic garden in St Thomas in the Eaſt; and the other by Hinton Eaſt, Eſq. in his noble garden at the foot of the Blue Mountains. From theſe parent trees ſome hundreds of young trees have been produced from layers and cuttings, and diſperſed to different parts of the country, in all which it thrives luxuriantly with little trouble, and promiſes to be ſoon a valuable addition to our commerce. Upon comparing the parts of the tree with the deſcription and figure given by Burman and other botaniſts, it appears to be the real Ceylon cinnamon, and of the beſt kind, called by the natives *Raſſi Corunde*; but the ſpecimens of bark taken put it out of all doubt, being, in the opinion of the beſt judges, of an equal, if not ſuperior, quality to any imported from India. The ſmalleſt bit of the bark, Dr Wright aſſures us, is quite a cordial. The cinnamon we have from Holland, he obſerves, is often inert, and gives room to ſuſpect that it has been ſubjected to a ſlight proceſs in diſtillation. In regard to the trees growing in Jamaica, Dr Dancer informs us, in his paper above quoted, that "The beſt cinnamon bark,

bark, according to the different trials I have made, is taken from the ſmall branches, of about an inch diameter, the larger limbs not being ſo eaſily decorticated, and not yielding ſo good or ſo ſtrong a cinnamon. The ſmaller twigs, or thoſe that have not acquired a cineritious bark, are too full of ſap and mucilage, and have little *aroma*. It is the *liber*, or inner bark, that conſtitutes the cinnamon; from which the two external barks muſt be carefully and entirely ſeparated, or they vitiate the flavour of the cinnamon; to do which with dexterity, and to raiſe the bark from the wood, requires ſome practice. The bark being ſeparated, the ſmaller pieces are to be placed within the larger; which, by expoſure to the ſun or the air, preſently coil up, and require no further preparation. A dry ſeaſon is the proper one for taking the bark; as it is found to be weakened after long or heavy rains. Cinnamon, though more retentive of its virtues than any of the other ſpices, yet requires to be protected, when taken, from the air and moiſture, by cloſe packing in cedar cheſts.—The leaves of this tree, whether recent or dried, are ſo ſtrongly impregnated with an *aroma*, as to afford a good ſuccedaneum for the bark both in cookery and medicine. Diſtilled, they give an excellent ſimple and ſpirituous water, and an eſſential oil. Powdered, they are a good aromatic ſpice, or mareſchal perfume."

7. LAURUS INDICA, the *Indian bay tree*, riſes with an upright ſtraight trunk, branching regularly 20 or 30 feet high; adorned with very large, ſpear-ſhaped, plane, nervous, evergreen leaves, on reddiſh footſtalks; and bunches of ſmall whitiſh green flowers, ſucceeded by large oval black berries, which do not ripen in this country. See N° 9.

8. LAURUS NOBILIS, the *evergreen bay tree*, is a native of Italy, and hath an upright trunk, branching on every ſide from the bottom upward; with ſpear-ſhaped, nervous, ſtiff, evergreen leaves, three inches long, and two broad; and ſmall, yellowiſh, quadrifid, dioecious flowers, ſucceeded by red berries in autumn and winter. Of this ſpecies there are varieties, with broad, narrow, ſtriped, or waved leaves. They are propagated by layers, or by the berries. Evelyn ſays, he has ſeen bay trees near 30 feet high, and almoſt two feet in diameter; and enumerates the bay amongſt uſeful trees. Hanbury tells us, in general terms, that "it will grow to 30 feet in height, with a trunk of two feet in diameter;" and accordingly he arranges it amongſt his foreſt trees: he acknowledges, however, at the ſame time, that the wood is of little value. The bay is nevertheleſs a fine aromatic, and a beautiful ever-green. It is ſaid to be the true *laurus* of the ancients, with which they adorned the brows of their ſucceſsful generals. Like the holly, box, and laurel, the bay will bear the ſhade and drip of taller trees; and it is upon the whole a very deſirable ever-green, being extremely ornamental. The leaves and berries have a moderately ſtrong aromatic ſmell, and a warm, bitteriſh, pungent taſte; the berries are ſtronger in both reſpects than the leaves, and afford in diſtillation a larger quantity of eſſential aromatic oil; they yield alſo an almoſt inſipid oil to the preſs, in conſequence of which they prove unctuous in the mouth. They are warm carminatives, and ſometimes preſcribed with this intention againſt flatulent colics, and in hyſterical diſorders. Their principal uſe in the preſent practice is in glyſters, and ſome external applications.

9. LAURUS PERSEA, the *avocado pear* tree, or *alligator pear*, riſes to a conſiderable height, with a ſtraight trunk, of which the bark and wood are of a greyiſh colour. The leaves are long, oval, pointed, of a ſubſtance like leather, and of a beautiful green colour. The flowers are produced in large knots or cluſters at the extremities of the branches, and conſiſt each of ſix petals diſpoſed in the form of a ſtar, and of a dirty white or yellow colour, with an agreeable odour, which diffuſes itſelf to a conſiderable diſtance. It is a native of the Weſt Indies. It begins to bear two years and a half, or at moſt three years, after being planted; and, like moſt of the trees in warm climates, bears twice a-year. This ſpecies, with the CAMPHOR, (N° 4.), CINNAMON (N° 6.), and INDIAN BAY trees (N° 7.), require the treatment common to green-houſe plants. The PERSEA is cultivated univerſally in the Weſt Indies by all ranks of people. The fruit is pear-ſhaped, and from one to two pounds in weight. On removing a green ſkin or covering, a yellow butyraceous ſubſtance appears; and in the heart a large round ſeed or ſtone, which is unequal in the ſurface, and exceedingly hard and woody. This fruit is ripe in Auguſt and September, and conſtitutes one of the moſt agreeable articles of diet for 6 or 8 weeks to the negroes. Theſe pears, with a little ſalt and a plantain or two, afford a hearty meal. They are alſo ſerved up at the tables of white people as choice fruit. When the pear is ripe, the yellow or eatable ſubſtance is firmer than butter, and taſtes ſomewhat like butter or marrow: hence it is called by ſome the *vegetable marrow*. But however excellent this fruit is when ripe, it is very dangerous when pulled and eaten before maturity. Dr Wright ſays, he has repeatedly known it to produce fever and dyſentery, which were removed with difficulty.—The leaves of this tree and thoſe of the bead vine or wild liquorice are made into pectoral decoctions by the common people. The large ſtone is uſed for marking linen. The cloth is tied or held over the ſtone, and the letters are pricked out by a needle through the cloth and into the ſeed. The ſtain is a reddiſh brown, which never waſhes out. The buds are ſaid to be uſed with ſucceſs in ptiſans againſt the venereal diſeaſe. An infuſion of them in water, drank in the morning faſting, is ſtrongly recommended for diſlodging coagulated blood in the ſtomach, produced by a fall or a ſevere ſtroke on that important entrail. "The wild boars in the Eaſt Indies (ſays Labat) eat greedily of the mammees and avocado pears, which give their fleſh a luſcious and moſt agreeable ſavour."

10. LAURUS SASSAFRAS is a native of N. America. It hath a ſhrub-like ſtraight ſtem, garniſhed with both oval and three-lobed, ſhining, deciduous leaves, of different ſizes, from 3 to 6 inches long, and near as broad, with ſmall yellowiſh flowers, ſucceeded by blackiſh berries; but not in this country. This ſpecies, as well as the ÆSTIVALIS (N° 1.), and BENZOIN (N° 2.), may be propagated by 4 different methods; 1. By the ſeeds.

2. By layers; but by this method they will be 2, 3, or even 4 years, before they have ſtruck out good roots; though the Benjamin tree is propagated faſteſt by this method. 3. By ſuckers, which they will at all times throw out, and which may be often taken off with pretty good roots. 4. Cuttings, when planted in a good bark bed, and duly watered, will alſo often grow. When this method is practiſed, and plants obtained, they muſt be inured by degrees to the open air, till they are hardy enough to be finally planted out. The SASSAFRAS will grow to nearly the height of the deciduous bay and benzoin, though the branches are not ſo numerous. Its bark is ſmooth, and of a red colour, which beautifully diſtinguiſhes it in winter: whilſt the fine ſhining green of its leaves conſtitutes its greateſt beauty in ſummer. In theſe indeed, there is a variety, and a very extraordinary one. Some are large, and of an oval figure; others are ſmaller, and of the ſame ſhape; whilſt others again are ſo divided into three lobes, as to reſemble the leaves of ſome ſorts of the fig-tree. In America, the ſaſſafras generally ſtands ſingle in the woods, and along the fences round the fields. It flowers in May before the leaves come out; and being entirely covered with them, it is diſtinguiſhed at a great diſtance by their beautiful yellow colour. The root has a fragrant ſmell, and a ſweetiſh, aromatic, ſubacrid taſte; the bark taſtes much ſtronger than any other part, and the ſmall twigs ſtronger than the large pieces. It is a warm aperient and corroborant, and frequently employed with ſucceſs for purifying and ſweetening the blood and juices. Saſſafras yields in diſtillation an extremely fragrant oil of a penetrating pungent taſte, ſo ponderous (notwithſtanding the lightneſs of the drug itſelf) as to ſink in water. Rectified ſpirit extracts the whole taſte and ſmell of ſaſſafras; and elevates nothing in evaporation: hence the ſpirituous extract proves the moſt elegant and efficacious preparation, as containing the virtue of the root entire. The bark is uſed in Pennſylvania and other parts of North America for dying worſted a fine laſting orange colour, which does not fade in the ſun. They uſe urine inſtead of alum in dying; and boil the dye in a braſs boiler, becauſe in an iron veſſel it does not yield ſo fine a colour. The wood is made uſe of for poſts belonging to incloſures, for it is ſaid to laſt a long time in the ground: but it is likewiſe ſaid, that there is hardly any kind of wood which is more attacked by worms than this, when it is expoſed to the air without cover; and that in a ſhort time it is quite worm-eaten through and through. On cutting ſome part of the ſaſſafras tree, or its ſhoots, and ſmelling it to the noſe, it has a ſtrong but pleaſant ſmell. Some people peel the root, and boil the peel with their beer while brewing. Others put the peel into brandy, either whilſt it is diſtilling or after it is made. Profeſſor Kalm informs us, that a decoction of the root of ſaſſafras in water, drank every morning, is uſed with ſucceſs in the dropſy. When part of a wood is deſtined for cultivation, the ſaſſafras trees are commonly left upon it, becauſe they have a very thick foliage, and afford a cool ſhade to the cattle during the great heats. Some people get their bed-poſts made of ſaſſafras wood, to expel the bugs; for its ſtrong ſcent, it is ſaid, prevents thoſe vermin from ſettling in them. For two or three years this has the deſired effect, or about as long as the wood keeps its ſtrong aromatic ſmell; but after that time it loſes its effect. In Pennſylvania ſome put chips of ſaſſafras into their cheſts, where they keep all ſorts of woollen ſtuffs, to expel the moths (or larvæ of moths or tinies) which commonly ſettle in them in ſummer. The root retains its ſmell 5 or 6 years.

LAURUSTINUS. See VIBURNUM, N° 3.

(1—3.) LAUS, or LAOS, in ancient geography, a river of Italy, ſeparating Lucania from the Bruttii, and running from E. to W. into the Tuſcan ſea; with a cognominal bay, and a town, the laſt of Lucania, a little above the ſea; a colony from Sybaris, according to Strabo, Pliny and Stephanus. Both town and river are now called LAINO, in Calabria Citra; and the bay, *Golfo della Scalea*.

(4.) LAUS POMPEIA, in ancient geography, a town of Inſubria, ſituated to the eaſt of Milan, between the rivers Addua and Lambro. It was built by the Boii after they paſſed the Alps: its ancient Gallic name is unknown. Strabo Pompeius, father of Pompey, leading thither a colony, gave it a new name, and conferred the *Jus Latii* on the ancient inhabitants who remained there. The modern LODI is built from its ruins, at ſome diſtance. Lon. 10. 15. E. Lat. 45. 22. N.

LAUSANNE, a large, ancient, and handſome town of Switzerland, capital of the country of Vaud, and in the canton of Berne, with a famous college and biſhop's ſee. The town-houſe and the other public buildings are magnificent. The town ſtands on an aſcent ſo ſteep, that in ſome places the horſes cannot draw up a carriage without great difficulty, and foot-paſſengers aſcend to the upper part of the town by ſteps. It is ſeated between 3 hills, a mile from the lake of Geneva, 41 SW. of Berne, according to Mr Cruttwell, but 50 according to Dr Brookes and J. Walker. Lon. 6. 50. E. Lat. 46. 33. N.

LAUSNIEZ, a river of Auſtria.

LAUSSEIGNAN, a town of France, in the dep. of Lot and Garonne, 4½ miles NW. of Neras.

LAUSSNITZ, a town of Saxony, in Meiſſen.

LAUSZA, a town of Samogitia.

LAUT, an iſland in the Straits of Macaſſar.

LAUTER, a river of France, running into the Rhine; and 4 rivers of Germany, in Franconia, Saxony, and Suabia, running into the Maine, the Itſch, the Danube, and the Neckar.

(1, 2.) LAUTERBACH, 2 rivers of Germany, 1. in Sileſia, running into the Katzbach: 2. in Suabia.

(3, 4.) LAUTERBACH, 2 towns of Germany, 1. in Heſſe; 13 miles NW. of Fulda: 2. in Saxony, 5 miles NW. of Zwickau.

LAUTERBERG, a town of Saxony, famous for its copper and iron mines, 14 m. S. of Goſlar.

LAUTERBRUNN, a village and valley of the Helvetic republic, in Berne, 15 miles in circumference, famed for its romantic ſcenery, cataract, glaciers, granite rocks, and mines of lead, iron, &c.

LAUTERBURG, a town of France, in the dep. of Lower Rhine, 13 miles S. of Landau.

LAUTERN. See KAYSERSLAUTERN.

LAVUNS, a town of France, in the dep. of Lower Pyrenees, 15 m. SE. of Oleron, and 19 S. of Pau.

LAUZERTE,

LAUZERTE, a town of France, in the dep. of Lot, 16 miles NW. of Montauban.

(1.) LAW, Edmund, D.D. bp. of Carliſle, was born in the pariſh of Cartmel in Lancaſhire A.D. 1703. His father, who was a clergyman, held a chapel in Cartmel. He was educated firſt at Cartmel, afterwards at Kendal, and completed his ſtudies at St John's college, Cambridge. Soon after taking his firſt degree, he was elected fellow of Chriſt's college. During his reſidence there, he publiſhed a tranſlation of Abp. King's *Eſſay upon the Origin of Evil*, with copious notes; in which many metaphyſical ſubjects are treated of with great ingenuity and learning. To this work was prefixed, as a *Preliminary Diſſertation*, a valuable piece, by the Rev. Mr Gay of Sidney college, of whom Dr Law had a high opinion. At this time he alſo prepared for the preſs an edition of Stephens's *Theſaurus*. In the year 1737, he was preſented to the rectory of Grayſtock in Cumberland, worth 300l. a year. Soon after this he married Mary the daughter of John Chriſtian, Eſq. of Unerigg, in Cumberland; a lady eſteemed by all who knew her. In 1743, he was promoted by the Bp. of Carliſle, to the archdeaconry of that dioceſe; and in 1746, went to reſide at Salkeld, on the Eden, where he publiſhed *Conſiderations on the Theory of Religion*: to which were ſubjoined, *Reflections on the Life and Character of Chriſt*; and an Appendix concerning the uſe of the words *Soul* and *Spirit* in holy Scripture, and the *ſtate of the dead* there deſcribed. In 1754, he took his degree of D.D. and in this theſis defended the doctrine of the *Sleep of the Soul*. In 1756, he ſucceeded Dr Keene, biſhop of Cheſter, as maſter of Peterhouſe in Cambridge. About 1760, he was appointed head-librarian of the univerſity; a ſituation peculiarly ſuited to his taſte. Some time after this, he was alſo appointed caſuiſtical profeſſor. In 1764, he ſuffered an irreparable affliction by the death of his lady, who left him 11 children, many of them very young. Some years afterwards, he received ſeveral other preferments. In 1768, the duke of Grafton recommended him to his majeſty for the biſhopric of Carliſle, not only without ſolicitation, but without his knowledge. About 1777, our biſhop gave to the public a handſome edition, in 3 vols. 4to. of Mr Locke's Works, with the Author's Life, and a Preface. Mr Locke's writings and character he held in the higheſt eſteem, and drew from them many of his own principles. About this time too he publiſhed a tract, which engaged ſome attention, concerning *ſubſcription*; with new editions of his two principal works, conſiderably enlarged. He held the ſee of Carliſle nearly 19 years, generally ſpending the ſummer in his dioceſe at Roſe Caſtle, where he died Auguſt 14th, 1787, aged 84. His life was almoſt entirely devoted to metaphyſical and religious inquiries. Beſides the above works, he publiſhed, in 1734 or 1735, a very ingenious *Inquiry into the Ideas of Space, Time*, &c. in which he combats the opinions of Dr Clarke and his adherents; but the tenet by which his writings are principally diſtinguiſhed, is "that Jeſus Chriſt, at his ſecond coming, will, by an act of his power, reſtore to life and conſciouſneſs the dead of the human ſpecies, who, by their own nature, and without this interpoſition, would remain in that ſtate of inſenſibility to which the death brought upon mankind by the ſin of Adam had reduced them." This he founded on 1 Cor. xv. 21.—"Since by man came death, by man came alſo the reſurrection of the dead." This opinion, while it increaſed his reverence for Chriſtianity, and its divine Founder, he retained, as he did his other ſpeculative tenets, without laying an extravagant ſtreſs upon their importance, or pretending to abſolute certainty. No man formed his own concluſions with more freedom, or treated thoſe of others with greater candour. He was zealouſly attached to religious liberty, and there was nothing in his elevation to his biſhopric, which he ſpoke of with more pleaſure, than its affording a proof that decent freedom of inquiry was not diſcouraged. He was a man of great ſoftneſs of manners, and of the mildeſt diſpoſition. His perſon was low, but well formed; his complexion fair and delicate. Except occaſional interruptions by the gout, he had for the greateſt part of his life, enjoyed good health. He was interred in his cathedral church, in which a handſome monument is erected to his memory, with a ſuitable inſcription.

(2.) Law, John, the famous projector, was the eldeſt ſon of a goldſmith in Edinburgh, by Elizabeth Campbell, heireſs of Laurieſton near that city; and was born about 1681. He was bred to no buſineſs; but poſſeſſed great abilities, and a very fertile invention. He had the addreſs, when but a very young man, to recommend himſelf to the king's miniſters in Scotland to arrange and fit the revenue accounts, which were in great diſorder at the time of ſettling the equivalent before the union. He alſo laid a propoſal before the Scots parliament, for ſupplying the kingdom with money, by eſtabliſhing a bank, which ſhould iſſue paper to the value of the whole landed property in the kingdom: but his plan, being thought too wild, was rejected. His father dying about 1704, Law ſucceeded to the ſmall eſtate of Lauriſton; but the rents being inſufficient for his expenſes, he had recourſe to gaming. He was tall and graceful in his perſon, and much addicted to dreſs and gallantry; and giving a ſort of ton at Edinburgh, he went commonly by the name of *Beau Law*. He was forced to fly his country, however, in the midſt of his career, in conſequence of having fought a duel and killed his antagoniſt. He eſcaped to Holland; thence proceeded to Venice, and wandered over Italy, ſtudying the nature of banks, and making himſelf an adept in the myſteries of exchanges and re-exchanges. At the cloſe of the reign of Lewis XIV. when the French finances were in great diſorder, Law having obtained an audience, the bankrupt king was delighted by his projects; but the miniſter Deſmareſt, menacing him with the Baſtile, obliged him to fly from Paris. He next applied to Victor Amadeus, duke of Savoy, who told him he was not rich enough to ruin himſelf. At the death of Lewis XIV. the regent Duke of Orleans, in deſpair, called in our numerical quack. By an arret of the 2d March 1716, a bank was eſtabliſhed by authority, in favour of Law and his aſſociates; 200,000 ſhares were inſtituted, of 1000 livres each; and Law depoſited in it to the value of 2 or 3000 crowns, which

which he had accumulated in Italy by gaming. Many people had at firſt little confidence in this bank; but when it was found, that the payments were made with quickneſs and punctuality, they began to prefer its notes to ready money. In conſequence of this, ſhares roſe to more than 20 times their original value; and in 1719 their valuation was more than 80 times the amount of all the current ſpecie in the kingdom. Law was created Count Tankerville, and his native city humbly preſented him with her freedom, in which appear theſe remarkable expreſſions: "The city of Edinburgh preſents its freedom to John Law, Count of Tankerville, &c. &c. a moſt accompliſhed gentleman, the firſt of all bankers in Europe, the fortunate inventor of ſources of commerce, in all parts of the remote world, and who has ſo well deſerved of his nation." Law was in fact adored; the proudeſt courtiers were reptiles before this mighty man, and dukes and ducheſſes patiently waited in his antichamber. But, in 1720, this mighty commercial meteor burſt, and his immenſe fabric of falſe credit fell to the ground, and almoſt overthrew the French government, ruining ſome thouſands of families; and it is remarkable, that the ſame deſperate game was played by the South Sea directors in England, in the ſame fatal year, 1720. Law being exiled as ſoon as the credit of his projects began to fail, retired to Venice, where he died in 1729. Monteſquieu, who ſaw him there, ſays, "He is ſtill the ſame man; his mind ever buſied in financial ſchemes; his head is full of figures, of agios, and of banks. Of all his more than princely revenues, he has only ſaved a large white diamond, which, when he has no money, he pawns." The principles upon which Law's original ſcheme was founded, are explained by himſelf in *A Diſcourſe concerning Money and Trade*, which he publiſhed in Scotland.

# LAW.

## PART I.

### Of the NATURE of LAWS in GENERAL.

#### Sect. I. Definitions of Law.

LAW, in its moſt general and comprehenſive ſenſe, ſignifies a rule of action; and is applied indiſcriminately to all kinds of action, whether animate or inanimate, rational or irrational. Thus we ſay, the laws of motion, of gravitation, of optics, of mechanics, as well as the laws of nature and of nations. And it is that rule of action which is preſcribed by ſome ſuperior, and which the inferior is bound to obey.

But law, in its more confined ſenſe, and in which it is our preſent buſineſs to conſider it, denotes the rules, not of action in general, but of *human* action or conduct: that is, the precepts, by which man, the nobleſt of all ſublunary beings, a creature endowed with both reaſon and free will, is commanded to make uſe of thoſe faculties in the general regulation of his behaviour.

#### Sect. II. *Of the* Laws *of* Nature, Revelation, *and* Nations; *and of the* Municipal Law.

Man, conſidered as a creature, muſt neceſſarily be ſubject to the laws of his Creator, for he is entirely a dependent being. A being, independent of any other, has no rule to purſue but ſuch as he preſcribes to himſelf: but a ſtate of dependence inevitably obliges the inferior to take the will of him on whom he depends as the rule of his conduct; not indeed in every particular, but in all thoſe points wherein his dependence conſiſts. This principle therefore has more or leſs extent and effect, in proportion as the ſuperiority of the one, and the dependence of the other, is greater or leſs, abſolute or limited. And conſequently, as man depends abſolutely upon his Maker for every thing, it is neceſſary that he ſhould, in all points, conform to his Maker's will.

This will of his Maker is called the law of nature. For, as God, when he created matter, and endued it with a principle of mobility, eſtabliſhed certain rules for the perpetual direction of that motion; ſo, when he created man and endued him with free will to conduct himſelf in all parts of life, he laid down certain immutable laws of human nature, whereby that free will is in ſome degree regulated and reſtrained, and gave him alſo the faculty of reaſon to diſcover the purport of thoſe laws.

As God is a Being of infinite wiſdom, he has laid down only ſuch laws as were founded in thoſe relations of juſtice that exiſted in the nature of things antecedent to any poſitive precept. Theſe are the eternal immutable laws of good and evil, to which the Creator himſelf, in all his diſpenſations, conforms; and which he has enabled human reaſon to diſcover, ſo far as they are neceſſary for the conduct of human actions. Such, among others, are theſe principles: That we ſhould live honeſtly, ſhould hurt nobody, and ſhould render to every one his due; to which three general precepts Juſtinian has reduced the whole doctrine of law.

But if the diſcovery of theſe firſt principles of the law of nature depended only upon the due exertion of right reaſon, and could not otherwiſe be obtained, than by a chain of metaphyſical diſquiſitions, mankind would have wanted ſome inducement to have quickened their inquiries, and the greater part of the world would have reſted content in mental indolence, and ignorance, its inſeparable companion. As therefore the Creator is a being, not only of infinite power and wiſdom, but alſo of infinite goodneſs, he has been pleaſed ſo to contrive the conſtitution of human nature, that we ſhould want no other prompter to inquire after and purſue the rule of right, but only our own ſelf-love, that univerſal principle of action. For he has ſo intimately connected the laws of eternal juſtice with the happineſs of each individual, that the latter cannot be attained but by obſerving the former; and if the former be punctually obeyed, it cannot but induce the latter. In conſequence

consequence of which mutual connection of justice and human felicity, he has not perplexed the law of nature with a multitude of abstract rules and precepts, referring merely to the fitness or unfitness of things, as some have vainly surmised; but has graciously reduced the rule of obedience to this one paternal precept, "that man should pursue his own happiness." This is the foundation of what we call *ethics*, or *natural law*.... See MORALITY. For the several articles into which it is branched in our systems, amount to no more than demonstrating, that this or that action tends to man's real happiness; and therefore very justly concluding, that the performance of it is a part of the law of nature; or, on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it.

This law of nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original.

But to apply this to the particular exigencies of each individual, we must still have recourse to reason, to discover what the law of nature directs in every circumstance of life; by considering, what method will tend the most effectually to our own substantial happiness. And if our reason were always, as in our first ancestor before his transgression, clear and perfect, unruffled by passions, unclouded by prejudice, unimpaired by disease or intemperance, the task would be pleasant and easy; we should need no other guide but this. But every man now finds the contrary in his own experience; that his reason is corrupt, and his understanding full of ignorance and error.

This has given manifold occasion for the benign interposition of Divine Providence; who, in compassion to the frailty, imperfection, and blindness of human reason, hath been pleased, at sundry times and in divers manners, to discover and enforce his laws by an immediate and direct revelation. The doctrines, thus delivered, are called the REVEALED or DIVINE LAW, and are to be found only in the Holy Scriptures. These precepts are found, upon comparison, to be really a part of the original law of nature, as they tend in all their consequences to man's felicity. But we must not thence conclude, that the knowledge of these truths was attainable by reason in its present corrupted state; as we find, that, until they were revealed, they were hid from the wisdom of ages. As then the moral precepts of this law are indeed of the same original with those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity. Yet undoubtedly the revealed law is of infinitely more authenticity than that moral system which is framed by ethical writers, and denominated the *natural law*; because the one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority: but till then, they can never be put in any competition together.

Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these. There is, indeed, a great number of indifferent points, in which both the divine law and the natural leave a man at his liberty; but which are found necessary, for the benefit of society, to be restrained within certain limits. And herein it is, that human laws have their greatest force and efficacy: for, with regard to such points as are not indifferent, human laws are only declaratory of, and act in subordination to, the former. To instance in the case of murder: this is expressly forbidden by the divine, and demonstrably by the natural, law; and from these prohibitions arises the true unlawfulness of this crime. Those human laws that annex a punishment to it, do not at all increase its moral guilt, or superadd any fresh obligation, in *foro conscientiæ*, to abstain from its perpetration. Nay, if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and the divine. But with regard to matters that are in themselves indifferent, and are not commanded or forbidden by those superior laws; such, for instance, as exporting of wool into foreign countries; the inferior legislature has scope and opportunity to interpose, and to make that action unlawful which before was not so.

If man were to live in a state of nature, unconnected with other individuals, there would be no occasion for any other laws than the law of nature and the law of God. Neither could any other law possibly exist: for a law always supposes some superior who is to make it; and in a state of nature we are all equal, without any other superior but him who is the Author of our being. But man was formed for society, and is neither capable of living alone, nor indeed has the courage to do it. However, as it is impossible for the whole race of mankind to be united in one great society, they must necessarily divide into many; and form separate states, commonwealths, and nations, entirely independent of each other, and yet liable to a mutual intercourse. Hence arises a third kind of law to regulate this mutual intercourse, called *the* LAW OF NATIONS: which, as none of these states will acknowledge a superiority in the other, cannot be dictated by either; but depends entirely upon the rules of natural law, or upon mutual compacts, treaties, leagues, and agreements, between these several communities: in the construction also of which compacts, we have no other rule to resort to, but the law of nature; being the only one to which both communities are equally subject: and therefore the civil law justly observes, that *quod naturalis ratio inter omnes homines constituit, vocatur jus gentium.*

To the consideration, then, of the law of nature, the revealed law, and the law of nations, succeeds that of the MUNICIPAL or CIVIL LAW; that is, the rule by which particular districts, communities, or nations, are governed; being thus defined by Justinian, "*jus civile est, quod quisque sibi populus constituit.*" We call it *municipal* law, in compliance with common speech; for though,

though, ſtrictly, that expreſſion denotes the particular cuſtoms of one ſingle *municipium* or free town, yet it may with ſufficient propriety be applied to any one ſtate or nation which is governed by the ſame laws and cuſtoms.

MUNICIPAL LAW, thus underſtood, is properly defined to be "a rule of civil conduct preſcribed by the ſupreme power in a ſtate, commanding what is right, and prohibiting what is wrong." We ſhall endeavour to explain its ſeveral properties as they ariſe out of this definition.

And, firſt, it is a RULE, not a tranſient ſudden order from a ſuperior to or concerning a particular perſon; but ſomething permanent, uniform, and univerſal. Therefore a particular act of the legiſlature, to confiſcate the goods of Titius, or to attaint him of high treaſon, does not enter into the idea of a municipal law: for the operation of this act is ſpent upon Titius only, and has no relation to the community in general; it is rather a ſentence than a law. But an act to declare that the crime of which Titius is accuſed ſhall be deemed high treaſon; this has permanency, uniformity, and univerſality, and therefore is properly a *rule*. It is alſo called a *rule*, to diſtinguiſh it from *advice* or *counſel*, which we are at liberty to follow or not as we ſee proper, and to judge upon the reaſonableneſs or unreaſonableneſs of the thing adviſed: whereas our obedience to the law depends not upon *our approbation*, but upon the *Maker's will*. Counſel is only matter of perſuaſion, law is matter of injunction; counſel acts only upon the willing, law upon the unwilling alſo.

It is alſo called a *rule*, to diſtinguiſh it from a *compact* or *agreement*; for a compact is a promiſe proceeding from us, law is a command directed to us. The language of a compact is, "I will, or will not, do this:" that of a law is, "Thou ſhalt, or ſhalt not, do it." It is true there is an obligation which a compact carries with it, equal in point of conſcience to that of a law; but then the original of the obligation is different. In compacts, we ourſelves determine and promiſe what ſhall be done, before we are obliged to do it; in laws, we are obliged to act without ourſelves determining or promiſing any thing at all. Upon theſe accounts law is defined to be *a rule*.

Municipal law is alſo "a rule of *civil conduct*:" This diſtinguiſhes municipal law from the natural or revealed: the former of which is the rule of moral conduct; and the latter not only the rule of moral conduct, but alſo of faith. Theſe regard man as a creature; and point out his duty to God, to himſelf, and to his neighbour, conſidered in the light of an individual. But municipal or civil law regards him alſo as a citizen, and bound to other duties towards his neighbour, than thoſe of mere nature and religion: duties, which he has engaged in by enjoying the benefits of the common union; and which amount to no more, than that he do contribute, on his part, to the ſubſiſtence and peace of the ſociety.

It is likewiſe "a rule *preſcribed*:" Becauſe a bare reſolution, confined in the breaſt of the legiſlator, without manifeſting itſelf by ſome external ſign, can never be properly a law. It is requiſite that this reſolution be notified to the people who are to obey it. But the manner in which this notification is to be made, is a matter of very great indifference. It may be notified by univerſal tradition and long practice, which ſuppoſes a previous publication, and is the caſe of the common law of England and of Scotland. It may be notified *viva voce*, by officers appointed for that purpoſe; as is done with regard to proclamations, and ſuch acts of parliament as are appointed to be publicly read in churches, &c. It may be notified by writing, printing, or the like, which is the general courſe taken with all our acts of parliament. Yet whatever way is made uſe of, it is incumbent on the promulgators to do it in the moſt public and perſpicuous manner; not like Caligula, who (according to Dio Caſſius) wrote his laws in a very ſmall character, and hung them up upon high pillars, the more effectually to enſnare the people. There is ſtill a more unreaſonable method than this, which is called making of laws *ex poſt facto*; when, after an action (indifferent in itſelf) is committed, the legiſlator then for the firſt time declares it to have been a crime, and inflicts a puniſhment upon the perſon who has committed it. Here it is impoſſible that the party could foreſee, that an action, innocent when it was done, ſhould be afterwards converted to guilt by a ſubſequent law; he had therefore no cauſe to abſtain from it; and all puniſhment for not abſtaining muſt of conſequence be cruel and unjuſt. All laws ſhould be therefore made to commence *in futuro*, and be notified before their commencement; which is implied in the term *preſcribed*. But when this rule is in the uſual manner notified or preſcribed, it is then the ſubject's buſineſs to be thoroughly acquainted with it; for if ignorance of what he might know, were admitted as a legitimate excuſe, the laws would be of no effect, but might always be eluded with impunity.

Municipal law is alſo "a rule of civil conduct preſcribed *by the ſupreme power in a ſtate*." For legiſlature, as was before obſerved, is the greateſt act of ſuperiority that can be exerciſed by one being over another. Wherefore it is requiſite to the very eſſence of a law, that it be made by the ſupreme power. Sovereignty and legiſlature are indeed convertible terms; one cannot ſubſiſt without the other. This leads us into a ſhort inquiry concerning the nature of ſociety and civil government; and the natural inherent right that belongs to the ſovereignty of a ſtate, wherever that ſovereignty be lodged, of making and enforcing laws.

### SECT. III. *Of the* NATURE *of* SOCIETY *and* CIVIL GOVERNMENT.

THE only true and natural foundations of ſociety are the wants and fears of individuals. Not that we can believe, with ſome theoretical writers, that there ever was a time when there was no ſuch thing as ſociety; and that, from the impulſe of reaſon and through a ſenſe of their wants and weakneſſes, individuals met together in a large plain, entered into an original contract, and choſe the talleſt man preſent to be their governor. This notion, of an actually exiſting unconnected ſtate of nature, is too wild to be ſeriouſly admitted: and beſides, it is plainly contradictory to the revealed accounts of the primitive ſtate of mankind, and their preſervation 2000 years afterwards; both

both which were effected by the means of single families. These formed the first society among themselves, which every day extended its limits; and when it grew too large to subsist with convenience, in that pastoral state wherein the patriarchs appear to have lived, it necessarily subdivided itself by various migrations into more. Afterwards, as agriculture increased, which employs and can maintain a much greater number of hands, migrations became less frequent; and various tribes, which had formerly separated, reunited again; sometimes by compulsion and conquest, sometimes by accident, and sometimes perhaps by compact. But though society had not its formal beginning from any convention of individuals actuated by their wants and their fears; yet it is the sense of their weakness and imperfection that keeps mankind together; that demonstrates the necessity of this union; and that therefore is the solid and natural foundation, as well as the cement, of society. And this is what we mean by the original contract of society; which, though perhaps it has in no instance ever been formally expressed at the first institution of a state, yet in nature and reason must always be understood and implied in the very act of associating together: namely, that the whole should protect all its parts, and that every part should pay obedience to the will of the whole; or, in other words, that the community should guard the rights of each individual member, and that (in return for this protection) each individual should submit to the laws of the community; without which submission of all, it was impossible that protection could be certainly extended to any.

For when society is once formed, government results of course, as necessary to preserve and to keep that society in order. Unless some superior be constituted, whose commands and decisions all the members are bound to obey, they would still remain as in a state of nature, without any judge upon earth to define their several rights, and redress their several wrongs. But as all the members of society are naturally equal, in whose hands are the reins of government to be entrusted? To this the general answer is easy; but the application of it to particular cases has occasioned one half of those mischiefs which are apt to proceed from misguided political zeal. In general, all mankind will agree, that government should be reposed in such persons, in whom those qualities are most likely to be found, the perfection of which is among the attributes of him who is emphatically styled the *Supreme Being*; the three grand requisites, namely, of wisdom, of goodness, and of power; wisdom, to discern the real interest of the community; goodness, to endeavour always to pursue that interest; and power to carry this knowledge and intention into action. These are the natural foundations of sovereignty, and these requisites ought to be found in every well constituted government.

How the several forms of government we now see in the world at first actually began, is matter of great uncertainty, and has occasioned infinite disputes. It is not our intention to enter into any of them. However they began, or by what right soever they subsist, there is and must be in all of them a supreme, irresistible, absolute, uncontrolled authority, in which the *jura summi imperii*, or the rights of sovereignty, reside. And this authority is placed in those hands, wherein (according to the opinion of the founders of such respective states, either expressly given or collected from their tacit approbation) the qualities requisite for supremacy, wisdom, goodness, and power, are the most likely to be found.

The political writers of antiquity do not allow more than three regular forms of government: the first, when the sovereign power is lodged in an aggregate assembly, consisting of all the members of a community, which is called a DEMOCRACY; the second, when it is lodged in a council composed of select members, and then it is styled an ARISTOCRACY; the last, when it is entrusted in the hands of a single person, and then it takes the name of a MONARCHY. All other species of government, they say, are either corruptions of, or reducible to, these three.

By the sovereign power, is meant the making of laws; for wherever that power resides, all others must conform to, and be directed by it, whatever appearance the outward form and administration of the government may put on. For it is at any time in the option of the legislature to alter that form and administration by a new edict or rule, and to put the execution of the laws into whatever hands it pleases: and all the other powers of the state must obey the legislative power, in the execution of their several functions, or else the constitution is at an end.

"In a democracy, where the right of making laws resides in the people at large, public virtue, or goodness of intention, is more likely to be found than either of the other qualities of government. Popular assemblies are frequently foolish in their contrivance, and weak in their execution; but generally mean to do the thing that is right and just, and have always a degree of patriotism or public spirit. In aristocracies there is more wisdom to be found than in the other forms of government; being composed, or intended to be composed, of the most experienced citizens; but there is less honesty than in a republic, and less strength than in a monarchy. A monarchy is indeed the most powerful of any, all the sinews of government being knit and united together in the hand of the prince; but then there is imminent danger of his employing that strength to improvident or oppressive purposes.

Thus these three species of government have all of them their several perfections and imperfections. Democracies are usually the best calculated to direct the end of a law; aristocracies, to invent the means by which that end shall be obtained; and monarchies, to carry those means into execution. And the ancients had in general no idea of any other permanent form of government but these three: for though Cicero declares himself of opinion, "*esse optime constitutam rempublicam, quæ ex tribus generibus illis, regali, optimo, et populari, fit modice confusa;* yet Tacitus treats this notion of a mixed government, formed out of them all, and partaking of the advantages of each, as a visionary whim, and one that, if effected, could never be lasting or secure.

But, happily for the people of this iſland, the British constitution has long remained, and we truſt will long continue, a ſtanding exception to the truth of this obſervation. For, as with us the executive power of the law is lodged in a ſingle perſon, they have all the advantages of ſtrength and diſpatch that are to be found in the moſt abſolute monarchy: and, as the legiſlative power of the kingdom is entruſted to three diſtinct eſtates, entirely independent of each other; 1ſt, the king; 2d, the lords ſpiritual and temporal, which is an ariſtocratical aſſembly of perſons ſelected for their piety, birth, wiſdom, valour, or property; and, 3d, the houſe of commons, freely choſen by the people from among themſelves, which makes it a kind of democracy; as this aggregate body, actuated by different ſprings, and attentive to different intereſts, compoſes the Britiſh parliament, and has the ſupreme diſpoſal of every thing, there can no inconvenience be attempted by either of the three branches, but will be withſtood by one of the other two, each branch being armed with a negative power, ſufficient to repel any innovation which it ſhall think inexpedient or dangerous.

Here, then, is lodged the ſovereignty of the Britiſh conſtitution; and lodged as beneficially as is poſſible for ſociety. For in no other ſhape could we be ſo certain of finding the three great qualities of government ſo happily united. If the ſupreme power were lodged in any one of the three branches ſeparately, we muſt be expoſed to the inconveniences of either abſolute monarchy, ariſtocracy, or democracy; and ſo want two of the three principal ingredients of good polity, either virtue, wiſdom, or power. If it were lodged in any two of the branches; for inſtance, in the king and houſe of lords, our laws might be providently made and well executed, but they might not always have the good of the people in view: if lodged in the king and commons, we ſhould want that circumſpection and mediatory caution which the wiſdom of the peers is to afford: if the ſupreme rights of legiſlature were lodged in the two houſes only, and the king had no negative upon their proceedings, they might be tempted to encroach upon the royal prerogative, or perhaps to aboliſh the kingly office, and thereby weaken (if not totally deſtroy) the ſtrength of the executive power. But the conſtitutional government of this iſland is ſo admirably tempered and compounded, that nothing can endanger or hurt it, but deſtroying the equilibrium of power between one branch of the legiſlature and the reſt. For if ever it ſhould happen, that the independence of any one of the three ſhould be loſt, or that it ſhould become ſubſervient to the views of either of the other two, there would ſoon be an end of our conſtitution. The legiſlature would be changed from that which was originally ſet up by the general conſent and fundamental act of the ſociety: and ſuch a change, however effected, is, according to Mr Locke (who perhaps carries his theory too far), at once an entire diſſolution of the bands of government; and the people are thereby reduced to a ſtate of anarchy, with liberty to conſtitute to themſelves a new legiſlative power.

### Sect. IV. *Of the* power *of* making Laws.

As the power of making laws conſtitutes the ſupreme authority, ſo wherever the ſupreme authority in any ſtate reſides, it is the right of that authority to make laws: that is, in the words of our definition, *to preſcribe the rule of civil action*. And this may be diſcovered from the very end and inſtitution of civil ſtates. For a ſtate is a collective body, compoſed of a multitude of individuals, united for their ſafety and convenience, and intending to act together as one man. It ought therefore to act by one uniform will. But, inaſmuch as political communities are made up of many natural perſons, each of whom has his particular will and inclination, theſe ſeveral wills cannot by any natural union be joined together, or tempered into a laſting harmony, ſo as to conſtitute that one uniform will of the whole. It can therefore be only produced by a political union; by the conſent of all perſons to ſubmit their own private wills to the will of one man, or of one or more aſſemblies of men, to whom the ſupreme authority is entruſted; and this will of that one man, or aſſemblage of men, is, in different ſtates, according to their different conſtitutions, underſtood to be law.

Thus far as to the right of the ſupreme power to make laws: but farther it is its duty likewiſe. For ſince the reſpective members are bound to conform themſelves to the will of that ſtate, it is expedient that they receive directions from the ſtate, declaratory of that will. But as it is impoſſible, in ſo great a multitude, to give injunctions to every particular man, relative to each particular action, therefore the ſtate eſtabliſhes general rules, for the perpetual information and direction of all perſons in all points, whether of poſitive or negative duty; that every man may know what to look upon as his own, what another's; what abſolute and what relative duties are required at his hands; what is to be eſteemed honeſt, diſhoneſt, or indifferent; what degree every man retains of his natural liberty, and what he has given up, as the price of the benefits of ſociety; and after what manner each perſon is to moderate the uſe and exerciſe of thoſe rights which the ſtate aſſigns him, in order to promote and ſecure the public tranquillity.

From what has been advanced, the truth of the former branch of our definition is ſufficiently evident, that "municipal law is a rule of civil conduct, preſcribed *by the ſupreme power in a ſtate*." We proceed now to the latter branch of it; that it is a rule ſo preſcribed, "commanding what is right, and prohibiting what is wrong."

Now, to do this completely, it is, firſt of all, neceſſary that the boundaries of right and wrong be aſcertained by law. And when this is done, it follows of courſe, that it is likewiſe the buſineſs of the law, conſidered as a rule of civil conduct, to enforce theſe rights, and to reſtrain or redreſs theſe wrongs. It remains therefore only to conſider, in what manner the law is ſaid to aſcertain the boundaries of right and wrong; and the methods which it takes to command the one and prohibit the other.

For

For this purpoſe, every law may be ſaid to conſiſt of ſeveral parts: one, declaratory; whereby the rights to be obſerved, and the wrongs to be eſchewed, are clearly defined and laid down; another, directory; whereby the ſubject is inſtructed and enjoined to obſerve thoſe rights, and to abſtain from the commiſſion of thoſe wrongs: a 3d, remedial; whereby a method is pointed out to recover a man's private rights, or redreſs his private wrongs: to which may be added a 4th, uſually termed the *ſanction* or *vindicatory* branch of the law; whereby it is ſignified what evil or penalty ſhall be incurred by ſuch as commit any public wrongs, and tranſgreſs or neglect their duty.

With regard to the firſt of theſe, the *declaratory* part of the municipal law; this depends not ſo much upon the law of revelation or of nature, as upon the wiſdom and will of the legiſlator. This doctrine, which before was ſlightly touched, deſerves a more particular explication. Thoſe rights, then, which God has eſtabliſhed, called *natural rights*, becauſe every man has naturally a right to them, ſuch as life and liberty, need not the aid of human laws to be more effectually inveſted in every man than they are; neither do they receive any additional ſtrength, when declared by the municipal laws to be inviolable. On the contrary, no human legiſlature has power to abridge or deſtroy them, unleſs the owner ſhall himſelf commit ſome act that amounts to a forfeiture. Neither do divine or natural *duties* (ſuch as, for inſtance, the worſhip of God, the maintenance of children, and the like) receive any ſtronger ſanction from being alſo declared to be duties by the law of the land. The caſe is the ſame as to crimes and miſdemeanours, that are forbidden by the laws, and therefore ſtyled *mala in ſe*, ſuch as murder, theft, and perjury: which contract no additional turpitude from being declared unlawful by the legiſlature. For that legiſlature in all theſe caſes acts only in ſubordination to the Great Lawgiver, tranſcribing and publiſhing his precepts. So that, upon the whole, the declaratory part of the municipal law has no force, with regard to actions that are naturally and intrinſically right or wrong.

But with regard to things in themſelves indifferent, the caſe is entirely altered. Theſe become either right or wrong, juſt or unjuſt, duties or miſdemeanours, according as the municipal legiſlator ſees proper, for promoting the welfare of the ſociety, and more effectually carrying on the purpoſes of civil life. Thus the common law has declared, that the goods of the wife do inſtantly upon marriage become the property and right of the huſband; and the ſtatute law has declared all monopolies a public offence; yet that right, and this offence, have no foundation in nature; but are merely created by the law, for the purpoſes of civil ſociety. And ſometimes, where the thing itſelf has its riſe from the law of nature, the particular circumſtances and mode of doing it become right or wrong, as the laws of the land ſhall direct. Thus, for inſtance, in civil duties, obedience to ſuperiors is the doctrine of revealed as well as natural religion: but who thoſe ſuperiors ſhall be, and in what circumſtances, or to what degrees they ſhall be obeyed, is the province of human laws to determine. And ſo, as to injuries or crimes, it muſt be left to our own legiſlature to decide, in what caſes the ſeizing another's cattle ſhall amount to the crime of robbery; and where it ſhall be a juſtifiable action, as when a landlord takes them by way of diſtreſs for rent.

So much for the *declaratory* part of the municipal law: and the *directory* ſtands much upon the ſame footing; for this virtually includes the former, the declaration being uſually collected from the direction. The law that ſays, "Thou ſhalt not ſteal," implies a declaration that ſtealing is a crime. And we have ſeen, that, in things naturally indifferent, the very eſſence of right and wrong depends upon the direction of the laws to do or to omit them.

The *remedial* part of a law is ſo neceſſary a conſequence of the former two, that laws muſt be very vague and imperfect without it. For in vain would rights be declared, in vain directed to be obſerved, if there were no method of recovering and aſſerting thoſe rights, when wrongfully withheld or invaded. This is what we mean properly, when we ſpeak of the protection of the law. When, for inſtance, the declaratory part of the law has ſaid, "that the field or inheritance which belonged to Titius's father is veſted by his death in Titius," and the directory part has "forbidden any one to enter on another's property without the leave of the owner;" if Gaius after this will preſume to take poſſeſſion of the land, the remedial part of the law will then interpoſe its office; will make Gaius reſtore the poſſeſſion to Titius, and alſo pay him damages for the invaſion.

With regard to the ſanction of laws, or the evil that may attend the breach of public duties; human legiſlators have for the moſt part choſen to make the ſanction of their laws rather vindicatory than remuneratory, or to conſiſt rather in puniſhments, than in actual particular rewards: becauſe, in the firſt place, the quiet enjoyment and protection of all our civil rights and liberties, which are the ſure and general conſequence of obedience to the municipal law, are in themſelves the beſt and moſt valuable of all rewards: becauſe, alſo, were the exerciſe of every virtue to be enforced by the propoſal of particular rewards, it were impoſſible for any ſtate to furniſh ſtock enough for ſo profuſe a bounty: and farther, becauſe the dread of evil is a much more forcible principle of human actions than the proſpect of good. For which reaſons, though a prudent beſtowing of rewards is ſometimes of exquiſite uſe, yet thoſe civil laws, which enforce and enjoin our duty, ſeldom, if ever, propoſe any privilege of gift to ſuch as obey the law; but conſtantly come armed with a penalty denounced againſt tranſgreſſors, either expreſsly defining the nature and quantity of the puniſhment, or elſe leaving it to the diſcretion of the judges, and thoſe who are entruſted with the care of putting the laws in execution.

Of all the parts of a law, the moſt effectual is the *vindicatory*. For it is but loſt labour to ſay, "Do this, or avoid that," unleſs we alſo declare, "This ſhall be the conſequence of your non-compliance." The main ſtrength of a law, therefore, conſiſts in the penalty annexed to it.

In this lies the principal obligation of human laws.

Legislators and their laws are said to *compel* and *oblige*; because, by declaring a penalty against offenders, they bring it to pass that no man can easily choose to transgress the law; since, by reason of the impending correction, compliance is in a high degree preferable to disobedience.

It hath been justly holden, by ethical writers, that human laws are binding upon men's consciences. But if that were the only or most forcible obligation, the good only would regard the laws, and the bad would set them at defiance. And, true as this principle is, it must still be understood with some restriction. It holds, we apprehend, as to *rights*; and that, when the law has determined the field to belong to Titius, it is a matter of conscience no longer to with-hold or to invade it. So also in regard to *natural duties*, and such offences as are *mala in se*: here we are bound in conscience, because we are bound by superior laws, before those human laws were in being, to perform the one and abstain from the other. But in relation to those laws which enjoin only positive duties, and forbid only such things as are not *mala in se*, but *mala prohibita* merely, without any intermixture of moral guilt, annexing a penalty to non-compliance; here conscience seems to be no farther concerned, than by directing a submission to the penalty, in case of our breach of those laws: for otherwise the multitude of penal laws in a state would not only be looked upon as an impolitic, but would also be a very wicked, thing; if every such law were a snare for the conscience of the subject. But in these cases the alternative is offered to every man; "either abstain from this, or submit to such penalty:" and his conscience will be clear, whichever side of the alternative he thinks proper to embrace. Thus, by the statutes for preserving the game, a penalty is denounced against every unqualified person that kills a hare, and against every person who possesses a patridge in August. And so too, by other statutes, pecuniary penalties are inflicted for exercising trades without serving an apprenticeship thereto, for erecting cottages without annexing four acres of land to each, for not burying the dead in woollen, for not performing statute work on the public roads, and for numerable other positive misdemeanours. Now these prohibitory laws do not make the transgression a moral offence, or sin: the only obligation in conscience is to submit to the penalty, if levied. It must, however, be observed, that we are here speaking of laws that are simply and purely penal, where the thing forbidden or enjoined is wholly a matter of indifference, and where the penalty inflicted is an adequate compensation for the civil inconvenience supposed to arise from the offence. But where disobedience to the law involves in it also any degree of public mischief or private injury, there it falls within our former distinction, and is also an offence against conscience.

### SECT. V. *Of the* INTERPRETATION *of the* LAWS.

WHEN any doubt arose upon the construction of the Roman laws, the usage was to state the case to the emperor in writing, and take his opinion upon it. This was certainly a bad method of interpretation. To interrogate the legislature to decide particular disputes, is not only endless, but affords great room for partiality and oppression. The answers of the emperor were called *his rescripts*, and these had in succeeding cases the force of perpetual laws; though they ought to be carefully distinguished, by every rational civilian, from those general constitutions which had only the nature of things for their guide. The emperor Macrinus, as his historian Capitolinus informs us, had once resolved to abolish these rescripts, and retain only the general edicts: he could not bear that the hasty and crude answers of such princes as Commodus and Caracalla should be reverenced as laws. But Justinian thought otherwise, and he has preserved them all. In like manner, the canon laws, decretal epistles, or of the popes, are all of them rescripts in the strictest sense. Contrary to all true forms of reasoning, they argue from particulars to generals.

The fairest and most rational method to interpret the will of the legislator, is by exploring his intentions at the time when the law was made, by signs the most natural and probable. And these signs are either the words, the context, the subject matter, the effects and consequence, or the spirit and reason of the law. Let us take a short view of them all.

1. WORDS are generally to be understood in their usual and most known signification; according to their general and popular use. Thus the law mentioned by Puffendorf, which forbad a layman to lay hands on a priest, was adjudged to extend to him who had hurt a priest with a weapon. Again, Terms of art, or technical terms, must be taken according to the acceptation of the learned in each art, trade, and science. So in the act of settlement, where the crown of England is limited "to the princess Sophia, and the heirs of her body being Protestants," it becomes necessary to call in the assistance of lawyers, to ascertain the precise idea of the words "heirs of her body;" which in a legal sense comprise only certain of her lineal descendants. Lastly, where words are clearly repugnant in two laws, the latter law takes place of the elder; *posteriores priores contrarias abrogant*, is a maxim of universal law, as well as of our own constitutions.

2. If words happen to be still dubious, we may establish their meaning from the CONTEXT; with which it may be of singular use to compare a word or a sentence, whenever they are ambiguous, equivocal, or intricate. Thus the preamble is often called in to help the construction of an act of parliament. Of the same nature is the comparison of a law with other laws made by the same legislature, that have some affinity with the subject, or that expressly relate to the same point.

3. As to the SUBJECT MATTER, words are always to be understood as having a regard thereto; for that is always supposed to be in the eye of the legislator, and all his expressions directed to that end. Thus, when a law of Edward III. forbids all ecclesiastical persons to purchase *provisions* at Rome, it might seem to prohibit the buying of grain and other victual; but when we consider that the statute was made to repress the usurpations

uſurpations of the papal ſee, and that the nominations to benefices by the Pope were called *proviſions*, we ſhall ſee that the reſtraint is intended to be laid upon ſuch proviſions only.

4. As to the EFFECTS and CONSEQUENCE, the rule is, That where words bear either none, or a very abſurd ſignification, if literally underſtood, we muſt deviate from the received ſenſe of them. Therefore the Bolognian law, mentioned by Puffendorf, which enacted, "that whoever *drew blood* in the ſtreets ſhould be puniſhed with the utmoſt ſeverity," was held not to extend to the ſurgeon who opened the vein of a perſon that fell down in the ſtreet in a fit.

5. But, laſtly, the moſt univerſal and effectual way of diſcovering the true meaning of a law, when the words are dubious, is by conſidering the REASON and SPIRIT of it, or the cauſe which moved the legiſlator to enact it. For when this reaſon ceaſes, the law itſelf ought likewiſe to ceaſe with it. An inſtance of this is given in a caſe put by Cicero, or whoever elſe was the author of the rhetorical treatiſe inſcribed to Herennius. There was a law, That thoſe who in a ſtorm forſook the ſhip ſhould forfeit all property therein, and the ſhip and lading ſhould belong entirely to thoſe who ſtaid it. In a dangerous tempeſt, all the mariners forſook the ſhip, except only one ſick paſſenger, who was unable to get out and eſcape. By chance the ſhip came ſafe to port. The ſick man kept poſſeſſion, and claimed the benefit of the law. Now here all the learned agree, that the ſick man is not within the reaſon of the law; for the reaſon of making it was, to give encouragement to ſuch as ſhould venture their lives to ſave the veſſel: but this is a merit which he could never pretend to, who neither ſtaid in the ſhip upon that account, nor contributed any thing to its preſervation.

From this method of interpreting laws by the reaſon of them, ariſes what we call EQUITY: which is thus defined by Grotius, "the correction of that wherein the law (by reaſon of its univerſality) is deficient." For ſince in laws all caſes cannot be foreſeen or expreſſed, it is neceſſary, that, when the general decrees of the law come to be applied to particular caſes, there ſhould be ſomewhere a power veſted of defining thoſe circumſtances, which (had they been foreſeen) the legiſlator himſelf would have expreſſed. And theſe are the caſes which, according to Grotius, "*lex non exacte definit, ſed arbitrio boni viri permittit.*"

Equity thus depending, eſſentially, upon the particular circumſtances of each individual caſe, there can be no eſtabliſhed rules and fixed precepts of equity laid down, without deſtroying its very eſſence, and reducing it to a poſitive law. And, on the other hand, the liberty of conſidering all caſes in an equitable light muſt not be indulged too far, leſt thereby we deſtroy all law, and leave the deciſion of every queſtion entirely in the breaſt of the judge. And law, without equity, though hard and diſagreeable, is much more deſirable for the public good, than equity without law; which would make every judge a legiſlator, and introduce infinite confuſion: as there would then be almoſt as many different rules of action laid down in our courts, as there are differences of capacity and ſentiments in the human mind.

Having thus conſidered the nature of laws in general, we ſhall proceed to give a view of the particular law of our own country; 1. Of England; 2. Of Scotland. The Engliſh law, however, being too extenſive to admit of detail in a body, we can only here give ſuch a ſketch of it as may be ſufficient to ſhow the connection of its parts; but the principal of theſe parts themſelves are explained at large, under their proper names, in the general alphabet. The law of Scotland being leſs extenſive, is given in a body, with all its parts, not only in regular connection, but ſufficiently explained; theſe parts not being explained in the order of the alphabet.

## PART II.

## THE LAW OF ENGLAND.

### INTRODUCTION.

THE municipal law of England, or the rule of civil conduct preſcribed to the inhabitants of that kingdom, may, with ſufficient propriety, be divided into two kinds: the *lex non ſcripta*, the unwritten or common law; and the *lex ſcripta*, the written or ſtatute law.

The *lex non ſcripta*, or unwritten law, includes not only general cuſtoms, or the common law properly ſo called; but alſo the particular cuſtoms of certain parts of the kingdom, and likewiſe thoſe particular laws that are by cuſtom obſerved only in certain courts and juriſdictions.

In the profound ignorance of letters which formerly overſpread the whole weſtern world, all laws were entirely traditional; the nations among which they prevailed having little or no idea of writing. Thus the Britiſh as well as the Gallic druids committed all their laws and learning to memory; and it is ſaid of the primitive Saxons here, as well as their brethren on the continent, that *leges ſola memoriâ et uſu retinebant*. But, at preſent, the monuments and evidences of our legal cuſtoms are contained in the records of the ſeveral courts of juſtice, in books of reports and judicial deciſions, and in the treatiſes of learned ſages of the profeſſion, preſerved and handed down from the times of higheſt antiquity. Theſe parts of the Engliſh law, however, are ſtyled *leges non ſcriptæ*, becauſe their original inſtitution and authority are not ſet down in writing, as acts of parliament are; but they receive their binding power, and the force of laws, by long and immemorial uſage, and by their univerſal reception throughout the kingdom: in like manner as Aulus Gellius defines the *jus non ſcriptum* to be that which is *tacito et illiterato hominum conſenſu et moribus expreſſum*.

The ancient Engliſh, particularly Forteſcue, inſiſt that theſe cuſtoms are as old as the primitive Britons, and continued down through the ſeveral mutations of government and inhabitants, to the preſent time, unchanged and unadulterated. But the truth is, that there never was any formal exchange of one ſyſtem of laws for another: though doubtleſs, by the intermixture of adventitious nations, the Romans, the Picts, the Saxons,

ons, the Danes, and the Normans, they muſt have inſenſibly introduced and incorporated many of their own cuſtoms with thoſe that were before eſtabliſhed. Our laws, ſaith lord Bacon, are mixed as our language; and indeed antiquarians and hiſtorians aſſure us, that our body of law is of this compound nature. For they tell us, that in the time of Alfred the local cuſtoms of the ſeveral provinces of the kingdom were grown ſo various, that he found it expedient to compile his *dome-book*, or *liber judicialis*, for the general uſe of the whole kingdom. This book is ſaid to have been extant ſo late as the reign of Edward IV. but is now unfortunately loſt.

But the irruption and eſtabliſhment of the Danes in England, which followed ſoon after, introduced new cuſtoms, and cauſed this code of Alfred in many provinces to fall into diſuſe, or at leaſt to be mixed and debaſed with other laws. So that, about the beginning of the 11th century, there were three principal ſyſtems of laws prevailing in different diſtricts, 1. The *Mercen Lage*, or Mercian laws, were obſerved in many of the inland counties, and thoſe bordering on Wales. 2. The *Weſt Saxon Lage*, or laws of the Weſt Saxons, prevailed in the counties S. and W. of the iſland, from Kent to Devonſhire. Theſe were probably much the ſame with the laws of Alfred, Berkſhire being the ſeat of his peculiar reſidence. 3. The *Dane Lage*, or Daniſh law, was principally maintained in the reſt of the midland counties, and on the E. coaſt, the part moſt expoſed to their inroads. The northern provinces were then under a diſtinct government.

Out of theſe three laws, Roger Hoveden and Ranulphus Ceſtrenſis inform us, king Edward the confeſſor extracted one uniform digeſt of laws, to be obſerved throughout the whole kingdom; though Hoveden and the author of an old MS. chronicle aſſure us likewiſe, that this work was projected and begun by his grandfather king Edgar. General digeſts of the ſame kind were formed in the 13th and 15th centuries in Sweden, Spain, and Portugal. That of Sweden was ſtyled the *Land's Lagh*.

Both theſe compilations of Edgar and Edward the confeſſor, ſeem to have been only a new edition of Alfred's dome-book, with additions. For Alfred is generally ſtyled the *legum Anglicanarum conditor*, as Edward is the *reſtitutor*. Theſe, however, are the laws ſo often ſtyled in hiſtory *the laws of Edward the Confeſſor*; which our anceſtors ſtruggled ſo hardly to maintain, under the firſt princes of the Norman line; and which ſubſequent princes ſo frequently promiſed to keep and to reſtore, as the moſt popular act they could do, when preſſed by foreign emergencies or domeſtic diſcontents. Theſe are the laws, that ſo vigorouſly withſtood the repeated attacks of the civil law; which eſtabliſhed in the 12th century a new Roman empire over moſt ſtates on the continent: ſtates that have loſt by theſe means their political liberties; while the free conſtitution of England, by the ſtruggle to retain them, has been rather improved than debaſed. Theſe, in ſhort, are the laws which gave riſe to that collection of maxims and cuſtoms now known by the name of the COMMON LAW. A name either given to it, in contradiſtinction to other laws, as the *ſtatute law*, the *civil law*, the *law merchant*, and the like; or more probably, as a law common to all the realm, the *jus commune* or *folcright*, mentioned by king Edward the Elder, after the abolition of the ſeveral provincial cuſtoms and particular laws above mentioned. But the antiquity of this law is much higher than tradition or hiſtory can reach: Hence, in this law, the goodneſs of a cuſtom depends upon its having been uſed time out of mind.

This unwritten, or common law, is properly diſtinguiſhable into 3 kinds: I. General cuſtoms; which are the univerſal rule of the whole kingdom, and form the common law in its ſtricter and more uſual ſignification. II. Particular cuſtoms; which for the moſt part affect only the inhabitants of particular diſtricts. III. Certain particular laws; which by cuſtom are adopted and uſed by ſome particular courts, of pretty general and extenſive juriſdiction.

I. As to GENERAL CUSTOMS, or the COMMON LAW, properly ſo called; this is that law, by which proceedings and determinations in the king's ordinary courts of juſtice are guided and directed. This, for the moſt part, ſettles the courſe in which lands deſcend by inheritance; the manner and form of acquiring and tranſfering property; the ſolemnities and obligation of contracts; the rules of expounding wills, deeds, and acts of parliament; the reſpective remedies of civil injuries; the ſeveral ſpecies of temporal offences, with the manner and degree of puniſhment, and an infinite number of minuter particulars, which diffuſe themſelves as extenſively as the ordinary diſtribution of common juſtice requires.

Some have divided the common law into two principal grounds or foundations: 1. Eſtabliſhed cuſtoms; ſuch as that, where there are three brothers, the eldeſt brother ſhall be heir to the ſecond, in excluſion of the youngeſt: and, 2. Eſtabliſhed rules and maxims; as, "that the king can do no wrong;" that no man ſhall "be bound to accuſe himſelf," and the like. But theſe ſeem to be one and the ſame thing. For the authority of theſe maxims reſts entirely upon general reception and uſage; and the only method of proving that this or that maxim is a rule of the common law, is by ſhowing that it hath been always the cuſtom to obſerve it.

But here a very material queſtion ariſes, How are theſe cuſtoms or maxims to be known, and by whom is their validity to be determined? The anſwer is, By the judges in the ſeveral courts of juſtice. They are the depoſitory of the laws; the living oracles who muſt decide in all caſes of doubt, and who are bound by an oath to decide according to the law of the land. Their knowledge of that law is derived from experience and ſtudy; from the *viginti annorum lucubrationes*, which Forteſcue mentions; and from being long perſonally accuſtomed to the judicial deciſions of their predeceſſors.

The doctrine of the law then is briefly this: That precedents and rules muſt be followed, unleſs flatly abſurd or unjuſt: for though their reaſon be not obvious at firſt view, yet we owe ſuch a deference to former times, as not to ſuppoſe they acted wholly without conſideration. We may indeed take it as a general rule, "That the

decisions of courts of justice are the evidence of what is common law.

The decisions therefore of courts are held in the highest regard, and are not only preserved as authentic records in the treasuries of the several courts, but are handed out to public view in the numerous volumes of reports which furnish the lawyer's library. The reports are extant in a regular series from the reign of king Edward II. inclusive; and from his time to that of Henry VIII. were taken by the prothonotaries, or chief scribes of the court, at the expense of the crown, and published annually, whence they are known under the denomination of the *year books*. But though king James I. by advice of lord Bacon, appointed two reporters, with a handsome stipend, for this purpose; yet that wise institution was soon neglected, and from the reign of Henry VIII. to the present time this task has been executed by many private and cotemporary hands; who sometimes through haste, sometimes through mistake, have published very crude and imperfect accounts. Some of the most valuable of the ancient reports are those published by lord chief justice COKE; a man of great learning in his profession, whose 4 vols. of Institutes are of great authority in the Courts of Justice. The works of Glanvil, Bracton, Britton, Fleta, Littleton, and Fitzherbert, with some others of ancient date, are also often cited as authorities. Thus the first ground and chief corner-stone of the laws of England is general immemorial custom, or common law, from time to time declared in the decisions of the courts of justice, which decisions are preserved among the public records, explained in the reports, and digested for general use in the authoritative writings of the venerable sages of the law. And it is esteemed one of the characteristic marks of British liberty, that the common law depends upon custom; which carries this mark of freedom along with it, that it seems to have been introduced by the voluntary consent of the people.

II. The 2d branch of the unwritten laws of England are particular customs, or laws which affect only the inhabitants of particular districts.

Such is the custom of GAVELKIND in Kent and some other parts of the kingdom (though perhaps it was general till the Norman conquest); which ordains, among other things, that not the eldest son only of the father shall succeed to his inheritance, but all the sons alike; and that, though the ancestor be attainted and hanged, yet the heir shall succeed to his estate, without any escheat to the lord. Such is the custom that prevails in divers ancient boroughs, and therefore called BOROUGH ENGLISH, that the youngest son shall inherit the estate, in preference to all his elder brothers. Such also are the special and particular customs of manors, of which every one has more or less, and which bind all the copyhold tenants that hold of the said manors. Such, lastly, are many customs in London, with regard to trade, apprentices, widows, orphans, and a variety of other matters. All these are contrary to the general law of the land, and are good only by special usage; though the customs of London are also confirmed by act of parliament.

To this head may, most properly, be referred a particular system of customs used only among one set of the king's subjects, called the *custom of merchants*, or *lex mercatoria*; which, however different from the general rules of the common law, is yet ingrafted into it, and made a part of it; being allowed, for the benefit of trade, to be of the utmost validity in all commercial transactions; for it is a maxim of law, that *cuilibet in sua arte credendum est*.

The rules relating to particular customs regard either the *proof* of their existence; their *legality* when proved; or their usual method of *allowance*. And, first, we will consider the rules of *proof*.

As to gavelkind, and borough-english, the law takes particular notice of them; and there is no occasion to prove, that such customs actually exist, but only that the lands in question are subject thereto. All other private customs must be particularly pleaded; and as well the existence of such customs must be shown, as that the thing in dispute is within the custom alleged. The trial in both cases is by a jury of 12 men, and not by the judges; except the same particular custom has been before tried, determined, and recorded, in the same court.

When a custom is actually proved to exist, the next inquiry is into the legality of it; for if it is not a good custom, it ought to be no longer used. *Malus usus abolendus est*, is an established maxim of the law. To make a particular custom good, the following are necessary requisites.

1. That it have been used so long, that the memory of man runneth not to the contrary.

2. It must have been *continued* without interruption of the right: An interruption of the possession only, for 10 or 20 years, will not destroy the custom: but if the right be discontinued even for a day, the custom is quite at an end.

3. It must have been *peaceable*, and acquiesced in; not subject to contention and dispute.

4. Customs must be *reasonable*: or rather, they must not be *unreasonable*.

5. Customs ought to be *certain*. A custom, that lands shall descend to the most worthy of the owner's blood, is void; for how shall this superior worth be determined? but a custom to descend to the next male of the blood, exclusive of females, is certain, and therefore good.

6. Customs, though established by consent, must (when established) be *compulsory*; and not left to the option of every man, whether he will use them or no.

7. Lastly, customs must be *consistent* with each other. One custom cannot be set up in opposition to another. For if both are really customs, then both are of equal antiquity, and both established by mutual consent: which to say of contradictory customs is absurd.

Next, as to the *allowance* of special customs. Customs, in derogation of the common law, must be construed strictly: And all special customs must submit to the king's prerogative.

III. The third branch of the *leges non scriptæ*, or customary laws, are those peculiar laws which by custom are adopted and used only in certain peculiar courts and jurisdictions. And by these are understood the civil and canon laws.

It may seem improper, at first view, to rank these

these laws under the head of *unwritten laws*, seeing they are set forth in pandects, codes, and institutions, &c. and enforced by an immense number of expositions, decisions, and treatises of the learned in both branches of the law. But it is plain, that it is not on account of their being *written* laws, that either the canon law, or the civil law, have any obligation within this kingdom. They bind not the subjects of England, because their materials were collected from popes or emperors; digested by Justinian, or declared authentic by Gregory: for the legislature of England doth not, nor ever did, recognize any foreign power, as superior, or equal to it in this kingdom; or as having the right to give law to any, the meanest of its subjects. But all the strength that either the papal or imperial laws have obtained in this realm is because they have been admitted and received by immemorial usage and custom in some particular cases and courts; or because they are in some other cases introduced by consent of parliament. This is expressly declared in stat. 25 Henry VIII. cap. 21.

1. By the civil law, absolutely taken, is generally understood the civil or municipal law of the Roman empire, as comprised in the INSTITUTES, the CODE, and the DIGEST of the emperor Justinian, and the novel constitutions of himself and some of his successors. It was under Justinian's auspices, that the present body of civil law was compiled and finished by Tribonian and other lawyers, about the year 533. It consists of, 1. The institutes; which contain the elements or first principles of the Roman law, in 4 books. 2. The digests or pandects, in 50 books, containing the opinions and writings of eminent lawyers, digested in a systematical method. 3. A new code, or collection of imperial constitutions; the lapse of a whole century having rendered the former code of Theodosius imperfect. 4. The novels, or new constitutions, posterior in time to the other books, and amounting to a supplement to the code; containing new decrees of successive emperors, as new questions happened to arise. These form the body of Roman law, or *corpus juris civilis* of Justinian; which, however, fell soon into neglect, till about A. D. 1130, when a copy of the digests was found at Amalfi in Italy; which accident, concurring with the policy of the Roman ecclesiastics, suddenly gave new authority to the civil law, and introduced it into various nations.

2. The canon law is a body of Roman ecclesiastical law, relative to such matters as that church either has, or pretends to have, the proper jurisdiction over. This is compiled from the opinions of the ancient Latin fathers, the decrees of general councils, the decretal epistles and bulls of the holy see; and contains also the *Decretum Gratiani*, compiled by one Gratian, an Italian monk, about A. D. 1151; and entitled by him *Concordia discordantium Canonum*; the *Decretalia* of Gregory IX. published about 1230; the *Sextus Decretalium* of Boniface VIII. in 1298; the *Constitutions of Clement* V. authenticated in 1317; and the *Extravagantes* of John XXII. and his successors.

Besides these collections, which during the times of popery were received as authentic in this island, as well as in other parts of Christendom, there is also a kind of national canon law, composed of legatine and provincial constitutions, and adapted only to the exigencies of this church and kingdom. At the dawn of the reformation under Henry VIII. it was enacted in parliament, that a review should be had of the canon law; and till such review should be made, all canons, constitutions, ordinances, and synodals provincial, being then already made, and not repugnant to the law of the land or the king's prerogative, should still be used and executed. And, as no such review has yet been perfected, upon this statute now depends the authority of the canon law in England. For, though canons were enacted by the clergy under James I. in 1603, yet as they were never confirmed in parliament, it has been solemnly adjudged, that where they are introductory of new regulations, they do not bind the laity, whatever regard the clergy may think proper to pay them.

There are four species of courts, in which the civil and canon laws are permitted, under different restrictions, to be used. 1. The courts of the archbishops and bishops, and their derivative officers; usually called *courts Christian* (*curiæ Christianitatis*), or the *ecclesiastical courts*. 2. The military courts. 3. The courts of admiralty. 4. The courts of the two universities. In all, their reception in general, and the different degrees of that reception, are grounded entirely upon custom; corroborated in the latter instance by act of parliament, ratifying those charters which confirm the customary law of the universities.

1. The courts of common law have the superintendency over these courts; to keep them within their jurisdictions; to determine wherein they exceed them; and to punish the officer who executes, and in some cases the judge who enforces, the sentence so declared to be illegal.

2. The common law has reserved to itself the exposition of all such acts of parliament, as concern either the extent of these courts, or the matters depending before them.

3. An appeal lies from all these courts to the king, in the last resort.

We next proceed to the *leges scriptæ*, the written laws of the kingdom; which are statutes, acts, or edicts, made by the king's majesty, by and with the advice of the lords spiritual and temporal and commons in parliament assembled. The oldest of these now extant, and printed in our statute books, is the famous MAGNA CHARTA, as confirmed in parliament 9 Hen. III. The manner of making these statutes being explained, under the articles BILL and PARLIAMENT, we shall here only take notice of the different kinds of statutes, and of some general rules with regard to their construction.

I. As to their several kinds, statutes are either *general* or *special*, public or private. 1. A *general* or *public act* is an universal rule that regards the whole community: and of this the courts of law are bound to take notice judicially, and *ex officio*, without the statute being particularly pleaded, or formally set forth, by the party who claims an advantage under it. 2. *Special* or *private acts* are rather exceptions than rules, being those which only operate upon particular persons and private concerns; such as the Romans entitled *senatus decreta*,

*creta*, in contradiſtinction to the *ſenatus conſulta*, which regarded the whole community; and of theſe the judges are not bound to take notice, unleſs they be formally ſhewn and pleaded.

Statutes alſo are either *declaratory* of the common law, or *remedial* of ſome defects therein. 1. *Declaratory*, where the old cuſtom of the kingdom is almoſt fallen into diſuſe, or become diſputable; in which caſe the parliament has thought proper, *in perpetuum rei teſtimonium*, and for avoiding all doubts and difficulties, to declare what the common law is and ever hath been. 2. *Remedial* ſtatutes are thoſe made to ſupply defects, and abridge ſuch ſuperfluities, in the common law, as ariſe either from the general imperfection of all human laws, from change of time and circumſtances, from the miſtakes and unadviſed determinations of unlearned judges, or from any other cauſe whatſoever. And this being done, either by enlarging the common law where it was too circumſcribed, or by reſtraining it where it was too lax, hath occaſioned another ſubordinate diviſion of remedial acts of parliament into *enlarging* and *reſtraining* ſtatutes.

II. The rules to be obſerved with regard to the conſtruction of ſtatutes are principally the following:

1. There are three points to be conſidered in the conſtruction of all remedial ſtatutes; the old law, the miſchief, and the remedy; that is, how the common law ſtood at the making of the act; what the miſchief was, for which the common law did not provide; and what remedy the parliament hath provided to cure this miſchief.

2. A ſtatute which treats of things or perſons of an inferior rank cannot, by any *general words*, be extended to thoſe of a ſuperior.

3. Penal ſtatutes muſt be conſtrued ſtrictly.

4. Statutes againſt frauds are to be liberally and beneficially expounded. This may ſeem a contradiction to the laſt rule; moſt ſtatutes againſt frauds being in their conſequence penal. But this difference is here to be taken: where the ſtatute acts upon the offender, and inflicts a penalty, as the pillory or a fine, it is then to be taken ſtrictly; but when the ſtatute acts upon the offence, by ſetting aſide the fraudulent tranſaction, here it is to be conſtrued liberally.

5. One part of a ſtatute muſt be ſo conſtrued by another, that the whole may (if poſſible) ſtand: *ut res magis valeat quam pereat*.

6. A ſaving, totally repugnant to the body of the act, is void.

7. Where the common law and a ſtatute differ, the common law gives place to the ſtatute; and an old ſtatute gives place to a new one, upon the general principle laid down in the laſt ſection, that *leges poſteriores contrarias abrogant*. But this is to be underſtood only when the latter ſtatute is couched in negative terms, or by its matter neceſſarily implies a negative.

8. If a ſtatute, that repeals another, is itſelf repealed afterwards, the firſt ſtatute is hereby revived, without any formal words for that purpoſe.

9. Acts of parliament derogatory from the power of ſubſequent parliaments bind not.

10. Laſtly, acts of parliament that are impoſſible to be performed are of no validity: and if there ariſe out of them collaterally any abſurd conſequences, manifeſtly contradictory to common reaſon, they are, with regard to thoſe conſequences, void.

Theſe are the chief grounds of the laws of England: over and above which, equity is alſo frequently called in to aſſiſt, to moderate, and to explain them. There are courts of equity eſtabliſhed for the benefit of the ſubject, to detect latent frauds and concealments, which the proceſs of the courts of law is not adapted to reach; to enforce the execution of ſuch matters of truſt and confidence, as are binding in conſcience, though not cognizable in a court of law; to deliver from ſuch dangers as are owing to misfortune, or overſight; and to give a more ſpecific relief, and more adapted to the circumſtances of the caſe, than can always be had by moſt of the rules of the poſitive or common law. This is the buſineſs of the courts of equity, which, however, are only converſant in matters of property. For the freedom of our conſtitution will not permit, that in criminal caſes a power ſhould be lodged in any judge to conſtrue the law otherwiſe than according to the letter. This caution, while it admirably protects the public liberty, can never bear hard upon individuals. A man cannot ſuffer more puniſhment than the law aſſigns, but he may ſuffer leſs. The laws cannot be ſtrained by partiality to inflict a penalty beyond what the letter will warrant; but in caſes where the letter induces any apparent hardſhip, the crown has the power to pardon.

## CHAP. I.

### *Of the* RIGHTS *of* PERSONS.

#### SECT. I. *Of the* ABSOLUTE RIGHTS *of* INDIVIDUALS.

1. THE objects of the Laws of England are, 1. Rights. 2. Wrongs. 3. Private Wrongs. 4. Public Wrongs.

2. RIGHTS are the rights of perſons, or the rights of things.

3. The rights of perſons are ſuch as concern, and are annexed to the perſons of men: and, when the perſon to whom they are due is regarded, they are called ſimply rights; but when we conſider the perſon from whom they are due, they are then denominated duties.

4. Perſons are either natural, i. e. ſuch as they are formed by nature; or artificial, i. e. created by human policy, as bodies politic or corporate

5. The rights of natural perſons are, 1. Abſolute, or ſuch as belong to individuals. 2. Relative, or ſuch as regard members of ſociety.

6. The abſolute rights of individuals, regarded by the municipal laws (which pay no attention to duties of the abſolute kind), compoſe what is called POLITICAL or CIVIL LIBERTY.

7. Political or civil liberty is the natural liberty of mankind, ſo far reſtrained by human laws as is neceſſary for the good of ſociety.

8. The abſolute rights or civil liberties of Engliſhmen, as frequently declared in parliament, are principally three; the rights of perſonal ſecurity, of perſonal liberty, and of private property.

9. The right of perſonal ſecurity conſiſts in the legal enjoyment of life, limb, body, health, and reputation.

10. The right of perſonal liberty conſiſts in the free power of loco-motion, without illegal reſtraint or baniſhment.

11. The right of private property conſiſts in every man's free uſe and diſpoſal of his own lawful acquiſitions, without injury or illegal diminution.

12. Beſides theſe three primary rights, there are others which are ſecondary and ſubordinate; viz. (to preſerve the former from unlawful attacks), 1. The conſtitution and power of parliaments; 2. The limitation of the king's prerogative;—And (to vindicate them when actually violated), 3. The regular adminiſtration of public juſtice; 4. The right of petitioning for redreſs of grievances; 5. The right of having and uſing arms for ſelf-defence.

### SECT. II. *Of the* PARLIAMENT.

1. THE relations of perſons are, 1. Public. 2. Private. The public relations are thoſe of magiſtrates and people. Magiſtrates are ſuperior or ſubordinate. And of ſupreme magiſtrates, in England, the parliament is the ſupreme legiſlative, the king the ſupreme executive.

2. Parliaments, in ſome ſhape, are of as high antiquity as the Saxon government in this iſland; and have ſubſiſted, in their preſent form, at leaſt 500 years.

3. The parliament is aſſembled by the king's writs, and its ſitting muſt not be intermitted above three years.

4. Its conſtituent parts are the king's majeſty, the lords ſpiritual and temporal, and commons repreſented by their members: each of which parts has a negative, or neceſſary, voice in making laws.

5. With regard to the general law of parliament; its power is abſolute: each houſe is the judge of its own privileges; and all the members of either houſe are entitled to the privilege of ſpeech, of perſon, of their domeſtics, and of their lands and goods.

6. The peculiar privileges of the lords (beſides their judicial capacity), are to hunt in the king's foreſts; to be attended by the ſages of the law; to make proxies; to enter proteſts; and to regulate the election of the 16 peers of North-Britain, and of the peers of Ireland.

7. The peculiar privileges of the commons are to frame taxes for the ſubject; and to determine the merits of their own elections, with regard to the qualifications of the electors and elected, and the proceedings at elections themſelves.

8. Bills are uſually twice read in each houſe, committed, engroſſed, and then read a third time; and when they have obtained the concurrence of both houſes, and received the royal aſſent, they become acts of parliament.

9. The houſes may adjourn their meetings; but the king only can prorogue the parliament.

10. Parliaments are diſſolved, 1. At the king's will. 2. By the demiſe of the crown, that is, within ſix months after. 3. By length of time, or having ſat for the ſpace of ſeven years.

### SECT. III. *Of the* KING *and his* TITLE.

1. THE ſupreme executive power of this kingdom is lodged in a ſingle perſon; the king or queen.

2. This royal perſon may be conſidered with regard to, 1. His title. 2. His royal family. 3. His councils. 4. His duties. 5. His prerogative. 6. His revenue.

3. With regard to his title; the crown of England, by the poſitive conſtitution of the kingdom, hath ever been deſcendible, and ſo continues.

4. The crown is deſcendible in a courſe peculiar to itſelf.

5. This courſe of deſcent is ſubject to limitation by parliament.

6. Notwithſtanding ſuch limitations, the crown retains its deſcendible quality, and becomes hereditary in the prince to whom it is limited.

7. King Egbert, K. Canute, and K. William I. have been ſucceſſively conſtituted the common ſtocks, or anceſtors, of this deſcent.

8. At the revolution, the convention of eſtates, or repreſentative body of the nation, declared, that the miſconduct of King James II. amounted to an abdication of the government, and that the throne was thereby vacant.

9. In conſequence of this vacancy, and from a regard to the ancient line, the convention appointed the next Proteſtant heirs of the blood royal of King Charles I. to fill the vacant throne, in the old order of ſucceſſion; with a temporary exception, or preference, to the perſon of King William III.

10. On the impending failure of the Proteſtant line of King Charles I. (whereby the throne might again have become vacant) the king and parliament extended the ſettlement of the crown to the Proteſtant line of King James I. viz. to the princeſs Sophia of Hanover, and the heirs of her body, being Proteſtants: and ſhe is now the common ſtock, from whom the heirs of the crown muſt deſcend.

### SECT. IV. *Of the* KING'S ROYAL FAMILY.

1. THE king's royal family conſiſts, firſt, of the queen: who is regent, conſort, or dowager.

2. The queen conſort is a public perſon, and hath many perſonal prerogatives and diſtinct revenues.

3. The Prince and Princeſs of Wales, and the Princeſs-royal, are peculiarly regarded by the law.

4. The other princes of the blood-royal are only entitled to precedence.

### SECT. V. *Of the* COUNCILS *belonging to the* KING.

1. THE king's councils are, 1. The parliament. 2. The great council of peers. 3. The judges, for matters of law. 4. The privy council.

2. In privy counſellors may be conſidered, 1. Their creation. 2. Their qualifications. 3. Their duties. 4. Their powers. 5. Their privileges. 6. Their diſſolution.

### SECT. VI. *Of the* KING'S DUTIES.

THE king's duties are to govern his people according to law, to execute judgment in mercy, and

and to maintain the eſtabliſhed religion. Theſe are his part of the original contract between himſelf and the people; founded in the nature of ſociety, and expreſſed in his oath at the coronation.

### SECT VII. *Of the* KING'S PREROGATIVE.

1. PREROGATIVE is that ſpecial power and pre-eminence which the king hath above other perſons, and out of the ordinary courſe of law, in right of his regal dignity.

2. Such prerogatives are either direct or incidental. The incidental, ariſing out of other matters, are conſidered as they ariſe: we now treat only of the direct.

3. The direct prerogative regards, 1. The king's dignity, or royal character. 2. His authority, or regal power. 3. His revenue, or royal income.

4. The king's dignity conſiſts in the legal attributes of, 1. Perſonal ſovereignty. 2. Abſolute perfection. 3. Political perpetuity.

5. In the king's authority, or legal power, conſiſts the executive part of government.

6. In foreign concerns; the king, as the repreſentative of the nation, has the right or prerogative, 1. Of ſending and receiving ambaſſadors. 2. Of making treaties. 3. Of proclaiming war or peace. 4. Of iſſuing repriſals. 5. Of granting ſafe conducts.

7. In domeſtic affairs; the king is, firſt, a conſtituent part of the ſupreme legiſlative power; hath a negative upon all new laws; and is bound by no ſtatute, unleſs ſpecially named therein.

8. He is alſo conſidered as the general of the kingdom, and may raiſe fleets and armies, build forts, appoint havens, erect beacons, prohibit the exportation of arms and ammunition, and confine his ſubjects within the realm, or recal them from foreign parts.

9. The king is alſo the fountain of juſtice, and general conſervator of the peace; and therefore may erect courts (wherein he hath a legal ubiquity), proſecute offenders, pardon crimes, and iſſue proclamations.

10. He is likewiſe the fountain of honour, of office, and of privilege.

11. He is alſo the arbiter of domeſtic commerce (not of foreign, which is regulated by the law of merchants); and is therefore entitled to the erection of public marts, the regulation of weights and meaſures, and the coinage or legitimation of money.

12. The king is, laſtly, the ſupreme head of the church; and as ſuch, convenes, regulates and diſſolves ſynods, nominates biſhops, and receives appeals in all eccleſiaſtical cauſes.

### SECT. VIII. *Of the* KING'S REVENUE.

1. THE king's revenue is either ordinary or extraordinary. And the ordinary is, 1. Eccleſiaſtical. 2. Temporal.

2. The king's eccleſiaſtical revenue conſiſts in, 1. The cuſtody of the temporalities of vacant biſhoprics. 2. Corodies and penſions. 3. Extra-parochial tithes. 4. The firſt-fruits and tenths of benefices.

3. The king's ordinary temporal revenue conſiſts in, 1. The demeſne lands of the crown. 2. The hereditary exciſe; being part of the conſideration for the purchaſe of his feodal profits, and the prerogatives of purveyance and pre-emption. 3. An annual ſum iſſuing from the duty on wine-licences; being the reſidue of the ſame conſideration. 4. His foreſts. 5. His courts of juſtice. 6. Royal fiſh. 7. Wrecks, and things jetſam, flotſam, and ligan. 8. Royal mines. 9. Treaſure trove. 10. Waifs. 11. Eſtrays. 12. Forfeitures for offences, and deodands. 13. Eſcheats of lands. 14. Cuſtody of ideots and lunatics.

4. The king's extraordinary revenue conſiſts in aids, ſubſidies, and ſupplies granted him by the commons in parliament.

5. Heretofore theſe were uſually raiſed by grants of the (nominal) tenth or fifteenth part of the moveables in every townſhip; or by ſcutages, hydages, and talliages; which were ſucceeded by ſubſidies aſſeſſed upon individuals, with reſpect to their lands and goods.

6. A new ſyſtem of taxation took place about the time of the revolution: our modern taxes are therefore, 1. Annual. 2. Perpetual.

7. The annual taxes are, 1. The land-tax, or the ancient ſubſidy raiſed upon a new aſſeſſment. 2. The malt-tax, being an annual exciſe on malt, mum, cyder, and perry.

8. The perpetual taxes are, 1. The cuſtoms, or tonnage and poundage of all merchandiſe exported or imported. 2. The exciſe duty, or inland impoſition on a great variety of commodities. 3. The ſalt duty, or exciſe on ſalt. 4. The poſt-office, or duty for the carriage of letters. 5. The ſtamp duty on paper, parchment, &c. 6. The duty on houſes and windows. 7. The duty on licences for hackney coaches and chairs. 8. The duty on offices and penſions.

9. Part of this revenue is applied to pay the intereſt of the national debt, till the principal is diſcharged by parliament.

10. The produce of theſe ſeveral taxes were originally ſeparate and ſpecific funds, to anſwer ſpecific loans upon their reſpective credits; but are now conſolidated by parliament into three principal funds, the aggregate, general, and South-ſea funds, to anſwer all the debts of the nation: the public faith being alſo ſuperadded, to ſupply deficiencies, and ſtrengthen the ſecurity of the whole.

11. The ſurpluſſes of theſe funds, after paying the intereſt of the national debt, are carried together, and denominated the ſinking fund: which, unleſs otherwiſe appropriated by parliament, is annually to be applied towards paying off ſome part of the principal.

12. But, previous to this, the aggregate fund is now charged with an annual ſum for the civil liſt; which is the immediate proper revenue of the crown, ſettled by parliament on the king at his acceſſion, for defraying the charges of the civil government.

### SECT. IX. *Of* SUBORDINATE MAGISTRATES.

1. SUBORDINATE magiſtrates, of the moſt general uſe and authority, are, 1. Sheriffs. 2. Coroners. 3. Juſtices of the peace. 4. Conſtables. 5. Surveyors of the highways. 6. Overſeers of the poor.

2. The sheriff is the keeper of each county, annually nominated in due form by the king; and is (within his county) a judge, a conservator of the peace, a ministerial officer, and the king's bailiff.

3. Coroners are permanent officers of the crown in each county, elected by the freeholders; whose office it is to make inquiry concerning the death of the king's subjects, and certain revenues of the crown; and also in particular cases, to supply the office of sheriff.

4. Justices of the peace are magistrates in each county, statutably qualified, and commissioned by the king's majesty, with authority to conserve the peace; to hear and determine felonies, and other misdemeanours; and to do many other acts committed to their charge by particular statutes.

5. Constables are officers of hundreds and townships, appointed at the leet, and empowered to preserve the peace, to keep watch and ward, and to apprehend offenders.

6. Surveyors of the highways are officers appointed annually in every parish, to remove annoyance in, and to direct the reparation of the public roads.

7. Overseers of the poor are officers appointed annually in every parish, to relieve such impotent, and employ such sturdy poor, as are settled in each parish,—by birth,—by parentage,—by marriage, or by 40 days residence; accompanied with, 1. Notice. 2. Renting a tenement of ten pounds annual value. 3. Paying their assessed taxations. 4. Serving an annual office. 5. Hiring and service for a year. 6. Apprenticeship for seven years. 7. Having a sufficient estate in the parish.

### SECT. X. *Of the* PEOPLE, *whether* ALIENS, DENIZENS, *or* NATIVES.

1. THE people are either aliens, that is, born out of the dominions, or allegiance of the crown of Great Britain; or natives, that is, born within it.

2. Allegiance is the duty of all subjects; being the reciprocal tie of the people to the prince, in return for the protection he affords them; and, in natives, this duty of allegiance is natural and perpetual; in aliens local and temporary only.

3. The rights of natives are also natural and perpetual: those of aliens, local and temporary only; unless they be made denizens by the king, or naturalised by parliament.

### SECT. XI. *Of the* CLERGY.

1. THE people, whether aliens, denizens, or natives, are also either clergy, that is, all persons in holy orders, or in ecclesiastical offices; or laity; which comprehends the rest of the nation.

2. The clerical part of the nation, thus defined, are, 1. Archbishops and bishops; who are elected by their several chapters, at the nomination of the crown, and afterwards confirmed and consecrated by each other. 2. Deans and chapters. 3. Archdeacons. 4. Rural deans. 5. Parsons (under which are included appropriators) and vicars; to whom there are generally requisite, holy orders, presentation, institution, and induction. 6. Curates. To which may be added, 7. Church-wardens. 8. Parish clerks and sextons.

### SECT. XII. *Of the* CIVIL STATE.

1. THE laity are divisible into three states; civil, military, and maritime.

2. The civil state (which includes all the nation, except the clergy, the army, and the navy, and many individuals among them also), may be divided into the nobility and the commonalty.

3. The nobility are dukes, marquises, earls, viscounts, and barons. These had anciently duties annexed to their respective honours: they are created either by writ, that is, by summons to parliament; or by the king's letters patent, that is, by royal grant: and they enjoy many privileges exclusive of their senatorial capacity.

4. The commonalty consist of knights of the garter, knights bannerets, baronets, knights of the bath, knights bachelors, esquires, gentlemen yeomen, tradesmen, artificers, and labourers.

### SECT. XIII. *Of the* MILITARY *and* MARITIME STATES.

1. THE military state, by the standing constitutional law, consists of the militia of each county, raised from among the people by lot, officered by the principal landholders, and commanded by the lord-lieutenant.

2. The more disciplined occasional troops of the kingdom are kept on foot only from year to year by parliament; and, during that period, are governed by martial law, or arbitrary articles of war, formed at the pleasure of the crown.

3. The maritime state consists of the officers and mariners of the British navy; who are governed by express and permanent laws, or the articles of the navy, established by act of parliament.

### SECT. XIV. *Of* MASTER *and* SERVANT.

1. THE private, economical, relations of persons are those of, 1. Master and servant. 2. Husband and wife. 3. Parent and child. 4. Guardian and ward.

2. The first relation may subsist between a master and four species of servants (for slavery is unknown to our laws): viz. 1. Menial servants; who are hired. 2. Apprentices; who are bound by indentures. 3. Labourers; who are casually employed. 4. Stewards, bailiffs, and factors; who are rather in a ministerial state.

3. From this relation result divers powers to the master, and emoluments to the servant.

4. The master hath a property in the service of his servant; and must be answerable for such acts as the servant does by his express, or implied command.

### SECT. XV. *Of* HUSBAND *and* WIFE.

1. THE second private relation is that of marriage; which includes the reciprocal rights and duties of husband and wife.

2. Marriage is duly contracted between persons, 1. Consenting. 2. Free from canonical impediments, which make it voidable. 3. Free also from the civil impediments—of prior marriage,—of want of age,—of non-consent of parents or guardians, where requisite,—and of want of reason; either of which make it totally void. And it must be

be celebrated by a clergyman in due form and place.

3. Marriage is diſſolved, 1. By death. 2. By divorce in the ſpiritual court; not *a menſa et thoro* only, but *a vinculo matrimoni*, for canonical cauſe exiſting previous to the contract. 3. By act of parliament, as for adultery.

4. By marriage the huſband and wife become one perſon in law; which unity is the principal foundation of their reſpective rights, duties, and diſabilities.

### SECT. XVI. *Of* PARENT *and* CHILD.

1. THE third and moſt univerſal private relation is that of parent and child.

2. Children are, 1. Legitimate; being thoſe who are born in lawful wedlock, or within a competent time after. 2. Baſtards, being thoſe who are not ſo.

3. The duties of parents to legitimate children are, 1. Maintenance. 2. Protection. 3. Education.

4. The power of parents conſiſts principally in correction, and conſent to marriage. Both may, after death, be delegated by will to a guardian; and the former alſo, the parent living, to a tutor or maſter.

5. The duties of legitimate children to parents are obedience, protection, and maintenance.

6. The duty of parents to baſtards is only that of maintenance.

7. The rights of a baſtard are ſuch only as he can acquire; for he is incapable of inheriting any thing.

### SECT. XVII. *Of* GUARDIAN *and* WARD.

1. THE fourth private relation is that of guardian and ward, which is plainly derived from the laſt; theſe being, during the continuance of their relation, reciprocally ſubject to the ſame rights and duties.

2. Guardians are of divers ſorts: 1. Guardians by nature, or the parents. 2. Guardians for nurture, aſſigned by the eccleſiaſtical courts. 3. Guardians in ſocage, aſſigned by the common law. 4. Guardians by ſtatute, aſſigned by the father's will. All ſubject to the ſuperintendance of the court of chancery.

3. Full age in male or female for all purpoſes is the age of 21 years (different ages being allowed for different purpoſes); till which age the perſon is an infant.

4. An infant, in reſpect of his tender years, hath various privileges, and various diſabilities, in law; chiefly with regard to ſuits, crimes, eſtates, and contracts.

### SECT. XVIII. *Of* CORPORATIONS.

1. BODIES politic, or corporations, which are artificial perſons, are eſtabliſhed for preſerving in perpetual ſucceſſion certain rights; which, being conferred on natural perſons only, would fail.

2. Corporations are, 1. Aggregate, conſiſting of many members. 2. Sole, conſiſting of one perſon only.

3. Corporations are alſo either ſpiritual, erected to perpetuate the rights of the church; or lay. And the lay are, 1. Civil; erected for many temporal purpoſes. 2. Eleemoſynary; erected to perpetuate the charity of the founder.

4. Corporations are uſually erected and named by virtue of the king's royal charter; but may be created by act of parliament.

5. The powers incident to all corporations are, 1. To maintain perpetual ſucceſſion. 2. To act in their corporate capacity like an individual. 3. To hold lands ſubject to the ſtatutes of mortmain. 4. To have a common ſeal. 5. To make by-laws. Which laſt power, in ſpiritual or eleemoſynary corporations, may be executed by the king or the founder.

6. The duty of corporations is to anſwer the ends of their inſtitution.

7. To enforce this duty, all corporations may be viſited: ſpiritual corporations by the ordinary; lay corporations by the founder, or his repreſentatives; viz. the civil by the king (who is the *fundator incipiens* of all), repreſented in his court of king's bench; the eleemoſynary by the endower (who is the *fundator perficiens* of ſuch), or by his heirs or aſſigns.

8. Corporations may be diſſolved, 1. By act of parliament. 2. By the natural death of all their members. 3. By ſurrender of their franchiſes. 4. By forfeiture of their charter.

## CHAP. II.

### *Of the* RIGHTS *of* THINGS.

### SECT. I. *Of* PROPERTY *in* GENERAL.

1. ALL dominion over external objects has its original from the gift of the Creator to man in general.

2. The ſubſtance of things was, at firſt, common to all mankind; yet a temporary property, in the uſe of them, might even then be acquired, and continued, by occupancy.

3. In proceſs of time a permanent property was eſtabliſhed in the ſubſtance, as well as the uſe, of things; which was alſo originally acquired by occupancy only.

4. Leſt this property ſhould determine by the owner's dereliction or death, whereby the thing would again become common, ſocieties have eſtabliſhed conveyances, wills, and heirſhips, in order to continue the property of the firſt occupant; and where by accident ſuch property becomes diſcontinued or unknown, the thing uſually reſults to the ſovereign of the ſtate, by virtue of the municipal law.

5. But of ſome things, which are incapable of permanent ſubſtantial dominion, there ſtill ſubſiſts only the ſame tranſient uſufructuary property, which originally ſubſiſted in all things.

### SECT. II. *Of* REAL PROPERTY; *and, firſt, of* CORPOREAL HEREDITAMENTS.

1. IN this property, or excluſive dominion, conſiſt the rights of things; which are, 1. Things real. 2. Things perſonal.

2. In things real may be conſidered, 1. Their ſeveral kinds. 2. The tenures by which they may be holden. 3. The eſtates which may be acquired therein. 4. Their title, or the means of acquiring and loſing them.

3. All the ſeveral kinds of things real are reducible

cible to one of these three, viz. lands, tenements, or hereditaments; whereof the second includes the first, and the third includes the first and second.

4. Hereditaments, therefore, or whatever may come to be inherited (being the most comprehensive denomination of things real), are either corporeal or incorporeal.

5. Corporeal hereditaments consist wholly of lands, in their largest legal sense; wherein they include not only the face of the earth, but every other object of sense adjoining thereto, and subsisting either above or beneath it.

Sect. III. *Of* incorporeal hereditaments.

1. Incorporeal hereditaments are rights issuing out of things corporeal, or concerning, or annexed to, or exercisable within the same.

2. Incorporeal hereditaments are, 1. Advowsons. 2. Tithes. 3. Commons. 4. Ways. 5. Offices. 6. Dignities. 7. Franchises. 8. Corodies or pensions. 9. Annuities. 10. Rents.

3. An advowson is right of presentation to an ecclesiastical benefice; either appendant, or in gross. This may be, 1. Presentative. 2. Collative. 3. Donative.

4. Tithes are the tenth part of the increase yearly arising from the profits and stock of lands, and the personal industry of mankind. These, by the ancient and positive law of the land, are due of common right to the parson, or (by endowment) to the vicar; unless specially discharged, 1. By real composition. 2. By prescription, either *de modo decimandi*, or *de non decimando*.

5. Common is a profit which a man hath in the lands of another; being, 1. Common of pasture; which is either appendant, appurtenant, because of vicinage, or in gross. 2. Common of piscary. 3. Common of turbary. 4. Common of estovers, or botes.

6. Ways are a right of passing over another man's ground.

7. Offices are the right to exercise a public or private employment.

8. For dignities, which are titles of honour, see Chap. I. *Sect.* 12.

9. Franchises are a royal privilege, or branch of the king's prerogative, subsisting in the hands of a subject.

10. Corodies are allotments for one's sustenance; which may be converted into pensions. See Chap. I. *Sect.* 8.

11. An annuity is a yearly sum of money, charged upon the person, and not upon the lands of the granter.

12. Rents are a certain profit issuing yearly out of lands and tenements; and are reducible to, 1. Rent-service. 2. Rent-charge. 3. Rent-seck.

Sect. IV. *Of the* Feodal System.

1. The doctrine of tenures is derived from the feodal law; which was planted in Europe by its northern conquerors at the dissolution of the Roman empire.

2. Pure and proper feuds were parcels of land allotted by a chief to his followers, to be held on the condition of personally rendering due military service to their lord.

3. These were granted by investiture; were held under the bond of fealty; were inheritable only by descendants; and could not be transferred without the mutual consent of the lord and vassal.

4. Improper feuds were derived from the other; but differed from them in their original, their services and renders, their descent, and other circumstances.

5. The lands of England were converted into feuds, of the improper kind, soon after the Norman conquest; which gave rise to the grand maxim of tenure, viz. that all lands in the kingdom are holden, mediately or immediately, of the king.

Sect. V. *Of the* ancient English Tenures.

1. The distinction of tenures consisted in the nature of their services: as, 1. Chivalry, or knight-service; where the service was free, but uncertain. 2. Free socage; where the service was free, and certain. 3. Pure villenage; where the service was base, and uncertain. 4. Privileged villenage, or villein socage; where the service was base, but certain.

2. The most universal ancient tenure was that in chivalry, or by knight-service; in which the tenant of every knight's fee was bound, if called upon, to attend his lord to the wars. This was granted by livery, and perfected by homage and fealty; which usually drew after them suit of court.

3. The other fruits and consequences of the tenure by knight-service were, 1. Aid. 2. Relief. 3. Primer seisin. 4. Wardship. 5. Marriage. 6. Fines upon alienation. 7. Escheat.

4. Grand serjeanty differed from chivalry principally in its render, or service; and not in its fruits and consequences.

5. The personal service in chivalry was at length gradually changed into pecuniary assessments, which were called scutage or escutage.

6. These military tenures (except the services of grand serjeanty) were, at the restoration of king Charles, totally abolished, and reduced to free socage by act of parliament.

Sect. VI. *Of the* Modern English tenures.

1. Free socage is a tenure by any free, certain, and determinate service.

2. This tenure, the relic of Saxon liberty, includes petit serjeanty, tenure in burgage, and gavelkind.

3. Free socage lands partake strongly of the feodal nature, as well as those in chivalry: being holden subject to some service, at the least to fealty and suit of court; subject to relief, to wardship, and to escheat, but not to marriage; subject also formerly to aids, primer seisin, and fines for alienation.

4. Pure villenage was a precarious and a slavish tenure, at the absolute will of the lord upon uncertain services of the basest nature.

5. From hence, by tacit consent or encroachment, have arisen the modern copyholds, or tenure by copy of court-roll; in which lands may be still held

held at the (nominal) will of the lord, (but regulated) according to the cuſtom of the manor.

6. Theſe are ſubject, like ſocage lands, to ſervices relief, and eſcheat; and alſo to heritors, wardſhip, and fines upon deſcent and alienation.

7. Privileged villenage, or villein ſocage, is an exalted ſpecies of copyhold tenure, upon baſe, but certain ſervices; ſubſiſting only in the ancient demeſnes of the crown; whence the tenure is denominated the tenure in ancient demeſne.

8. Theſe copyholds of ancient demeſne have divers immunities annexed to their tenure; but are ſtill held by copy of court-roll, according to the cuſtom of the manor, though not at the will of the lord.

9. Frankalmoign is a tenure by ſpiritual ſervices at large, whereby many eccleſiaſtical and eleemoſynary corporations now hold their lands and tenements; being of a nature diſtinct from tenure by divine ſervice in certain.

### SECT. VII. *Of* FREEHOLD ESTATES *of* INHERITANCE.

1. ESTATES in lands, tenements, and hereditaments, are ſuch intereſt as the tenant hath therein; to aſcertain which, may be conſidered, 1. The quantity of intereſt. 2. The time of enjoyment. 3. The number and connections of the tenants.

2. Eſtates, with reſpect to their quantity of intereſt, or duration, are either freehold, or leſs than freehold.

3. A freehold eſtate, in lands, is ſuch as is created by livery of ſeiſin at common law; or, in tenements of an incorporeal nature, by what is equivalent thereto.

4. Freehold eſtates are either eſtates of inheritance, or for life only: and inheritances are, 1. Abſolute, or fee-ſimple. 2. Limited fees.

5. Tenant in fee-ſimple is he that hath lands, tenements, or hereditaments, to hold to him and his heirs for ever.

6. Limited fees are, 1. Qualified, or baſe, fees. 2. Fees conditional at the common law.

7. Qualified or baſe fees are thoſe which, having a qualification ſubjoined thereto, are liable to be defeated when that qualification is at an end.

8. Conditional fees, at the common law, were ſuch as were granted to the donee, and the heirs of his body, in excluſion of collateral heirs.

9. Theſe were held to be fees, granted on condition that the donee had iſſue of his body; which condition being once performed by the birth of iſſue, the donee might immediately alien the land: but the ſtatute *de donis* being made to prevent ſuch alteration thereupon, from the diviſion of the fee (by conſtruction of this ſtatute) into a particular eſtate and a reverſion, the conditional fees began to be called fees tail.

10. All tenements real, or ſavouring of the realty, are ſubject to entails.

11. Eſtates tail may be, 1. General, or ſpecial; 2. Male, or female; 3. Given in frank marriage.

12. Incident to eſtates tail are, 1. Waſte. 2. Dower. 3. Courteſy. 4. Bar;—by fine, recovery, or lineal warranty with aſſets.

13. Eſtates tail are now, by many ſtatutes and reſolutions of the courts, almoſt brought back to the ſtate of conditional fees at the common law.

### SECT. VIII. *Of* FREEHOLDS *for* LIFE.

1. FREEHOLDS, not of inheritance, or for life only, are, 1. Conventional, or created by the act of the parties. 2. Legal, or created by operation of law.

2. Conventional eſtates for life are created by an expreſs grant for term of one's own life, or *per auter vie*; or by a general grant, without expreſſing any term at all.

3. Incident to this, and all other eſtates for life, are eſtovers, and emblements; and to eſtates *per auter vie* general occupancy was alſo incident; as ſpecial occupancy ſtill is, if *ceſtuy que vie* ſurvives the tenant.

4. Legal eſtates for life are, 1. Tenancy in tail, after poſſibility of iſſue extinct. 2. Tenancy by the courteſy of England. 3. Tenancy in dower.

5. Tenancy in tail, after poſſibility of iſſue extinct, is where an eſtate is given in ſpecial tail; and, before iſſue had, a perſon dies from whoſe body the iſſue was to ſpring; whereupon the tenant (if ſurviving) becomes tenant in tail, after poſſibility of iſſue extinct.

6. This eſtate partakes both of the incidents to an eſtate tail, and thoſe of an eſtate for life.

7. Tenancy by the courteſy of England is where a man's wife is ſeiſed of an eſtate of inheritance; and he by her has iſſue, born alive, which was capable of inheriting her eſtate; in which caſe he ſhall, upon her death, hold the tenements for his own life, as tenant by the courteſy.

8. Tenancy in dower is where a woman's huſband is ſeiſed of an eſtate of inheritance, of which her iſſue might by any poſſibility have been heir; and the huſband dies: the woman is thereupon entitled to dower, or one-third part of the lands and tenements, to hold for her natural life.

9. Dower is either by the common law; by ſpecial cuſtom; *ad oſtium eccleſiæ*; or, *ex aſſenſu patris*.

10. Dower may be forfeited or barred, particularly by an eſtate in jointure.

### SECT. IX. *Of* ESTATES *leſs than* FREEHOLD.

1. ESTATES leſs than freehold are, 1. Eſtates for years. 2. Eſtates at will. 3. Eſtates at ſufferance.

2. An eſtate for years is where a man, ſeiſed of lands and tenements, letteth them to another for a certain period of time, which transfers the intereſt of the term; and the leſſee enters thereon, which gives him poſſeſſion of the term, but not legal ſeiſin of the land.

3. Incident to this eſtate are eſtovers; and alſo emblements, if it determines before the full end of the term.

4. An eſtate at will is where lands are let by one man to another, to hold at the will of both parties; and the leſſee enters thereon.

5. Copyholds are eſtates held at the will of the lord, (regulated) according to the cuſtom of the manor.

6. An eſtate at ſufferance is where one comes into poſſeſſion of land by lawful title, but keeps it afterwards without any title at all.

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### SECT. X. *Of* ESTATES *upon* CONDITION.

1. ESTATES (whether freehold or otherwiſe) may alſo be held upon condition; in which caſe their exiſtence depends on the happening, or not happening, of ſome uncertain event.

2. Theſe eſtates are, 1. On condition implied. 2. On condition expreſſed. 3. Eſtates in gage. 4. Eſtates by ſtatute, merchant or ſtaple. 5. Eſtates by *elegit*.

3. Eſtates on condition implied are, where a grant of an eſtate has, from its eſſence and conſtitution, a condition inſeparably annexed to it; though none be expreſſed in words.

4. Eſtates on condition expreſſed are where an expreſs qualification or proviſion is annexed to the grant of an eſtate.

5. On the performance of theſe conditions, either expreſſed or implied (if precedent), the eſtate may be reſted or enlarged; or, on the breach of them (if ſubſequent), an eſtate already veſted may be defeated.

6. Eſtates in gage, *in vadio*, or in pledge, are eſtates granted as a ſecurity for money lent; being, 1. *In vivo vadio*, or living gage; where the profits of land are granted till a debt be paid, upon which payment the grantor's eſtate will revive. 2. *In mortuo vadio*, in dead, or mortgage; where an eſtate is granted, on condition to be void at a day certain, if the grantor then repays the money borrowed; on failure of which, the eſtate becomes abſolutely dead to the grantor.

7. Eſtates by ſtatute-merchant, or ſtatute-ſtaple, are alſo eſtates conveyed to creditors, in purſuance of certain ſtatutes, till their profits ſhall diſcharge the debt.

8. Eſtates by *elegit* are where, in conſequence of a judicial writ ſo called, lands are delivered by the ſheriff to a plaintiff, till their profits ſhall ſatisfy a debt adjudged to be due by law.

### SECT. XI. *Of* ESTATES *in* POSSESSION, REMAINDER, *and* REVERSION.

1. ESTATES, with reſpect to their time of enjoyment, are either in immediate poſſeſſion, or in expectancy; which eſtates in expectancy are created at the ſame time, and are parcel of the ſame eſtates, as thoſe upon which they are expectant. Theſe are, 1. Remainders. 2. Reverſions.

2. A remainder is an eſtate limited to take effect, and be enjoyed, after another particular eſtate is determined.

3. Therefore, 1. There muſt be a precedent particular eſtate, in order to ſupport a remainder. 2. The remainder muſt paſs out of the grantor, at the creation of the particular eſtate. 3. The remainder muſt veſt in the grantee, during the continuance, or at the determination, of the particular eſtate.

4. Remainders are, 1. Veſted; where the eſtate is fixed to remain to a certain perſon, after the particular eſtate is ſpent. 2. Contingent; where the eſtate is limited to take effect, either to an uncertain perſon, or upon any uncertain event.

5. An executory deviſe is ſuch a diſpoſition of lands, by will, that an eſtate ſhall not veſt thereby at the death of the deviſor, but only upon ſome future contingency, and without any precedent particular eſtate to ſupport it.

6. A reverſion is the reſidue of an eſtate left in the grantor, to commence in poſſeſſion after the determination of ſome particular eſtate granted: to which are incident fealty and rent.

7. Where two eſtates, the one leſs, the other greater, the one in poſſeſſion, the other in expectancy, meet together in one and the ſame perſon, and in one and the ſame right, the leſs is merged in the greater.

### SECT. XII. *Of* ESTATES *in* SEVERALTY, JOINT TENANCY, COPARCENARY, *and* COMMON.

1. ESTATES, with reſpect to the number and connections of their tenants, may be held, 1. In ſeveralty. 2. In joint tenancy. 3. In coparcenary. 4. In common.

2. An eſtate in ſeveralty is where one tenant holds it in his own ſole right, without any other perſon being joined with him.

3. An eſtate in joint tenancy is where an eſtate is granted to two or more perſons; in which caſe the law conſtrues them to be joint tenants, unleſs the words of the grant expreſsly exclude ſuch conſtruction.

4. Joint tenants have an unity of intereſt, of title, of time, and of poſſeſſion: they are ſeiſed *per my et per tout*: and therefore upon the deceaſe of one joint tenant, the whole intereſt remains to the ſurvivor.

5. Joint tenancy may be diſſolved by deſtroying one of its four conſtituent unities.

6. An eſtate in coparcenary is where an eſtate of inheritance deſcends from the anceſtor to two or more perſons; who are called parceners, and all together make but one heir.

7. Parceners have an unity of intereſt, title, and poſſeſſion; but are only ſeiſed *per my*, and not *per tout*; wherefore there is no ſurvivorſhip among parceners.

8. Incident to this eſtate is the law of hotchpot.

9. Coparcenary may alſo be diſſolved by deſtroying any of its three conſtituent unities.

10. An eſtate in common is where two or more perſons hold lands, poſſibly by diſtinct titles, and for diſtinct intereſts; but by unity of poſſeſſion, becauſe none knoweth his own ſeveralty.

11. Tenants in common have therefore an unity of poſſeſſion (without ſurvivorſhip; being ſeiſed *per my* and not *per tout*), but no neceſſary unity of title, time, or intereſt.

12. This eſtate may be created, 1. By diſſolving the conſtituent unities of the two former; 2. By expreſs limitation in a grant: and may be deſtroyed, 1. By uniting the ſeveral titles in one tenant; 2. By partition of the land.

### SECT. XIII. *Of the* TITLE *to* THINGS REAL, *in* GENERAL.

1. A title to things real is the means whereby a man cometh to the juſt poſſeſſion of his property.

2. Herein may be conſidered, 1. A mere or naked poſſeſſion. 2. The right of poſſeſſion; which is, 1ſt, an apparent, 2dly, an actual right. 3. The mere right of property. 4. The conjunction of actual poſſeſſion with both theſe rights; which conſtitutes a perfect title.

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### SECT. XIV. *Of* TITLE *by* DESCENT.

1. THE title to things real may be reciprocally acquired or loft, 1. By defcent. 2. By purchafe.

2. Defcent is the means whereby a man, on the death of his anceftor, acquires a title to his eftate, in right of repreſentation, as his heir at law.

3. To underſtand the doctrine of deſcents, we muſt form a clear notion of conſanguinity; which is the connection or relation of perſons deſcended from the ſame ſtock or common anceſtor; and it is, 1. Lineal, where one of the kinſmen is lineally deſcended from the other. 2. Collateral, where they are lineally deſcended, not one from the other, but both from the ſame common anceſtor.

4. The rules of deſcent, or canons of inheritance, obſerved by the laws of England, are theſe:

1ſt, Inheritances ſhall lineally deſcend to the iſſue of the perſon laſt actually ſeiſed, *in infinitum*; but ſhall never lineally aſcend.

2d, The male iſſue ſhall be admitted before the female.

3d, When there are two or more males in equal degree, the eldeſt only ſhall inherit; but the females all together.

4th, The lineal deſcendants, *in infinitum*, of any perſon deceaſed ſhall repreſent their anceſtor; that is, ſhall ſtand in the ſame place as the perſon himſelf would have done, had he been living.

5th, On failure of lineal deſcendants, or iſſue, of the perſon laſt ſeiſed, the inheritance ſhall deſcend to the blood of the firſt purchaſer; ſubject to the three preceding rules. To evidence which blood, the two following rules are eſtabliſhed.

6th, The collateral heir of the perſon laſt ſeiſed muſt be his next collateral kinſman of the whole blood.

7th, In collateral inheritances, the male ſtocks ſhall be preferred to the female; that is, kindred derived from the blood of the male anceſtors ſhall be admitted before thoſe from the blood of the female, unleſs where the lands have, in fact, deſcended from a female.

### SECT. XV. *Of* TITLE *by* PURCHASE, *and firſt by* ESCHEAT.

1. PURCHASE, or perquiſition, is the poſſeſſion of an eſtate which a man hath by his own act or agreement; and not by the mere act of law, or deſcent from any of his anceſtors. This includes, 1. Eſcheat. 2. Occupancy. 3. Preſcription. 4. Forfeiture. 5. Alienation.

2. Eſcheat is where, upon deficiency of the tenant's inheritable blood, the eſtate falls to the lord of the fee.

3. Inheritable blood is wanting to, 1. Such as are not related to the perſon laſt ſeiſed. 2. His maternal relations in paternal inheritances, and *vice verſa*. 3. His kindred of the half blood. 4. Monſters. 5. Baſtards. 6. Aliens, and their iſſue. 7. Perſons attainted of treaſon or felony. 8. Papiſts, in reſpect of themſelves only, by the ſtatute law.

### SECT. XVI. *Of* TITLE *by* OCCUPANCY.

1. OCCUPANCY is the taking poſſeſſion of thoſe things which before had no owner.

2. Thus, at the common law, where tenant *pur autre vie* died during the life of *ceſtuy que vie*, he who could firſt enter, might lawfully retain the poſſeſſion, unleſs by the original grant the heir was made a ſpecial occupant.

3. The law of derelictions and alluvions has narrowed the title by occupancy.

### SECT. XVII. *Of* TITLE *by* PRESCRIPTION.

PRESCRIPTION (as diſtinguiſhed from cuſtom) is a perſonal immemorial uſage of enjoying a right in ſome incorporeal hereditament, by a man, and either his anceſtors or thoſe whoſe eſtate of inheritance he hath: of which the firſt is called preſcribing in his anceſtors, the latter in a *que* eſtate.

### SECT. XVIII. *Of* TITLE *by* FORFEITURE.

1. FORFEITURE is a puniſhment annexed by law to ſome illegal act, or negligence, in the owner of things real; whereby the eſtate is transferred to another, who is uſually the party injured.

2. Forfeitures are occaſioned, 1. By crimes. 2. By alienation contrary to law. 3. By lapſe. 4. By ſimony. 5. By nonperformance of conditions. 6. By waſte. 7. By breach of copyhold cuſtoms. 8. By bankruptcy.

3. Forfeitures for crimes, or miſdemeanours, are for, 1. Treaſon. 2. Felony. 3. Miſpriſon of treaſon. 4. *Præmunire*. 5. Aſſaults on a judge, and batteries, ſitting the courts. 6. Popiſh recuſancy, &c.

4. Alienations, or conveyances, which induce a forfeiture, are, 1. Thoſe in mortmain, made to corporations contrary to the ſtatute law. 2. Thoſe made to aliens. 3. Thoſe made by particular tenants, when larger than their eſtates will warrant.

5. Lapſe is a forfeiture of the right of preſentation to a vacant church, by neglect of the patron to preſent within ſix kalendar months.

6. Simony is the corrupt preſentation of any one to an eccleſiaſtical benefice, whereby that turn becomes forfeited to the crown.

7. Forfeiture by nonperformance of conditions, ſee Sect. X.

8. Waſte is a ſpoil, or deſtruction, in any corporeal hereditaments, to the prejudice of him that hath the inheritance.

9. Copyhold eſtates may have alſo other peculiar cauſes of forfeiture, according to the cuſtom of the manor.

10. Bankruptcy is the act of becoming a bankrupt: that is, a trader who ſecretes himſelf, or does certain other acts tending to defraud his creditors. See Sect. XXII.

11. By bankruptcy all the eſtates of the bankrupt are tranſferred to the aſſignees of his commiſſioners, to be ſold for the benefit of his creditors.

### SECT. XIX. *Of* TITLE *by* ALIENATION.

1. ALIENATION, conveyance, or purchaſe, in its more limited ſenſe, is a means of tranſferring real eſtates, wherein they are voluntarily reſigned by one man, and accepted by another.

2. This formerly could not be done by a tenant, without licence from his lord; nor by a lord, without attornment of his tenant.

3. All perſons are capable of purchaſing; and all that are in poſſeſſion of any eſtates, are capable of conveying them: unleſs under peculiar diſabi-

lities by law; as being attainted, non compotes, infants, under dureſs, feme-coverts, aliens, or papiſts.

4. Alienations are made by common aſſurances; which are, 1. By deed, or matter in pais. 2. By matter of record. 3. By ſpecial cuſtom. 4. By deviſe.

### SECT. XX. *Of* ALIENATION *by* DEED.

1. IN aſſurances by deed may be conſidered, 1. Its general nature. 2. Its ſeveral ſpecies.

2. A deed, in general, is the ſolemn act of the parties; being uſually a writing ſealed and delivered; and it may be, 1. A deed indented, or indenture. 2. A deed poll.

3. The requiſites of a deed are, 1. Sufficient parties, and proper ſubject-matter. 2. A good and ſufficient conſideration. 3. Writing on paper, or parchment, duly ſtamped. 4 Legal and orderly parts: (which are uſually, 1ſt, the premiſes; 2dly, the habendum; 3dly, the tenendum; 4thly, the reddendum; 5thly, the conditions; 6thly, the warranty, which is either lineal or collateral; 7thly, the covenants; 8thly, the concluſion, which includes the date.) 5. Reading it, if deſired. 6. Sealing, and, in many caſes, ſigning it alſo. 7. Delivery. 8. Atteſtation.

4. A deed may be avoided, 1. By the want of any of the requiſites before-mentioned. 2. By ſubſequent matter; as, 1ſt, Raſure, or alteration. 2dly, Defacing its ſeal. 3dly, Cancelling it. 4thly, Diſagreement of thoſe whoſe conſent is neceſſary. 5thly, Judgment of a court of juſtice.

5. Of the ſeveral ſpecies of deeds, ſome ſerve to convey real property, ſome only to charge and diſcharge it.

6. Deeds which ſerve to convey real property, or conveyances, are either by common law, or by ſtatute. And, of conveyances by common law, ſome are original or primary, others derivative or ſecondary.

7. Original conveyances are, 1. Feoffments. 2. Gifts. 3. Grants. 4. Leaſes. 5. Exchanges. 6. Partitions. Derivatives are, 7. Releaſes. 8. Confirmations. 9. Surrenders. 10. Aſſignments. 11. Defeazances.

8 A feoffment is the transfer of any corporeal hereditament to another, perfected by livery of ſeiſin, or delivery of bodily poſſeſſion from the feoffer to the feoffee; without which no freehold eſtate therein can be created at common law.

9. A gift is properly the conveyance of lands in tail.

10. A grant is the regular method, by common law, of conveying incorporeal hereditaments.

11. A leaſe is the demiſe, granting, or letting to farm of any tenement, uſually for a leſs term than the leſſor hath therein; yet ſometimes poſſibly for a greater; according to the regulations of the reſtraining and enabling ſtatutes.

12. An exchange is the mutual conveyance of equal intereſts, the one in conſideration of the other.

13. A partition is the diviſion of an eſtate held in joint tenancy, in coparcenary, or in common, between the reſpective tenants; ſo that each may hold his diſtinct part in ſeveralty.

14. A releaſe is the diſcharge or conveyance of a man's right, in lands and tenements, to another that hath ſome former eſtate in poſſeſſion therein.

15. A confirmation is the conveyance of an eſtate or right in eſſe, whereby a voidable eſtate is made ſure, or a particular eſtate is increaſed.

16. A ſurrender is the yielding up of an eſtate for life, or years, to him that hath the immediate remainder or reverſion; wherein the particular eſtate may merge.

17. An aſſignment is the tranſfer, or making over to another, of the whole right one has in any eſtate; but uſually in a leaſe for life or years.

18. A defeazance is a collateral deed, made at the ſame time with the original conveyance, containing ſome condition, upon which the eſtate may be defeated.

19. Conveyances by ſtatute depend much on the doctrine of uſes and truſts: which are a confidence repoſed in the terre tenant, or tenant of the land, that he ſhall permit the profits to be enjoyed, according to the directions of ceſtuy que uſe, or ceſtuy que truſt.

20. The ſtatute of uſes has transferred all uſes into actual poſſeſſion, (or, rather, having drawn the poſſeſſion to the uſe), has given birth to divers other ſpecies of conveyance: 1. A covenant to ſtand ſeiſed to uſe. 2. A bargain and ſale, enrolled. 3. A leaſe and releaſe. 4. A deed to lead or declare the uſe of other more direct conveyances. 5. A revocation of uſes; being the execution of a power, reſerved at the creation of the uſe, of recalling at a future time the uſe or eſtate ſo creating. All which owe their preſent operation principally to the ſtatute of uſes.

21. Deeds which do not convey, but only charge real property, and diſcharge it, are 1. Obligations. 2. Recognizances. 3. Defeazances upon both.

### SECT. XXI. *Of* ALIENATION *by* MATTER *of* RECORD.

1. ASSURANCES by matter of record are where the ſanction of ſome court of record is called in to ſubſtantiate and witneſs the tranſfer of real property. Theſe are, 1. Private acts of parliament. 2. The king's grants. 3. Fines. 4. Common recoveries.

2. Private acts of parliament are a ſpecies of aſſurances, calculated to give (by the tranſcendent authority of parliament) ſuch reaſonable powers or relief as are beyond the reach of the ordinary courſe of law.

3. The king's grants, contained in charters or letters patent, are all entered on record, for the dignity of the royal perſon, and ſecurity of the royal revenue.

4. A fine (ſometimes ſaid to be a feoffment of record) is an amicable compoſition and agreement of an actual or fictitious ſuit; whereby the eſtate in queſtion is acknowledged to be the right of one of the parties.

5. The parts of a fine are, 1. The writ of covenant. 2. The licence to agree. 3. The concord. 4. The note. 5. The foot. To which the ſtatute hath added, 6. Proclamations.

6. Fines are of four kinds: 1. Sur cognizance de droit, come ceo que il ad de ſon done. 2. Sur cognizance de droit tantum. 3. Sur conceſſit. 4. Sur done, grant, et render; which is a double fine.

7. The

7. The force and effect of fines (when levied by such as have themselves any interest in the estate) are, to assure the lands in question to the cognizee, by barring the respective rights of parties, privies, and strangers.

8. A common recovery is by an actual or fictitious suit or action for land, brought against the tenant of the freehold; who thereupon vouches another, who undertakes to warrant the tenant's title: but, upon such vouchee's making default, the land is recovered by judgment at law against the tenant; who in return obtains judgment against the vouchee to recover lands of equal value in recompense.

9. The force and effect of a recovery are, to assure lands to the recoverer, by barring estates tail, and all remainders and reversions expectant thereon; provided the tenant in tail either suffers, or is vouched in such recovery.

10. The use of a fine or recovery may be directed by, 1. Deeds to lead such uses; which are made previous to the levying or suffering them. 2. Deeds to declare the uses; which are made subsequent.

### SECT. XXII. *Of* ALIENATION *by* SPECIAL CUSTOM.

1. ASSURANCES by special custom are confined to the transfer of copyhold estates.

2. This is effected by, 1. Surrender by the tenant into the hands of the lord to the use of another, according to the custom of the manor. 2. Presentment, by the tenants or homage, of such surrender. 3. Admittance of the surrenderee by the lord, according to the uses expressed in such surrender.

3. Admittance may also be had upon original grants to the tenant from the lord, and upon descents to the heir from the ancestor.

### SECT. XXIII. *Of* ALIENATION *by* DEVISE.

1. DEVISE is a disposition of lands and tenements, contained in the last will and testament of the owner.

2. This is not permitted by the common law, as it stood since the conquest; but was introduced by the statute law, under Henry VIII. since made more universal by the statute of tenures under Charles II. with the introduction of additional solemnities by the statue of frauds and perjuries in the same reign.

3. The construction of all common assurances should be, 1. Agreeable to the intention. 2. To the words of the parties. 3. Made upon the entire deed. 4. Bearing strongest against the contractor. 5. Conformable to law. 6. Rejecting the letter of two totally repugnant clauses in a deed, and the former in a will. 7. Most favourable in case of a devise.

### SECT. XXIV. *Of* THINGS PERSONAL.

1. THINGS personal are comprehended under the general name of chattels; which includes whatever wants either the duration, or the immobility, attending things real.

2. In these are to be considered, 1. Their distribution. 2. The property of them. 3. The title to that property.

3. As to the distribution of chattels, they are, 1. Chattels real. 2. Chattels personal.

4. Chattels real are such quantities of interest in things immoveable, as are short of the duration of freeholds; being limited to a time certain, beyond which they cannot subsist. See Sect. VII.

5. Chattels personal are things moveable; which may be transferred from place to place, together with the person of the owner.

### SECT. XXV. *Of* PROPERTY *in* THINGS PERSONAL.

1. PROPERTY, in chattels personal, is either in possession, or in action.

2. Property in possession, where a man has the actual enjoyment of a thing, is, 1. Absolute. 2. Qualified.

3. Absolute property is where a man has such an exclusive right in the thing, that it cannot cease to be his, without his own act or default.

4. Qualified property is such as is not, in its nature, permanent; but may sometimes subsist, and at other times not subsist.

5. This may arise, 1. Where the subject is incapable of absolute ownership. 2. From the peculiar circumstances of the owners.

6. Property in action is where a man hath not the actual occupation of the thing; but only a right to it, arising upon some contract, and recoverable by an action at law.

7. The property of chattels personal is liable to remainders expectant on estates for life; to jointtenancy; and to tenancy in common.

### SECT. XXVI. *Of* TITLE *to* THINGS PERSONAL *by* OCCUPANCY.

1. THE title to things personal may be acquired or lost by, 1. Occupancy. 2. Prerogative. 3. Forfeiture. 4. Custom. 5. Succession. 6. Marriage. 7. Judgment. 8. Gift, or grant. 9. Contract. 10. Bankruptcy. 11. Testament. 12. Administration.

2. Occupancy still gives the first occupant a right to those few things which have no legal owner, or which are incapable of permanent ownership. Such as, 1. Goods of alien enemies. 2. Things found. 3. The benefit of the elements. 4. Animals feræ naturæ. 5. Emblements. 6. Things gained by accession; or, 7. By confusion. 8. Literary property.

### SECT. XXVII. *Of* TITLE *by* PREROGATIVE, *and* FORFEITURE.

1. BY prerogative is vested in the crown, or its grantees, the property of the royal revenue (see chap. I. sect. 8); and also the property of all game in the kingdom, with the right of pursuing and taking it.

2. By forfeiture, for crimes and misdemeanours, the right of goods and chattels may be transferred from one man to another, either in part or totally.

3. Total forfeitures of goods arise from convictions of, 1. Treason, and misprision thereof. 2. Felony. 3. Excusable homicide. 4. Outlawry for treason or felony. 5. Flight. 6. Standing mute. 7. Assaults on a judge; and batteries, sitting the courts. 8. Præmunire. 9. Pretended prophecies. 10. Owling. 11. Residing abroad of artificers. 12. Challenges to fight for debts at play.

### SECT. XXXVIII. *Of* TITLE *by* CUSTOM.

1. By cuſtom, obtaining in particular places, a right may be acquired in chattels: the moſt uſual of which cuſtoms are thoſe relating to, 1. Heriots. 2. Mortuaries. 3. Heir looms.

2. Heriots are either heriot-ſervice, which differs little from a rent; or heriot-cuſtom, which is a cuſtomary tribute, of goods and chattels, payable to the lord of the fee on the deceaſe of the owner of lands.

3. Mortuaries are a cuſtomary gift due to the miniſter in many pariſhes, on the death of his pariſhioners.

4. Heir looms are ſuch perſonal chattels as deſcend by ſpecial cuſtom to the heir, along with the inheritance of his anceſtor.

### SECT. XXIX. *Of* TITLE *by* SUCCESSION, MARRIAGE, *and* JUDGMENT.

1. By ſucceſſion the right of chattels is veſted in corporations aggregate; and likewiſe in ſuch corporations ſole as are the heads and repreſentatives of bodies aggregate.

2. By marriage the chattels real and perſonal of the wife are veſted in the huſband, in the ſame degree of property, and with the ſame powers, as the wife when ſole had over them; provided he reduces them to poſſeſſion.

3. The wife alſo acquires, by marriage, a property in her own paraphernalia.

4. By judgment, conſequent on a ſuit at law, a man may, in ſome caſes, not only recover, but originally acquire, a right to perſonal property. As, 1. To penalties recoverable by action popular. 2. To damages. 3. To coſts of ſuit.

### SECT. XXX. *Of* TITLE *by* GIFT, GRANT, *and* CONTRACT.

1. A gift, or grant, is a voluntary conveyance of a chattel perſonal in poſſeſſion, without any conſideration or equivalent.

2. A contract is an agreement, upon ſufficient conſideration, to do or not to do a particular thing: and, by ſuch contract, any perſonal property (either in poſſeſſion or in action) may be transferred.

3. Contracts may either be expreſs or implied; either executed or executory.

4. The conſideration of contracts is, 1. A good conſideration. 2. A valuable conſideration; which is, 1. Do, ut des. 2. Facio, ut facias. 3. Facio, ut des. 4. Do, ut facias.

5. The moſt uſual ſpecies of perſonal contracts are, 1. Sale or exchange. 2. Bailment. 3. Hiring or borrowing. 4. Debt.

6. Sale or exchange is a tranſmutation of property from one man to another, in conſideration of ſome recompenſe in value.

7. Bailment is the delivery of goods in truſt; upon a contract, expreſs or implied, that the truſt ſhall be faithfully performed by the bailee.

8. Hiring or borrowing is a contract, whereby the poſſeſſion of chattels is transferred for a particular time, on condition that the identical goods (or ſometimes their value) be reſtored at the time appointed: together with (in caſe of hiring) a ſtipend or price for the uſe.

9. This price, being calculated to anſwer the hazard as well as inconvenience of lending, gives birth to the doctrine of intereſt, or uſury, upon loans; and, conſequently, to the doctrine of bottomry, or reſpondentia, and inſurance.

10. Debt is any contract, whereby a certain ſum of money becomes due to the creditor. This is, 1. A debt of record. 2. A debt upon ſpecial contract. 3. A debt upon ſimple contract: which laſt includes paper credit, or bills of exchange, and promiſſory notes.

### SECT. XXXI. *Of* TITLE *by* BANKRUPTCY.

1. BANKRUPTCY (as defined in *Sect.* XVIII. 10.) is the act of becoming a bankrupt.

2. Herein may be conſidered, 1. Who may become a bankrupt. 2. The acts whereby he may become a bankrupt. 3. The proceedings on a commiſſion of bankrupt. 4. How his property is tranſferred thereby.

3. Perſons of full age, uſing the trade of merchandize, by buying, and ſelling, and ſeeking their livelihood thereby, are liable to become bankrupts, for debts of a ſufficient amount.

4. A trader, who endeavours to avoid his creditors, or evade their juſt demands, by any of the ways ſpecified in the ſeveral ſtatutes of bankruptcy, doth thereby commit an act of bankruptcy.

5. The proceedings on a commiſſion of bankrupt, ſo far as they affect the bankrupt himſelf, are principally by, 1. Petition. 2. Commiſſion. 3. Declaration of bankruptcy. 4. Choice of aſſignees. 5. The bankrupt's ſurrender. 6. His examination. 7. His diſcovery. 8. His certificate. 9. His allowance. 10. His indemnity.

6. The property of a bankrupt's perſonal eſtate is, immediately upon the act of bankruptcy, veſted by conſtruction of law in the aſſignees: and they, when they have collected, diſtribute the whole by equal dividends among all the creditors.

### SECT. XXXII. *Of* TITLE *by* TESTAMENT, *and* ADMINISTRATION.

1. CONCERNING teſtaments and adminiſtrations, conſidered jointly, are to be obſerved, 1. Their original and antiquity. 2. Who make a teſtament. 3. Its nature and incidents. 4. What are executors and adminiſtrators. 5. Their office and duty.

2. Teſtaments have ſubſiſted in England immemorially; whereby the deceaſed was at liberty to diſpoſe of his perſonal eſtate, reſerving anciently to his wife and children their reaſonable part of his effects.

3. The goods of inteſtates belonged anciently to the king; who granted them to the prelates to be diſpoſed in pious uſes: but, on their abuſe of this truſt in the times of popery, the legiſlature compelled them to delegate their power to adminiſtrators expreſsly provided by law.

4. All perſons may make a teſtament unleſs diſabled by, 1. Want of diſcretion. 2. Want of free will. 3. Criminal conduct.

5. Teſtaments are the legal declaration of a man's intentions, which he wills to be performed after

after his death. Theſe are, 1. Written. 2. Nuncupative.

6. An executor is he, to whom a man by his will commits the execution thereof.

7. Adminiſtrators are, 1. Durante minore ætate of an infant executor or adminiſtrator; or durante abſentia; or pendente lite. 2. Cum teſtamento annexo; when no executor is named, or the executor refuſes to act. 3. General adminiſtrators, in purſuance of the ſtatutes of Edward III. and Henry VIII. 4. Adminiſtrators de bonis non; when a former executor or adminiſtrator dies without completing his truſt.

8. The office and duty of executors (and, in many points, of adminiſtrators alſo), are, 1. To bury the deceaſed. 2. To prove the will, or take out adminiſtration. 3. To make an inventory. 4. To collect the goods and chattels. 5. To pay debts; obſerving the rules of priority. 6. To pay legacies, either general, or ſpecific, if they be veſted, and not lapſed. 7. To diſtribute the undeviſed ſurplus, according to the ſtatute of diſtributions.

## CHAP. III.

### *Of* PRIVATE WRONGS.

SECT. I. *Of the* REDRESS *of* PRIVATE WRONGS, *by the mere* ACT *of the* PARTIES.

1. WRONGS are the privation of right; and are, 1. Private. 2. Public.

2. Private wrongs, or civil injuries, are an infringement, or privation, of the civil rights of individuals, conſidered as individuals.

3. The redreſs of civil injuries is one principal object of the laws of England.

4. This redreſs is effected, 1. By the mere act of the parties. 2. By the mere operation of law. 3. By both together, or ſuit in courts.

5. Redreſs, by the mere act of the parties, is that which ariſes, 1. From the ſole act of the party injured. 2. From the joint act of all the parties.

6. Of the firſt ſort are, 1. Defence of one's ſelf, or relations. 2. Recaption of goods. 3. Entry on lands and tenements. 4. Abatement of nuiſances. 5. Diſtreſs for rent, for ſuit or ſervice, for amerciaments, for damage, or for divers ſtatutable penalties;—made of ſuch things only as are legally diſtrainable;—and, taken and diſpoſed of according to the due courſe of law. 6. Seiſing of heriots, &c.

7. Of the ſecond ſort are, 1. Accord. 2. Arbitration.

SECT. II. *Of* REDRESS *by the* MERE OPERATION *of* LAW.

REDRESS, effected by the mere operation of law, is, 1. In the caſe of retainer; where a creditor is executor or adminiſtrator, and is thereupon allowed to retain his own debt. 2. In the caſe of remitter; where one, who has a bad one, and is thereupon remitted to his ancient good title, which protects his ill-acquired poſſeſſion.

SECT. III. *Of* COURTS *in* GENERAL.

1. REDRESS, that is effected by the act both of the law and of the parties, is by ſuit or action in the courts of juſtice.

2. Here n may be conſidered, 1. The courts themſelves. 2. The cognizance of wrongs or injuries therein. And, of courts, 1. Their nature and incidents. 2. Their ſeveral ſpecies.

3. A court is a place wherein juſtice is judicially adminiſtered by officers delegated by the crown; being a court either of record or not of record.

4. Incident to all courts are a plaintiff, defendant, and judge: and there are alſo uſually attorneys, and advocates or counſel, viz. either barriſters or ſerjeants at law.

SECT. IV. *Of the* PUBLIC COURTS *of* COMMON LAW *and* EQUITY.

1. COURTS of juſtice, with regard to their ſeveral ſpecies, are, 1. Of a public, or general juriſdiction throughout the realm. 2. Of a private, or ſpecial, juriſdiction.

2. Public courts of juſtice are, 1. The courts of common law and equity. 2. The eccleſiaſtical courts. 3. The military courts. 4. The maritime courts.

3. The general and public courts of common law and equity are, 1. The court of piepoudre. 2. The court baron. 3. The hundred court. 4. The county court. 5. The court of common pleas. 6. The court of king's bench. 7. The court of exchequer. 8. The court of chancery. (Which two laſt are courts of equity as well as law.) 9. The courts of exchequer chamber. 10. The houſe of peers. To which may be added, as auxiliaries, 11. The courts of aſſize and niſi prius.

SECT. V. *Of* COURTS ECCLESIASTICAL, MILITARY, *and* MARITIME.

1. ECCLESIASTICAL courts (which were ſeparated from the temporal by William the Conqueror), or courts Chriſtian are, 1. The court of the archdeacon. 2. The court of the biſhop's conſiſtory. 3. The court of arches. 4. The court of peculiars. 5. The prerogative court. 6. The court of delegates. 7. The court of review.

2. The only permanent military court is that of chivalry; the courts martial, annually eſtabliſhed by act of parliament, being only temporary.

3. Maritime courts are, 1. The court of admiralty and vice-admiralty. 2. The court of delegates. 3. The lords of the privy council, and others, authoriſed by the king's commiſſion for appeals in prize cauſes.

SECT. VI. *Of* COURTS *of a* SPECIAL JURISDICTION.

COURTS of a ſpecial or private juriſdiction are, 1. The foreſt courts; including the courts of attachments, regard, ſwienmote, and juſtice ſeat. 2. The court of commiſſioners of ſewers. 3. The court of policies of aſſurance. 4. The court of the marſhalſea, and the palace court. 5. The courts of the principality of Wales. 6. The court of the duchy chamber of Lancaſter. 7. The courts of the counties palatine, and other royal franchiſes. 8. The ſtannery courts. 9. The courts of London, and other corporations:—To which may be referred the courts of requeſts; or courts of conſcience; and the modern regulations of certain courts baron and county courts. 10. The courts of the two univerſities.

SECT.

## SECT. VII. *Of the* COGNISANCE *of* PRIVATE WRONGS.

1. ALL private wrongs, or civil injuries, are cognisable either in the courts ecclesiastical, military, maritime, or those of common law.

2. Injuries cognisable in the ecclesiastical courts are, 1. Pecuniary. 2. Matrimonial. 3. Testamentary.

3. Pecuniary injuries, here cognisable, are, 1. Subtraction of tithes. For which the remedy is by suit to compel their payment, or an equivalent; and also their double value. 2. Non-payment of ecclesiastical dues. Remedy: by suit for payment. 3. Spoliation. Remedy: by suit for restitution. 4. Dilapidations. Remedy: by suit for damages. 5. Non-repair of the church, &c.; and non-payment of church rates. Remedy: by suit to compel them.

4. Matrimonial injuries are, 1. Jactitation of marriage. Remedy: by suit for perpetual silence. 2. Subtraction of conjugal rites. Remedy: by suit for restitution. 3. Inability for the marriage state. Remedy: by suit for divorce. 4. Refusal of decent maintenance to the wife. Remedy: by suit for alimony.

5. Testamentary injuries are, 1. Disputing the validity of wills. Remedy: by suit to establish them. 2. Obstructing of administrations. Remedy: by suit for the granting them. 3. Subtraction of legacies. Remedy: by suit for the payment.

6. The course of proceedings herein is much conformed to the civil and canon law: but their only compulsive process is that of excommunication; which is enforced by the temporal writ of significavit, or de excommunicato capiendo.

7. Civil injuries, cognisable in the court military, or court of chivalry, are, 1. Injuries in point of honour. Remedy: by suit for honourable amends. 2. Encroachments in coat armour, &c. Remedy: by suit to remove them. The proceedings are in a summary method.

8. Civil injuries cognisable in the courts maritime, are injuries, in their nature, of common law cognisance, but arising wholly upon the sea, and not within the precincts of any county. The proceedings are herein also much conformed to the civil law.

9. All other injuries are cognisable only in the courts of common law: of which in the remainder of this chapter.

10. Two of them are, however, cognisable by these and other inferior courts; viz. 1. Refusal, or neglect of justice. Remedies: by writ of procedendo, or mandamus. 2. Encroachment of jurisdiction. Remedy: by writ of prohibition.

## SECT. VIII. *Of* WRONGS, *and their* REMEDIES *respecting the* RIGHTS *of* PERSONS.

1. IN treating of the cognisance of injuries by the courts of common law, may be considered, 1. The injuries themselves, and their respective remedies. 2. The pursuit of those remedies in the several courts.

2. Injuries between subject and subject, cognisable by the courts of common law, are in general remedied by putting the party injured into possession of that right whereof he is unjustly deprived.

3. This is effected, 1. By delivery of the thing detained to the rightful owner. 2. Where that remedy is either impossible or inadequate, by giving the party injured a satisfaction in damages.

4. The instruments, by which these remedies may be obtained, are suits or actions; which are defined to be legal demand of one's right: and these are, 1. Personal. 2. Real. 3. Mixed.

5. Injuries (whereof some are with, others without, force) are, 1. Injuries to the rights of persons. 2. Injuries to the rights of property. And the former are, 1. Injuries to the absolute,—2. Injuries to the relative, rights of persons.

6. The absolute rights of individuals are, 1. Personal security. 2. Personal liberty. 3. Private property (see CHAP. I. *Sect.* 1.) To which the injuries must be correspondent.

7. Injuries to personal security are, 1. Against a man's life. 2. Against his limbs. 3. Against his body. 4. Against his health. 5. Against his reputation.—The first must be referred to the next chapter.

8. Injuries to the limbs and body are, 1. Threats. 2. Assault. 3. Battery. 4. Wounding. 5. Maihem. Remedy: by action of trespass, vi et armis; for damages.

9. Injuries to health, by any unwholesome practices, are remedied by a special action of trespass, on the case, for damages.

10. Injuries to reputation are, 1. Slanderous and malicious words. Remedy: by action on the case; for damages. 2. Libels. Remedy: the same. 3. Malicious prosecutions. Remedy: by action of conspiracy, or on the case; for damages.

11. The sole injury to personal liberty is false imprisonment. Remedies: 1. By writ of, 1st, Mainprize; 2dly, Odio et atia; 3dly, Homine replegiando. 4thly, Habeas corpus; to remove the wrong. 2. By action of trespass; to recover damages.

12. For injuries to private property, see the next section.

13. Injuries to relative rights affect, 1. Husbands. 2. Parents. 3. Guardians. 4. Masters.

14. Injuries to a husband are, 1. Abduction, or taking away his wife. Remedy: by action of trespass, de uxore rapta et abducta; to recover possession of his wife, and damages. 2. Criminal conversation with her. Remedy: by action on the case; for damages. 3. Beating her. Remedy: by action on the case, per quod consortium amisit; for damages.

15. The only injury to a parent or guardian, is the abduction of their children or wards. Remedy: by action of trespass, de filiis, vel custodiis, raptis vel abductis; to recover possession of them, and damages.

16. Injuries to a master are, 1. Retaining his servants. Remedy: by action on the case; for damages. 2. Beating them. Remedy: by action on the case, per quod servitum amisit; for damages.

## SECT. IX. *Of* INJURIES *to* PERSONAL PROPERTY.

1. INJURIES to the rights of property are either those of personal or real property.

2. Personal

2. Perſonal property is either in poſſeſſion or in action.

3. Injuries to perſonal property in poſſeſſion are, 1. By diſpoſſeſſion. 2. By damage, while the owner remains in poſſeſſion.

4. Diſpoſſeſſion may be effected, 1. By an unlawful taking. 2. By an unlawful detaining.

5. For the unlawful taking of goods and chattels perſonal, the remedy is, 1. Actual reſtitution, which (in caſe of a wrongful diſtreſs) is obtained by action of replevin. 3. Satisfaction in damages: 1ſt, in caſe of *reſcous*, by action of reſcous, poundbreach, or on the caſe; 2dly, in caſe of other unlawful takings, by action of treſpaſs or trover.

6. For the unlawful detaining of goods lawfully taken, the remedy is alſo, 1. Actual reſtitution; by action of replevin or detinue. 2. Satisfaction in damages: by action on the caſe, for trover and converſion.

7. For damage to perſonal property, while in the owner's poſſeſſion, the remedy is in damages; by action of treſpaſs vi et armis, in caſe the act be immediately injurious; or by action of treſpaſs on the caſe, to redreſs conſequential damage.

8. Injuries to perſonal property, in action, ariſe by breach of contracts, 1. Expreſs, 2. Implied.

9. Breaches of expreſs contracts are, 1. By nonpayment of debts. Remedy: 1ſt. Specific payment; recoverable by action of debt. 2dly, Damages for nonpayment; recoverable by action on the caſe. 2. By nonperformance of covenants. Remedy: by action of covenant, 1ſt, to recover damages, in covenants perſonal; 2dly, to compel performance, in covenants real. 3. By nonperformance of promiſes, or aſſumpſits. Remedy: by action on the caſe; for damages.

10. Implied contracts are ſuch as ariſe, 1. From the nature and conſtitution of government. 2. From reaſon and the conſtruction of law.

11. Breaches of contracts, implied in the nature of government, are by the nonpayment of money which the laws have directed to be paid. Remedy: by action of debt (which, in ſuch caſes, is frequently a popular, frequently a qui tam, action); to compel the ſpecific payment;—or, ſometimes, by action on the caſe; for damages.

12. Breaches of contracts, implied in reaſon and conſtruction of law, are by the non-performance of legal preſumptive aſſumpſits: for which the remedy is in damages; by an action on the caſe on the implied aſſumpſits, 1. Of a quantum meruit. 2. Of a quantum valebat. 3. Of money expended for another. 4. Of receiving money to another's uſe. 5. Of an infimul computaſſent, on an account ſtated (the remedy on an account unſtated being by action of account.) 6. Of performing one's duty, in any employment, with integrity, diligence, and ſkill. In ſome of which caſes an action of deceit (or on the caſe, in nature of deceit) will lie.

## SECT. X. *Of* INJURIES *to* REAL PROPERTY; *and, firſt, of* DISPOSSESSION, *or* OUSTER, *of the* FREEHOLD.

1. INJURIES affecting real property are, 1. Ouſter. 2. Treſpaſs. 3. Nuiſance. 4. Waſte. 5. Subtraction. 6. Diſturbance.

2. Ouſter is the amotion of poſſeſſion; and is, 1. From freeholds. 2. From chattels real.

3. Ouſter from freeholds is effected by, 1. Abatement. 2. Intruſion. 3. Diſſeiſin. 4. Diſcontinuance. 5. Deforcement.

4. Abatement is the entry of a ſtranger, after the death of the anceſtor, before the heir.

5. Intruſion is the entry of a ſtranger, after a particular eſtate of freehold is determined, before him in remainder or reverſion.

6. Deſſeiſin is a wrongful putting out of him that is ſeiſed of the freehold.

7. Diſcontinuance is where the tenant in tail, or the huſband of a tenant in fee, makes a larger eſtate of the land than the law alloweth.

8. Deforcement is any other detainer of the freehold from him who hath the property, but who never had the poſſeſſion.

9. The univerſal remedy for all theſe is reſtitution or delivery of poſſeſſion; and, ſometimes, damages for the detention. This is effected, 1. By mere entry. 2. By action poſſeſſory. 3. By writ of right.

10. Mere entry, on lands, by him who hath the apparent right of poſſeſſion, will (if peaceable) diveſt the mere poſſeſſion of a wrongdoer. But forcible entries are remedied by immediate reſtitution, to be given by a juſtice of the peace.

11. Where the wrongdoer hath not only mere poſſeſſion, but alſo an apparent right of poſſeſſion, this may be diveſted by him who hath the actual right of poſſeſſion, by means of the poſſeſſory actions of writ of entry or aſſiſe.

12. A writ of entry is a real action, which diſproves the title of the tenant, by ſhowing the unlawful means under which he gained or continues poſſeſſion. And it may be brought either againſt the wrongdoer himſelf, or in the degrees called the per, the per and cui, and the poſt.

13. An aſſiſe is a real action, which proves the title of the demandant, by ſhowing his own or his anceſtor's poſſeſſion. And it may be brought either to remedy abatements; viz. the aſſiſe of mort d'anceſtor, &c.: Or to remedy recent diſſeiſins; viz. the aſſiſe of novel diſſeiſin.

14. Where the wrongdoer hath gained the actual right of poſſeſſion, he who hath the right of property can only be remedied by a writ of right, or ſome writ of a ſimilar nature. As, 1. Where ſuch right of poſſeſſion is gained by the diſcontinuance of tenant in tail. Remedy, for the right of property: by writ of formedon. 2. Where gained by recovery in a poſſeſſory action, had againſt tenants of particular eſtates by their own default. Remedy: by writ of quod ei deforceat. 3. Where gained by recovery in a poſſeſſory action, had upon the merits. 4. Where gained by the ſtatute of limitations. Remedy, in both caſes: by a mere writ of right, the higheſt writ in the law.

## SECT. XI. *Of* DISPOSSESSION, *or* OUSTER, *of* CHATTELS REAL.

1. OUSTER from chattels real, is, 1. From eſtates by ſtatute and elegit. 2. From an eſtate for years.

2. Ouſter from eſtates by ſtatute or elegit, is effected by a kind of diſſeiſin. Remedy: reſtitution, and damages; by aſſiſe of novel diſſeiſin.

3. Ouſter from an eſtate for years, is effected by

2. like diſſeiſin, or ejectment. Remedy: reſtitution, and damages. 1. By writ of ejectione firmæ. 2. By writ of quare ejecit infra terminum.

4. A writ of ejectione firmæ, or action of treſpaſs in ejectment, lieth where lands, &c. are let for a term of years, and the leſſee is ouſted or ejected from his term; in which caſe he ſhall recover poſſeſſion of his term, and damages.

5. This is now the uſual method of trying titles to land, inſtead of an action real: viz. By, 1. The claimant's making an actual (or ſuppoſed) leaſe upon the land to the plaintiff. 2. The plaintiff's actual (or ſuppoſed) entry thereupon. 3. His actual (or ſuppoſed) ouſter and ejectment by the defendant. For which injury this action is brought either againſt the tenant, or (more uſually) againſt ſome caſual or fictitious ejector; in whoſe ſtead the tenant may be admitted defendant, on condition that the leaſe, entry, and ouſter, be confeſſed, and that nothing elſe be diſputed but the merits of the title claimed by the leſſor of the plaintiff.

6. A writ of quare ejecit infra terminum is an action of a ſimilar nature; only not brought againſt the wrongdoer or ejector himſelf, but ſuch as are in poſſeſſion under his title.

### Sect. XII. *Of* treſpass.

Treſpass is an entry upon, and damage done to, another's lands, by one's ſelf, or one's cattle; without any lawful authority, or cauſe of juſtification: which is called a breach of his cloſe. Remedy: damages; by action of treſpaſs, quare clauſum fregit: beſides that of diſtreſs, damage feaſant. But, unleſs the title to the land came chiefly in queſtion, or the treſpaſs was wilful or malicious, the plaintiff (if the damages be under 40 ſhillings) ſhall recover no more coſts than damages.

### Sect. XIII. *Of* nuisance.

1. Nuisance, or annoyance, is any thing that worketh damage or inconvenience: and it is either a public and common nuiſance, of which in the next chapter; or, a private nuiſance, which is any thing done to the hurt or annoyance of, 1. The corporeal. 2. The incorporeal, hereditaments of another.

2. The remedies for a private nuiſance (beſides that of abatement) are, 1. Damages; by action on the caſe; (which alſo lies for ſpecial prejudice by a public nuiſance). 2. Removal thereof, and damages; by aſſiſe of nuiſance. 3. Like removal, and damages; by writ of quod permittat proſternere.

### Sect. XIV. *Of* waste.

1. Waste is a ſpoil and deſtruction in lands and tenements, to the injury of him who hath, 1. An immediate intereſt (as, by right of common) in the lands. 2. The remainder or reverſion of the inheritance.

2. The remedies, for a commoner, are reſtitution, and damages; by aſſiſe of common: or, damages only; by action on the caſe.

3. The remedy, for him in remainder, or reverſion, is, 1. Preventive: by writ of eſtrepement at law, or injunction out of chancery; to ſtay waſte. 2. Corrective: by action of waſte; to recover the place waſted, and damages.

### Sect. XV. *Of* subtraction.

1. Subtraction is when one, who owes ſervices to another, withdraws or neglects to perform them. This may be, 1. Of rents and other ſervices, due by tenure. 2. Of thoſe due by cuſtom.

2. For ſubtraction of rents and ſervices, due by tenure, the remedy is, 1. By diſtreſs; to compel the payment or performance. 2. By action of debt. 3. By aſſiſe. 4. By writ de conſuetudinibus et ſervitiis;—to compel the payment. 5. By writ of ceſſavit;—and, 6. By writ of right ſur diſclaimer;—to recover the land itſelf.

3. To remedy the oppreſſion of the lord, the law has alſo given, 1. The writ of ne injuſte vexes: 2. The writ of meſne.

4. For ſubtraction of ſervices, due by cuſtom, the remedy is, 1. By writ of ſecta and molendinum, furnum, torrale, &c. to compel the performance, and recover damages. 2. By action on the caſe; for damages only.

### Sect. XVI. *Of* disturbance.

1. Disturbance is the hindering, or diſquieting, the owners of an incorporeal hereditament, in their regular and lawful enjoyment of it.

2. Diſturbances are, 1. Of franchiſes. 2. Of commons. 3. Of ways. 4. Of tenure. 5. Of patronage.

3. Diſturbance of franchiſes, is remedied by a ſpecial action on the caſe; for damages.

4. Diſturbance of common, is, 1. Intercommoning without right. Remedy: damages; by an action on the caſe, or of treſpaſs: beſides diſtreſs, damage feaſant: to compel ſatisfaction. 2. Surcharging the common. Remedies: diſtreſs, damage feaſant; to compel ſatisfaction: action on the caſe; for damages: or, writ of admeaſurement of paſture; to apportion the common; and writ de ſecunda ſuperoneratione; for the ſupernumerary cattle, and damages. 3. Incloſure, or obſtruction. Remedies: Reſtitution of the common, and damages; by aſſiſe of novel diſſeiſin, and by writ of quod permittat: or, damages only; by action on the caſe.

5. Diſturbance of ways, is the obſtruction, 1. Of a way in groſs, by the owner of the land. 2. Of a way appendant, by a ſtranger. Remedy, for both: damages; by action on the caſe.

6. Diſturbance of tenure, by driving away tenants, is remedied by a ſpecial action on the caſe; for damages.

7. Diſturbance of patronage, is the hindrance of a patron to preſent his clerk to a benefice; whereof uſurpation, within ſix months, is now become a ſpecies.

8. Diſturbers may be, 1. The pſeudo-patron, by his wrongful preſentation. 2. His clerk, by demanding inſtitution. 3. The ordinary, by refuſing the clerk of the true patron.

9. The remedies are, 1. By aſſiſe of darrein preſentment. 2. By writ of quare impedit;—to compel inſtitution and recover damages: Conſequent to which are the writs of quare incumbravit, and quare non admiſit; for ſubſequent damages. 3. By writ of right of advowſon: to compel inſtitution, or eſtabliſh the permanent right.

Sect.

### SECT. XVII. *Of* INJURIES PROCEEDING FROM, *or* AFFECTING, *the* CROWN.

1. INJURIES to which the crown is a party are, 1. Where the crown is the aggreſſor. 2. Where the crown is the ſufferer.

2. The crown is the aggreſſor, whenever it is in poſſeſſion of any property to which the ſubject hath a right.

3. This is remedied, 1. By petition of right; where the right is grounded on facts diſcloſed in the petition itſelf. 2. By monſtrans de droit; where the claim is grounded on facts, already appearing on record. The effect of both which is to remove the hands (or poſſeſſion) of the king.

4. Where the crown is the ſufferer, the king's remedies are, 1. By ſuch common law actions as are conſiſtent with the royal dignity. 2. By inqueſt of office, to recover poſſeſſion: which, when found, gives the king his right by ſolemn matter of record; but may afterwards be traverſed by the ſubject. 3. By writ of ſcire facias, to repeal the king's patent or grant. 4. By information of intruſion, to give damages for any treſpaſs on the lands of the crown; or of debt, to recover moneys due upon contract, or forfeited by the breach of any penal ſtatute; or ſometimes (in the latter caſe) by information in rem: all filed in the exchequer, *ex officio*, by the king's attorney general. 5. By writ of quo warranto, or information in the nature of ſuch writ; to ſeiſe into the king's hands any franchiſe uſurped by the ſubject, or to ouſt an uſurper from any public office. 6. By writ of mandamus, unleſs cauſe; to admit or reſtore any perſon entitled to a franchiſe or office: to which if a falſe cauſe be returned, the remedy is by traverſe, or by action on the caſe for damages; and, in conſequence, a peremptory mandamus, or writ of reſtitution.

### SECT. XVIII. *Of the* PURSUIT *of* REMEDIES *by* ACTION; *and*, FIRST, *of the* ORIGINAL WRIT.

1. The purſuit of the ſeveral remedies furniſhed by the laws of England, is, 1. By action in the courts of common law. 2. By the proceedings in the courts of equity.

2. Of an action in the court of common pleas (originally the proper court for proſecuting civil ſuits) the orderly parts are, 1. The original writ. 2. The proceſs. 3. The pleadings. 4. The iſſue, or demurrer. 5. The trial. 6. The judgment. 7. The proceedings in nature of appeal. 8. The execution.

3. The original writ is the beginning or foundation of a ſuit, and is either optional (called a præcipe), commanding the defendant to do ſomething in certain, or otherwiſe ſhow cauſe to the contrary; or peremptory (called a ſi fecerit te ſecurum), commanding, upon ſecurity given by the plaintiff, the defendant to appear in court, to ſhow wherefore he hath injured the plaintiff: both iſſuing out of chancery under the king's great ſeal, and returnable in bank during term-time.

### SECT. XIX. *Of* PROCESS.

1. PROCESS is the means of compelling the defendant to appear in court.

2. This includes, 1. Summons. 2. The writ of attachment, or pone; which is ſometimes the firſt or original proceſs. 3. The writ of diſtringas, or diſtreſs infinite. 4. The writs of capias ad reſpondendum, and teſtatum capias; or, inſtead of theſe, in the king's bench, the bill of Middleſex, and writ of latitat:—and, in the exchequer, the writ of quo minus. 5. The alias and pluries writs. 6. The exigent, or writ of exigis facias, proclamations, and outlawry. 7. Appearance, and common bail. 8. The arreſt. 9. Special bail, firſt to the ſheriff, and then to the action.

### SECT. XX. *Of* PLEADINGS.

PLEADINGS are the mutual altercations of the plaintiff and defendant in writing; under which are compriſed, 1. The declaration or count; (wherein, incidentally, of the viſne, nonſuit, retraxit, and diſcontinuance). 2. The defence, claim of cognizance, imparlance, view, oyer, aid, prayer, voucher, or age. 3. The plea; which is either a dilatory plea (1ſt, to the juriſdiction; 2dly, in diſability of the plaintiff; 3dly, in abatement), or it is a plea to the action; ſometimes confeſſing the action either in whole or in part (wherein of a tender, paying money into court, and ſet off); but uſually denying the complaint, by pleading, either, 1ſt, the general iſſue; or, 2dly, a ſpecial bar (wherein of juſtifications, the ſtatutes of limitation, &c.) 4. Replication, rejoinder, ſurrejoinder, rebutter, ſurrebutter, &c. Therein of eſtoppels, colour, duplicity, departure, new aſſignment, proteſtation, averment, and other incidents of pleading.

### SECT. XXI. *Of* ISSUE *and* DEMURRER.

1. ISSUE is where the parties, in a courſe of pleading, come to a point affirmed on one ſide and denied on the other; which, if it be a matter of law, is called a demurrer; if it be a matter of fact, ſtill retains the name of an iſſue of fact.

2. Continuance is the detaining of the parties in court from time to time, by giving them a day certain to appear upon. And, if any new matter ariſes ſince the laſt continuance or adjournment, the defendant may take advantage of it, even after demurrer or iſſue, by alleging it in a plea puis darrein continuance.

3. The determination of an iſſue in law, or demurrer, is by the opinion of the judges of the court; which is afterwards entered on record.

### SECT. XXII. *Of the* SEVERAL SPECIES *of* TRIAL.

1. TRIAL is the examination of the matter of fact put in iſſue.

2. The ſpecies of trials are, 1. By the record. 2. By inſpection. 3. By certificate. 4. By witneſſes. 5. By wager of battel. 6. By wager of law. 7. By jury.

3. Trial by the record is had, when the exiſtence of ſuch record is the point in iſſue.

4. Trial by inſpection or examination is had by the court, principally when the matter in iſſue is the evident object of the ſenſes.

5. Trial by certificate is had in thoſe caſes, where ſuch certificate muſt have been concluſive to a jury.

6. Trial by witneſſes (the regular method in the civil law) is only uſed in writ of dower, when the death of the huſband is in iſſue.

7. Trial by wager of battel, in civil caſes, is only had on writ of right; but, in lieu thereof, the tenant may have, at his option, the trial by the grand aſſize.

8. Trial by wager of law is only had, where the matter in iſſue may be ſuppoſed to have been privily tranſacted between the parties themſelves, without the intervention of other witneſſes.

### Sect. XXIII. *Of the* TRIAL *by* JURY.

1. TRIAL by jury is, 1. Extraordinary; as, by the grand aſſize, in writs of right; and by the grand jury, in writs of attaint. 2. Ordinary.

2. The method and proceſs of the ordinary trial by jury is, 1. The writ of venire facias to the ſheriff, coroners, or eliſors: with the ſubſequent compulſive proceſs of habeas corpora, or diſtringas. 2. The carrying down of the record to the court of niſi prius. 3. The ſheriff's return; or pannel of, 1ſt, ſpecial, 2dly, common jurors. 4. The challenges; 1ſt, to the array; 2dly, to the polls of the jurors; either, propter honoris reſpectus, propter defectum, propter affectum (which is ſometimes a principal challenge, ſometimes to the favour), or propter delictum. 5. The tales de circumſtantibus. 6. The oath of the jury. 7. The evidence; which is either by proofs, 1ſt, written; 2dly, parole:—or, by the private knowledge of the jurors. 6. The verdict; which may be, 1ſt, privy; 2dly, public; 3dly, ſpecial.

### Sect. XXIV. *Of* JUDGMENT, *and its* INCIDENTS.

1. WHATEVER is tranſacted at the trial, in the court of niſi prius, is added to the record under the name of a poſtea: conſequent upon which is the judgment.

2. Judgment may be arreſted or ſtayed for cauſes, 1. Extrinſic, or dehors the record; as in the caſe of new trials. 2. Intrinſic, or within it; as where the declaration varies from the writ, or the verdict from the pleadings and iſſue; or where the caſe, laid in the declaration, is not ſufficient to ſupport the action in point of law.

3. Where the iſſue is immaterial, or inſufficient, the court may award a repleader.

4. Judgment is the ſentence of the law, pronounced by the court, upon the matter contained in the record.

5. Judgments are, 1. Interlocutory; which are incomplete till perfected by a writ of inquiry. 2. Final.

6. Coſts, or expenſes of ſuit, are now the neceſſary conſequences of obtaining judgment.

### Sect. XXV. *Of* PROCEEDINGS, *in the* NATURE *of* APPEALS.

1. PROCEEDINGS, in the nature of appeals from judgment, are, 1. A writ of attaint; to impeach the verdict of a jury; which of late has been ſuperſeded by new trials. 2. A writ of audita querela; to diſcharge a judgment by matter that has ſince happened. 3. A writ of error from one court of record to another; to correct judgments, erroneous in point of law, and not helped by the ſtatutes of amendment and jeo fails.

2. Writs of error lie, 1. To the court of king's bench, from all inferior courts of record; from the court of common pleas at Weſtminſter; and from the court of king's bench in Ireland. 2. To the courts of exchequer chamber, from the law ſide of the court of exchequer; and from proceedings in the court of king's bench by bill. 3. To the houſe of peers, from proceedings in the court of king's bench by original, and on writs of error; and from the ſeveral courts of exchequer chamber.

### Sect. XXVI. *Of* EXECUTION.

EXECUTION is the putting in force of the ſentence or judgment of the law. Which is effected, 1. Where poſſeſſion of any hereditament is recovered: by writ of habere facias ſeiſinam, poſſeſſionem, &c. 2. Where any thing is awarded to be done or rendered, by a ſpecial writ for that purpoſe: as, by writ of abatement, in caſe of nuiſance: retorna habendo, and capias in withernam, in replevin; diſtringas and ſcire facias, in detinue. 3. Where money only is recovered; by writ of, 1ſt, capias ad ſatisfaciendum, againſt the body of the defendant; or in default thereof, ſcire facias againſt his bail. 2dly, Fieri facias, againſt his goods and chattels. 3dly, Levari facias, againſt his goods and the profits of his lands. 4thly, Elegit, againſt his goods, and the poſſeſſion of his lands. 5thly, Extendi facias, and other proceſs, on ſtatutes, recognizances, &c. againſt his body, lands, and goods.

### Sect. XXVII. *Of* PROCEEDINGS *in the* COURTS *of* EQUITY.

1. MATTERS of equity which belong to the peculiar juriſdiction of the court of chancery, are, 1. The guardianſhip of infants. 2. The cuſtody of idiots and lunatics. 3. The ſuperintendance of charities. 4. Commiſſions of bankrupt.

2. The court of exchequer, and the duchy-court of Lancaſter, have alſo ſome peculiar cauſes, in which the intereſt of the king is more immediately concerned.

3. Equity is the true ſenſe and found interpretation of the rules of law; and, as ſuch, is equally attended to by the judges of the courts both of common law and equity.

4. The eſſential differences, whereby the Engliſh courts of equity are diſtinguiſhed from the courts of law, are, 1. The mode of proof, by a diſcovery on the oath of the party; which gives a juriſdiction in matters of account and fraud. 2. The mode of trial; by depoſitions taken in any part of the world. 3. The mode of relief; by giving a more ſpecific and extenſive remedy than can be had in the courts of law; as, by carrying agreements into execution, ſtaying waſte or other injuries by injunction, directing the ſale of incumbered lands, &c. 4. The true conſtruction of ſecurities for money, by conſidering them merely as a pledge. 5. The execution of truſts, or ſecond uſes, in a manner analogous to the law of legal eſtates.

5. The proceedings in the court of chancery (to which thoſe in the exchequer, &c. very nearly conform) are, 1. Bill. 2. Writ of ſubpœna; and perhaps, injunction. 3. Proceſs of contempt; viz. (ordinarily) attachment, attachment with proclamations, commiſſions of rebellion, ſerjeant at arms, and ſequeſtrations. 4. Appearance. 5. Demurrer. 6. Plea. 7. Anſwer. 8. Exceptions; amendments; croſs, or ſupplemental, bills; bills of

of revivor, interpleader, &c. 9. Replication. 10. Iſſue. 11. Depoſitions, taken upon interrogatories; and ſubſequent publication thereof. 12. Hearing. 13. Interlocutory decree; feigned iſſue, and trial; reference to the maſter, and report; &c. 14. Final decree. 15. Rehearing, or bill of review. 16. Appeal to parliament.

## CHAP. IV.

### *Of* PUBLIC WRONGS.

#### SECT. I. *Of the* NATURE *of* CRIMES, *and their* PUNISHMENT.

1. IN treating of public wrongs, may be conſidered, 1. The general nature of crimes and puniſhments. 2. The perſons capable of committing crimes. 3. The ſeveral degrees of guilt. 4. The ſeveral ſpecies of crimes, and their reſpective puniſhments. 5. The means of prevention. 6. The method of puniſhment.

2. A crime, or miſdemeanour, is an act committed, or omitted, in violation of a public law, either forbidding or commanding it.

3. Crimes are diſtinguiſhed from civil injuries, that they are a breach and violation of the public rights, due to the whole community, conſidered as a community.

4. Puniſhments may be conſidered with regard to, 1. The power; 2. The end; 3. The meaſure; —of their infliction.

5. The power, or right, of inflicting human puniſhments for natural crimes, or ſuch as are mala in ſe, was by the law of nature veſted in every individual; but, by the fundamental contract of ſociety, is now transferred to the ſovereign power; in which alſo is veſted, by the ſame contract, the right of puniſhing poſitive offences, or ſuch as are mala prohibita.

6. The end of human puniſhments is to prevent future offences; 1. By amending the offender himſelf. 2. By deterring others through his example. 3. By depriving him of the power to do future miſchief.

7. The meaſure of human puniſhments muſt be determined by the wiſdom of the ſovereign power, and not by any uniform univerſal rule: though that wiſdom may be regulated, and aſſiſted, by certain general, equitable, principles.

#### SECT. II. *Of the* PERSONS *capable of* COMMITTING CRIMES.

1. ALL perſons are capable of committing crimes, unleſs there be in them a defect of will: for, to conſtitute a legal crime, there muſt be both a vicious will, and a vicious act.

2. The will does not concur with the act, 1. Where there is a defect of underſtanding. 2. Where no will is exerted. 3. Where the act is conſtrained by force and violence.

3. A vicious will may therefore be wanting in the caſes of, 1. Infancy. 2. Idiocy, or lunacy. 3. Drunkenneſs; which doth not, however, excuſe. 4. Misfortune. 5. Ignorance, or miſtake of fact. 6. Compulſion, or neceſſity; which is, 1ſt, that of civil ſubjection; 2dly, that of dureſs per minas; 3dly, that of chooſing the leaſt pernicious of two evils, where one is unavoidable; 4thly, that of want, or hunger; which is no legitimate excuſe.

4. The king, from his excellence and dignity, is alſo incapable of doing wrong.

#### SECT. III. *Of* PRINCIPALS *and* ACCESSORIES.

1. The different degrees of guilt in criminals are, 1. As principals. 2. As acceſſories.

2. A principal in a crime is, 1. He who commits the fact. 2. He who is preſent at, aiding, and abetting, the commiſſion.

3. An acceſſory is he who doth not commit the fact, nor is preſent at, the commiſſion: but is in ſome ſort concerned therein, either before or after.

4. Acceſſories can only be in petit treaſon, and felony: in high treaſon, and miſdemeanors, all are principals.

5. An acceſſory, before the fact, is one who, being abſent when the crime is committed, hath procured, counſelled, or commanded, another to commit it.

6. An acceſſory after the fact, is where a perſon, knowing a felony to have been committed, receives, relieves, comforts, or aſſiſts, the felon. Such acceſſory is uſually entitled to the benefit of clergy; where the principal, and acceſſory before the fact, are excluded from it.

#### SECT. IV. *Of* OFFENCES *againſt* GOD *and* RELIGION.

1. CRIMES and miſdemeanours cognizable by the laws of England are ſuch as more immediately offend, 1. GOD, and his holy religion. 2. The law of nations. 3. The king, and his government. 4. The public, or commonwealth. 5. Individuals.

2. Crimes more immediately offending GOD and religion are, 1. Apoſtacy. For which the penalty is incapacity, and impriſonment. 2. Hereſy. Penalty, for one ſpecies thereof: the ſame. 3. Offences againſt the eſtabliſhed church:—Either, by reviling its ordinances: Penalties: fine; deprivation; impriſonment; forfeiture.—Or, by nonconformity to its worſhip: 1ſt, Through total irreligion. Penalty: fine. 2dly, Through proteſtant diſſenting. Penalty aboliſhed by the toleration act. 3dly, Through popery, either in profeſſors of the popiſh religion, popiſh recuſants convict, or popiſh prieſts. The penalties were, incapacity; double taxes; impriſonment; fines; forfeitures; abjuration of the realm; judgment of felony, without clergy; and judgment of high treaſon. But the greater part of theſe barbarous and intolerant ſtatutes were repealed in 1779, by the famous *popiſh bill.* (See ENGLAND, § 101.) 4. Blaſphemy. Penalty: fine, impriſonment, and corporal puniſhment. 5. Profane ſwearing and curſing. Penalty: fine, or houſe of correction. 6. Witchcraft; or at leaſt, the pretence thereto. Penalty: impriſonment, and pillory. 7. Religious impoſtures. Penalty: fine, impriſonment, and corporal puniſhment. 8. Simony. Penalties: forfeiture of double value; incapacity. 9. Sabbath-breaking. Penalty: fine. 10. Drunkenneſs. Penalty: fine, or ſtocks. 11. Lewdneſs. Penalties: fine; impriſonment; houſe of correction.

### Sect. V. *Of* offences *againſt the* law *of* nations.

1. The law of nations is a ſyſtem of rules, deducible by natural reaſon, and eſtabliſhed by univerſal conſent, to regulate the intercourſe between independent ſtates.

2. In England, the law of nations is adopted in its full extent, as part of the law of the land.

3. Offences againſt this law are principally incident to whole ſtates or nations; but, when committed by private ſubjects, are then the objects of the municipal law.

4. Crimes againſt the law of nations, animadverted on by the laws of England, are, 1. Violation of ſafe-conducts. 2. Infringement of the rights of ambaſſadors. Penalty, in both; arbitrary. 3. Piracy. Penalty; judgment of felony, without clergy.

### Sect. VI. *Of* high treason.

1. Crimes and miſdemeanours more peculiarly offending the king and his government are, 1. High treaſon. 2. Felonies injurious to the prerogative. 3. Præmunire. 4. Other miſpriſions and contempts.

2. High treaſon may, according to the ſtatute of Edward III. be committed, 1 By compaſſing or imagining the death of the king, or queen-conſort, or their eldeſt ſon and heir; demonſtrated by ſome overt act. 2. By violating the king's companion, his eldeſt daughter, or the wife of his eldeſt ſon. 3. By ſome overt act of levying war againſt the king in his realm. 4. By adherence to the king's enemies. 5. Counterfeiting the king's great or privy ſeal. 6. By counterfeiting the king's money, or importing counterfeit money. 7. By killing the chancellor, treaſurer, or king's juſtices, in the execution of their offices.

3. High treaſons, created by ſubſequent ſtatutes, are ſuch as relate, 1. To papiſts: as, the repeated defence of the pope's juriſdiction; the coming from beyond ſea of a natural-born popiſh prieſt; the renouncing of allegiance, and reconciliation to the pope or other foreign power. 2. To the coinage, or other ſignatures of the king: as, counterfeiting (or, importing and uttering counterfeit) foreign coin, here current; forging the ſign manual, privy ſignet, or privy ſeal; falſifying, &c. the current coin. 3. To the proteſtant ſucceſſion: as, correſponding with, or remitting to, the late Pretender's ſons; endeavouring to impede the ſucceſſion; writing or printing, in defence of any pretender's title, or derogation of the act of ſettlement, or of the power of parliament to limit the deſcent of the crown.

4. The puniſhment of high treaſon, in males, is (generally) to be, 1. Drawn. 2. Hanged. 3. Embowelled alive. 4. Beheaded. 5. Quartered. 6. The head and quarters to be at the king's diſpoſal. But, in treaſons relating to the coin, only to be drawn, and hanged till dead. Females, in both caſes, were formerly drawn and burned alive; but this laſt barbarous puniſhment was aboliſhed by act of parliament, about 1790.

### Sect. VII. *Of* felonies *injurious to the* king's prerogative.

1. Felony is that offence which occaſions the total forfeiture of lands or goods at common law; now uſually alſo puniſhable with death, by hanging; unleſs through the benefit of clergy.

2. Felonies injurious to the king's prerogative (of which ſome are within, others without, clergy) are, 1. Such as relate to the coin: as, the wilful uttering of counterfeit money, &c.; (to which head ſome inferior miſdemeanours affecting the coinage may be alſo referred). 2. Conſpiring or attempting to kill a privy counſellor. 3. Serving foreign ſtates, or enliſting ſoldiers for foreign ſervice. 4. Embezzling the king's armour or ſtores. 5. Deſertion from the king's armies, by land or ſea.

### Sect. VIII. *Of* præmunire.

1. Præmunire, in its original ſenſe, is the offence of adhering to the temporal power of the Pope, in derogation of the regal authority. Penalty: outlawry, forfeiture, and impriſonment: which hath ſince been extended to ſome offences of a different nature.

2. Among theſe are, 1. Importing Popiſh trinkets. 2. Contributing to the maintenance of Popiſh ſeminaries abroad, or popiſh prieſts in England. 3. Moleſting the profeſſors of abbey-lands. 4. Acting as broker in an uſurious contract, for more than ten per cent. 5. Obtaining any ſtay of proceedings in ſuits for monopolies. 6. Obtaining an excluſive patent for gunpowder or arms. 7. Exertion of purveyance or pre-emption. 8. Aſſerting a legiſlative authority in both or either houſe of parliament. 9. Sending any ſubject a priſoner beyond ſea. 10. Refuſing the oaths of allegiance and ſupremacy. 11. Preaching, teaching, or adviſed ſpeaking, in defence of the right of any pretender to the crown, or in derogation of the power of parliament to limit the ſucceſſion. 12. Treating of our matters by the aſſembly of Scotland, convened for electing their repreſentatives in parliament. 15. Unwarrantable undertakings by unlawful ſubſcriptions to public funds.

### Sect. IX. *Of* misprisions *and* contempts *affecting the* king *and* government.

1. Misprisions and contempts are all ſuch high offences as are under the degree of capital.

2. Theſe are, 1. Negative, in concealing what ought to be revealed. 2. Poſitive, in committing what ought not be done.

3. Negative miſpriſions are, 1. Miſpriſion of treaſon. Penalty: forfeiture and impriſonment. 2. Miſpriſion of felony. Penalty: fine and impriſonment. 3. Concealment of treaſure trove. Penalty; fine and impriſonment.

4. Poſitive miſpriſions, or high miſdemeanours and contempts, are, 1. Mal-adminiſtration of public truſts, which includes the crime of peculation. Uſual penalties: baniſhment; fines; impriſonment; diſability. 2. Contempts againſt the king's prerogative. Penalty: fine and impriſonment. 3. Contempt againſt his perſon and government. Penalty; fine, impriſonment, and infamous corporal puniſhment. 4. Contempts againſt his title. Penalties: fine and impriſonment; or fine, and diſability. 5. Contempts againſt his palaces, or courts of juſtice. Penalties: fine; impriſonment; corporal puniſhment; loſs of right hand; forfeiture.

Sect

SECT. X. *Of* OFFENCES *againſt* PUBLIC JUSTICE.

1. CRIMES eſpecially affecting the commonwealth are offences, 1. Againſt the public juſtice. 2. Againſt the public peace. 3. Againſt the public trade. 4. Againſt the public health. 5. Againſt the public police or economy.

2. Offences againſt the public juſtice, are, 1. Embezzling or vacating records, and perſonating others in courts of juſtice. Penalty: judgment of felony, uſually without clergy. 2. Compelling priſoners to become approvers. Penalty: judgment of felony. 3. Obſtructing the execution of proceſs. 4. Eſcapes. 5. Breach of priſon. 6. Reſcue. Which four may (according to the circumſtances) be either felonies, or miſdemeanours, puniſhable by fine and impriſonment. 7. Returning from tranſportation. This is felony, without clergy. 8. Taking rewards to help one to his ſtolen goods. Penalty: the ſame as for the theft. 9. Receiving ſtolen goods. Penalties: tranſportation; fine; and impriſonment.—10. Theftbote. 11. Common barretry and ſuing in a feigned name. 12. Maintenance. 13. Champerty. Penalty, in theſe four: fine, and impriſonment. 14. Compounding proſecutions on penal ſtatutes. Penalty: fine, pillory, and diſability. 15. Conſpiracy; and threats of accuſation in order to extort money, &c. Penalties: the villenous judgment; fine; impriſonment; pillory; whipping; tranſportation. 16. Perjury, and ſubornation thereof. Penalties: infamy; impriſonment; fine, or pillory; and, ſometimes, tranſportation or houſe of correction. 17. Bribery. Penalty: fine, and impriſonment. 18. Embracery. Penalty: infamy, fine, and impriſonment. 19. *Falſe* verdict. Penalty: the judgment in attaint. 20. Negligence of public officers, &c. Penalty: fine, and forfeiture of the office. 21. Oppreſſion by magiſtrates. 22. Extortion of officers. Penalty in both: impriſonment, fine, and ſometimes forfeiture of the office.

SECT. XI. *Of* OFFENCES *againſt the* PUBLIC PEACE.

OFFENCES againſt the public peace are, 1. Riotous aſſemblies to the number of twelve. 2. Appearing armed, or hunting in diſguiſe. 3. Threatening, or demanding any valuable thing, by letter. —All theſe are felonies, without clergy. 4. Deſtroying of turnpikes, &c. Penalties: whipping; impriſonment; judgment of felony, with and without clergy.—5. Affrays. 6. Riots, routs, and unlawful aſſemblies. 7. Tumultuous petitioning. 8. Forcible entry, and detainer. Penalty, in all four: fine, and impriſonment. 9. Going unuſually armed. Penalty: forfeiture of arms, and impriſonment. 10. Spreading falſe news. Penalty: fine and impriſonment. 11. Pretended prophecies. Penalties: fine; impriſonment; and forfeiture. 12. Challenges to fight. Penalty: fine, impriſonment, and ſometimes forfeiture. 13. Libels. Penalty: fine, impriſonment, and corporal puniſhment.

SECT. XII. *Of* OFFENCES *againſt* PUBLIC TRADE.

OFFENCES againſt the public trade, are, 1. Owling. Penalties: fines; forfeiture; impriſonment; loſs of left hand, tranſportation; judgment of felony. 2. Smuggling penalties: fines; loſs of goods; judgment of felony, without clergy. 3. Fraudulent bankruptcy. Penalty: judgment of felony, without clergy. 4. Uſury. Penalty: fine, and impriſonment. 5. Cheating. Penalties: fine; impriſonment; pillory; tumbrel; whipping, or other corporal puniſhment, tranſportation.—6. Foreſtalling. 7. Regrating. 8. Engroſſing. Penalties, for all three: loſs of goods; fine; impriſonment; pillory. 9. Monopolies, and combinations to raiſe the price of commodities. Penalties: fines; impriſonment; pillory; loſs of ear; infamy; and, ſometimes, the pains of præmunire. 10. Exerciſing a trade, not having ſerved as an apprentice. Penalty: fine. 11. Tranſporting, or refiding abroad, of artificers. Penalties: fine; impriſonment; forfeiture; incapacity; becoming aliens.

SECT. XIII. *Of* OFFENCES *againſt the* PUBLIC HEALTH, *and* PUBLIC POLICE *or* ECONOMY.

1. OFFENCES againſt the public health are, 1. Irregularity, in the time of the plague, or of quarantine. Penalties: whipping; judgment of felony, with and without clergy. 2. Selling unwholeſome proviſions. Penalties: amercement; pillory; fine; impriſonment; abjuration of the town.

2. Offences againſt the public police and economy or domeſtic order of the kingdom, are, 1. Thoſe relating to clandeſtine and irregular marriages. Penalties: judgment of felony, with and without clergy. 2. Bigamy, or (more properly) polygamy. Penalty: judgment of felony. 3. Wandering, by ſoldiers or mariners. 4. Remaining in England, by Egyptians; or being in their fellowſhip one month. Both theſe are felonies, without clergy. 5. Common nuiſances, 1ſt, By annoyances or purpreſtures in highways, bridges, and rivers; 2dly, by offenſive trades and manufactures; 3dly, by diſorderly houſes; 4thly, by lotteries; 5thly, by cottages; 6thly, by fireworks; 7thly, by eaveſdropping. Penalty, in all; fine. 8thly, By common ſcolding. Penalty: the cucking ſtool. 6. Idleneſs, diſorder, vagrancy, and incorrigible roguery. Penalties: impriſonment; whipping; judgment of felony. 7. Luxury in diet. Penalty, diſcretionary. 8. Gaming. Penalties: to gentlemen, fines; to others, fine and impriſonment; to cheating gameſters, fine, infamy, and the corporal pains of perjury. 9. Deſtroying the game. Penalties: fines, and corporal puniſhment.

SECT. XIV. *Of* HOMICIDE.

1. CRIMES eſpecially affecting individuals are, 1. Againſt their perſons. 2. Againſt their habitations. 3. Againſt their property.

2. Crimes againſt the perſons of individuals, are, 1. By homicide, or deſtroying life. 2. By other corporal injuries.

3. Homicide is, 1. Juſtifiable. 2. Excuſable. 3. Felonious.

4. Homicide is juſtifiable, 1. By neceſſity, and command of law. 2. By permiſſion of law; 1ſt, for the furtherance of public juſtice; 2dly, for prevention of ſome forcible felony.

5. Homicide

5. Homicide is excuſable, 1. *Per infortunium*, or miſadventure. 3. *Se defendendo*, or in ſelf-defence, by chance medley. Penalty, in both: forfeiture of goods; which however is pardoned of courſe.

6. Felonious homicide is the killing of a human creature without juſtification or excuſe. This is, 1. Killing one's ſelf. 2. Killing another.

7. Killing one's ſelf, or ſelf-murder, is where one deliberately, or by any unlawful malicious act, puts an end to his own life. This is felony; puniſhed by ignominious burial, and forfeiture of goods and chattels.

8. Killing another is, 1. Manſlaughter. 2. Murder.

9. Manſlaughter is the unlawful killing of another, without malice, expreſs or implied. This is either, 1. Voluntary, upon a ſudden heat. 2. Involuntary, in the commiſſion of ſome unlawful act. Both are felony, but within clergy; except in the caſe of ſtabbing.

10. Murder is when a perſon, of ſound memory and diſcretion, unlawfully killeth any reaſonable creature, in being, and under the king's peace; with malice aforethought, either expreſs or implied. This is felony, without clergy; puniſhed with ſpeedy death and hanging in chains, or diſſection.

11. Petit treaſon (being an aggravated degree of murder) is where the ſervant kills his maſter, the wife her huſband, or the eccleſiaſtic his ſuperior. Penalty: in men, to be drawn and hanged; in women, to be drawn and burned.

## SECT. XV. *Of* OFFENCES *againſt the* PERSONS *of* INDIVIDUALS.

CRIMES affecting the perſons of individuals, by other corporal injuries, not amounting to homicide, are, 1. Maybem; and alſo ſhooting at another. Penalties: fine; impriſonment; judgment of felony, without clergy. 2. Forcible abduction, and marriage or defilement, of an heireſs; which is felony: alſo, ſtealing, and deflowering or marrying, any woman-child under the age of ſixteen years; for which the penalty is impriſonment, fine, and temporary forfeiture of her lands. 3. Rape, and alſo carnal knowledge, of a woman-child under the age of ten years. 4. Buggery, with man or beaſt. Both theſe are felonies, without clergy.—5. Aſſault. 6. Battery; eſpecially of clergymen. 7. Wounding. Penalties, in all three: fine; impriſonment; and other corporal puniſhment. 8. Falſe impriſonment. Penalties: fine; impriſonment; and (in ſome atrocious caſes) the pains of præmunire, and incapacity of office or pardon. 9. Kidnapping, or forcibly ſtealing away the king's ſubjects. Penalty: fine; impriſonment; and pillory.

## SECT. XVI. *Of* OFFENCES *againſt the* HABITATIONS *of* INDIVIDUALS.

1. CRIMES affecting the habitations of individuals are, 1. Arſon. 2. Burglary.

2. Arſon is the malicious and wilful burning of the houſe, or out-houſe, of another man. This is felony; in ſome caſes within, in others without, clergy.

3. Burglary is the breaking and entering, by night, into a manſion-houſe, with intent to commit a felony. This is felony, without clergy.

## SECT. XVII. *Of* OFFENCES *againſt* PRIVATE PROPERTY.

1. CRIMES affecting the private property of individuals are, 1. Larceny. 2. Malicious miſchief. 3. Forgery.

2. Larceny is, 1. Simple. 2. Mixed, or compound.

3. Simple larceny is the felonious taking, and carrying away, of the perſonal goods of another. And it is, 1. Grand larceny; being above the value of twelve pence. Which is felony; in ſome caſes within, others without, clergy. 2. Petit larceny; to the value of twelve pence or under. Which is alſo felony, but not capital; being puniſhed with whipping, or tranſportation.

4. Mixed, or compound, larceny is that wherein the taking is accompanied with the aggravation of being, 1. From the houſe. 2. From the perſon.

5. Larcenies from the houſe, by day or night, are felonies without clergy, when they are, 1. Larcenies, above twelve pence, from a church; or by breaking a tent or booth in a market or fair by day or night, the owner or his family being therein;—or by breaking a dwelling-houſe by day, any perſon being therein;—or from a dwelling-houſe by day, without breaking, any perſon therein being put in fear;—or from a dwelling-houſe by night, without breaking, the owner, or his family being therein, and put in fear. 2. Larcenies, of five ſhillings, by breaking the dwelling-houſe, ſhop, or warehouſe by day, though no perſon be therein;—or, by privately ſtealing in any ſhop, warehouſe, coachhouſe, or ſtable, by day or night, without breaking, and though no perſon be therein. 3. Larcenies, of forty ſhillings, from a dwelling houſe or its out-houſes, without breaking, and though no perſon be therein.

6. Larceny from the perſon is, 1. By privately ſtealing, from the perſon of another, above the value of twelve pence. 2. By robbery; or the felonious and forcible taking, from the perſon of another, in or near the highway, goods or money of any value, by putting him in fear. Theſe are both felonies without clergy. An attempt to rob is alſo felony.

7. Malicious miſchief, by deſtroying dikes, goods, cattle, ſhips, garments, fiſh-ponds, trees, woods, churches, chapels, meeting-houſes, houſes, out-houſes, corn, hay, ſtraw, ſea or river banks, hop-binds, coal-mines (or engines thereunto belonging), or any fences for incloſures by act of parliament, is felony; and, in moſt caſes, without benefit of clergy.

8. Forgery is the fraudulent making or alteration of a writing, in prejudice of another's right. Penalties: fine; impriſonment; pillory; loſs of noſe and ears; forfeiture; judgment of felony, without clergy.

## SECT. XVIII. *Of the* MEANS *of* PREVENTING OFFENCES.

1. CRIMES and miſdemeanours may be prevented, by compelling ſuſpected perſons to give ſecurity: which is effected by binding them in a conditional

ditional recognizance to the king, taken in court, or by a magiſtrate.

2. Theſe recognizances may be conditioned, 1. To keep the peace. 2. To be of good behaviour.

3. They may be taken by any juſtice or conſervator of the peace, at his own diſcretion: or, at the requeſt of ſuch as are entitled to demand the ſame.

4. All perſons, who have given ſufficient cauſe to apprehend an intended breach of the peace, may be bound over to keep the peace; and all thoſe that be not of good fame, may be bound to good behaviour; and may, upon refuſal in either caſe, be committed to goal.

### SECT. XIX. *Of* COURTS *of* CRIMINAL JURISDICTION.

1. IN the method of puniſhment may be conſidered, 1. The ſeveral courts of criminal juriſdiction. 2. The ſeveral proceedings therein.

2. The criminal courts are, 1. Thoſe of a public and general juriſdiction throughout the realm. 2. Thoſe of a private and ſpecial juriſdiction.

3. Public criminal courts are, 1. The high court of parliament; which proceeds by impeachment. 2. The court of the lord high ſteward; and the court of the king in full parliament, for the trial of capitally indicted peers. 3. The court of king's bench. 4. The court of chivalry. 5. The court of admiralty, under the king's commiſſion. 6. The courts of oyer and terminer, and general gaol-delivery. 7. The court of quarter ſeſſions of the peace. 10. The court of the coroner. 11. The court of the clerk of the market.

4. Private criminal courts are, 1. The court of the lord ſteward, &c. by ſtatute of Henry VII. 2. The court of the lord ſteward, &c. by ſtatute of Henry VIII. 3. The univerſity courts.

### SECT. XX. *Of* SUMMARY CONVICTIONS.

1. PROCEEDINGS in criminal courts are, 1. Summary. 2. Regular.

2. Summary proceedings are ſuch, whereby a man may be convicted of divers offences, without any formal proceſs or jury, at the diſcretion of the judge or judges appointed by act of parliament, or common law.

3. Such are, 1. The trials of offences and frauds againſt the laws of exciſe and other branches of the king's revenue. 2. Convictions before juſtices of the peace upon a variety of minute offences, chiefly againſt the public police. 3. Attachments for contempts to ſuperior courts of juſtice.

### SECT. XXI. *Of* ARRESTS.

1. REGULAR proceedings in the courts of common law, are, 1. Arreſt. 2. Commitment and bail. 3. Proſecution. 4. Proceſs. 5. Arraignment, and its incidents. 6. Plea and iſſue. 7. Trial and conviction. 8. Clergy. 9. Judgment, and its conſequence. 10. Reverſal of judgment. 11. Reprieve or pardon. 12 Execution.

2. An arreſt is the apprehending, or reſtraining, of one's perſon; in order to be forthcoming to anſwer a crime whereof one is accuſed or ſuſpected.

3. This may be done, 1. By warrant. 2. By an officer, without warrant. 3. By a private perſon, without warrant. 4. By hue and cry.

### SECT. XXII. *Of* COMMITMENT *and* BAIL.

1. COMMITMENT is the confinement of one's perſon in priſon, for ſafe cuſtody, by warrant from proper authority; unleſs in bailable offences, he puts in ſufficient bail, or ſecurity for his future appearance.

2. The magiſtrate is bound to take reaſonable bail, if offered; unleſs the offender be not bailable.

3. Such are, 1. Perſons accuſed of treaſon; or, 2. Of murder; or, 3. Of manſlaughter, by indictment; or if the priſoner was clearly the ſlayer. 4. Priſon-breakers, when committed for felony. 5. Out-laws. 6. Thoſe who have abjured the realm. 7. Approvers, and appellees. 8. Perſons taken with the mainour. 9. Perſons accuſed of arſon. 10. Excommunicated perſons.

4. The magiſtrate may, at his diſcretion, admit to bail, or otherwiſe, perſons not of good fame, charged with other felonies, whether as principals or as acceſſories.

5. If they be of good fame, he is bound to admit them to bail.

6. The court of king's bench, or its judges in time of vacation, may bail in any caſe whatſoever.

### SECT. XXIII. *Of the* SEVERAL MODES *of* PROSECUTION.

1. PROSECUTION, or the manner of accuſing offenders, is either by a previous finding of a grand jury; as, 1. By preſentment. 2. By indictment. Or, without ſuch finding. 3. By information. 4. By appeal.

2. A preſentment is the notice taken by a grand jury of any offence, from their own knowledge or obſervation.

3. An indictment is a written accuſation of one or more perſons of a crime or miſdemeanour, preferred to, and preſented on oath by, a grand jury; expreſſing, with ſufficient certainty, the perſon, time, place, and offence.

4. An information is, 1. At the ſuit of the king and a ſubject, upon penal ſtatutes. 4. At the ſuit of the king only. Either, 1. Filed by the attorney-general, ex officio, for ſuch miſdemeanours as affect the king's perſon or government: or, 2. Filed by the maſter of the crown-office (with leave of the court of king's bench) at the relation of ſome private ſubject, for other groſs and notorious miſdemeanours. All differing from indictments in this; that they are exhibited by the informer, or the king's officer; and not on the oath of a grand jury.

5. An appeal is an accuſation or ſuit, brought by one private ſubject againſt another, for larceny, rape, mayhem, arſon, or homicide; which the king cannot diſcharge or pardon, but the party alone can releaſe.

### SECT. XXIV. *Of* PROCESS *upon an* INDICTMENT.

1. PROCESS to bring in an offender, when indicted in his abſence, is, in miſdemeanours, by venire facias, diſtreſs infinite, and capias; in capital crimes, by capias only: and, in both, by out-lawry.

2. During this ſtage of proceedings, the indictment may be removed into the court of king's bench from any inferior juriſdiction, by writ of certiorari facias; and cognizance muſt be claimed in places of excluſive juriſdiction.

SECT.

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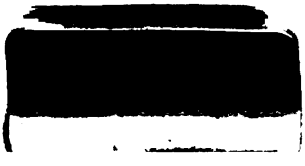

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